

**ACPL ITEM
DISCARDED**



230.208
En3r
v.38
1557882

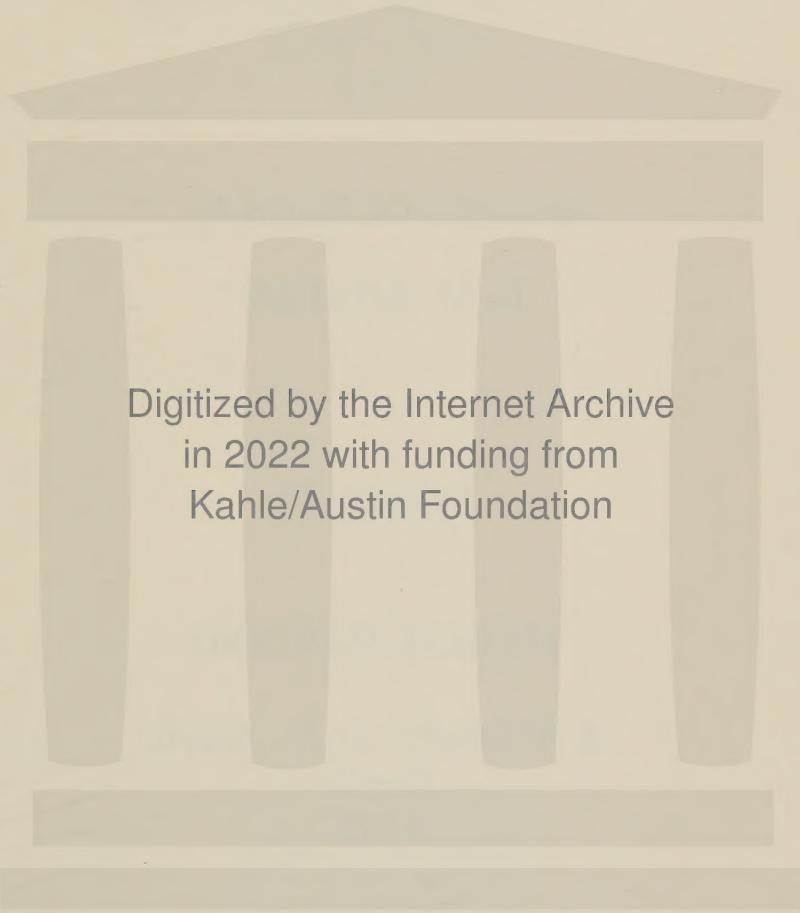
fallen out

REFERENCE

TO

**ACPL ITEM
DISCARDED**





Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

<https://archive.org/details/englishrecusantl0038thom>

ENGLISH RECUSANT LITERATURE

1558—1640

Selected and Edited by

D. M. ROGERS

Volume 38

THOMAS HARDING

A Reioindre to M. Iewels

Replie

1567

THOMAS HARDING

*A Reioindre to M. Iewels
Replie against the Sacrifice
of the Masse*

1567



*Published and Printed by The Scolar Press Limited
20 Main Street, Menston, Yorkshire
England*

1557882

NOTE

Reproduced (original size) from a copy in the library
of Downside Abbey, by permission of the Abbot and
Community.

References: Allison and Rogers 378; STC. 12761.

A REIOINDRE TO M.
IEWELS REPLIE AGAINST,
*THE SACRIFICE OF THE
MASSE.*

In which the doctrine of the Answere to the . xvij. Article of his Chalenge is defended, and further proved, and al that his Replie conteineth against the Sacrifice, is cleately confuted, and disproued.

By Thomas Harding Doctor of Diuinitie.

Luke. 22.
Doo ye this in my Remembrance.

Irenaeus lib. 4. Cap. 32.

Christe(at his last Supper) taught the new Oblation of the new Testament, which the Churche, receiuing it of the Apostles, offereth vp vnto God through the whole worlde.



LOVANI^I,
Apud Ioannem Foulerum, Anno. 1567.
CVM PRIVILEGIO.

Regiae Maiestatis Priuilegio concessum est Thoma Hardingo Sacra Theologiae Professori, ut Librum inscriptum A Reioindre to M. Iewels Replie against the Sacrifice of the Masso, per Typographum aliquem Iuratum imprimere, ac impunè distrahere liceat.

Datum Bruxellis. Callend. Septemb.

Anno. 1567.

Subsig.

De La Torre.

TO M. JEVVEL.

BIC AVSE this tale hath nowe often-times ben told you M. Iewel, that in your bookeſ you corrupte and falsifie the holy Scriptures by priuate interpretation, that you denye certaine General Coun-cels, as for lacke of age and yeres, that you misconstrue other most Auncient Councils, and Fathers, partly by figuratiue Phrases, lightly applied in very weighty maters, partly by paring away their wordes, yea ſome-times by lopping of certaine their whole workes (which and ſuch other the like, haue ben hitherto, as it is wel knowē, your ordinary and shameles ſhiftes): I thought good at this time writing particularly vnto you, to touche briefly ſome other mater, that might more edifie, if not to cal you home againe vnto the Churche wherein you were baptized, who ſeme to ſtande obdu-rate in þ you haue once attempted, yet to ſtay ſome, and to reuoke others, to the fellowship of that Citie and co-panie of God, which was neuer hidde vnder the Bus-shel ſithens the firſt erection and publication of it, but ſtoode alwaies vpon a Hil, and can by no meanes be at Math.25. any time hidde, as Christe him ſelfe hath warranted vs, the Prophetes haue for tolde vs, and the Psalmes haue ſounded vnto vs.

a ij And

TO M. IEWEL.

And thus to do I am the rather moued, for that some of your Ministers, and many of your deceiued fauourers, as we heare say, seeing now your forgeries espied, your corruptions detected, your lies manifested, your insufficiēcie brought to light, beginne to take an other way, how to abuse the people, kepe some credite, and cōtinue the course of your pleasant Gospel. Yea forsooth they say now, that these controuersed points be no maters of the Faith, no Articles of the Crede, but Schole points of in-differencie; and that it sufficeth to beleue in the Father, in the Sonne, in the holy Ghost, and to beleue the birth, passio and resurrectio of Christ, y rest at libertie.

They, that teache this dangerous peece of doctrine, seeme to skimme of the froth of that olde Nouatiā Heresie, not calling to remembrance Chorē, Dathan, and Cyprian. Abiron, who, as S. Cyprian saith, beleued in one God, lib. v. epist. worshipped one God, called vpon him, and lyued in like Law and Religion, as Moyses and Aaron did. Yet because they diuided them selues by schisme from the rest, and resisted their Priestes and Gouernous, Gods heauy hande lighted on them:

And touching this mater, who seeth not that there be expressed in the Crede other Articles to be beleueued of them, which wilbe sauued, as to beleue the Churche, Remission of sinnes, euerlasting life, and that the beleefe in the Trinitie excludeth not these, and that in these

TO M. I E W L.

these there is not one meaning among Heretiques, and Catholikes , not one and the same Lavve of the Crede, as S.Cyprian calleth it? For when they be asked, beleue you Remissio of sinnes, and life euerlasting through the Churche , they answer not truly. For they haue not y Church, without the which there is no Remission, and then can it not availe them to beleue in the Father, the Sonne, and the holy Ghoste , as Chore, Dathan, and Abiron had a right beleefe of God, which neuerthelesse were damned. As, touching Faitb, it is necessary besides the Article of the Trinitie, to beleue the other Articles, that the Church holdeth: so touching Vnitie , it behoueth a man to ioyne him selfe vnto the whole body of Christ the Catholik Church, from the obedience of whose Head, that is the ministerial Head, and gouerneth ouer al vnder Christe , who so euer departeth, he entreth Schisme, and vntil he returne, and be duly reconciled, he remaineth a dead member, as being cut of from the body. The Nouatiās, the Pelagiās, the Donatists, erred not in the Article of the Trinitie, yet are they reputed Heretikes of condēned memorie. S.Augustine auouched that the beleefe of y Pelagians was not sufficient, although they touched not the Manichees maladies. For (saith he) there is mo then one kind of infection, as of bodies, so of mindes.

The Donatistes beleeuued in the Trinitie, vsed
a ij Baptisme,

TO M. I E W E L.

Baptisme, read the Gospel, kepte the feastes of Martyns, and the solenitie of Easter. In these they vvere vvith me, saith he, and yet not altogether vvith me. In Schisme not vvith me, in Heresie not vvith me, in many things vvith me, in a fevve, not vvith me. In those fevv, by the vwhich (they were) not vvith me, the many could not helpe them in vwhich (they were) vvith me. In al the Sacramentes vvith me, in only Charitie not vvith me.

Marke wel this M. Iewel, and consider of it aduisedly. Be the pointes wherein ye dissent from vs, I meane from the Catholique Church, neuer so fewe, and neuer so smal, as they be many, and great indeede: if ye ioine not in charitie and vnitie with the Churche, ye are not annumbred with the Churche, ye are not of the Churche. If not of the Churche, then haue ye not parte with Christ, whose Passion worketh the effecte of salvation only vpon the membres of the Churche.

Luther the Founder of this fifth Gospel geueth this Censure of you, and of your felowes of Peter Martyrs, and Caluines schoole. Frustra illi in Deum patrem, & filium, & Spiritum sanctum credunt. omnia (inquam) hæc nihil illis prouunt, quando hunc Articulum negant, eumq; falsi

*Tom. 2.
Fol. 263.*

TO M. IEWEL.

falsi insimulant, qui de Sacramento dixit, Hoc est corpus meum. They beleue in God the Father, and in the Sonne, and in the Holy Ghoste in vaine. All these thinges (say I) profite them nothing, for as muche as they denye this Article (he meaneth the Article of Christes real Presence in the Sacrament) and make him a false reporter, who said of the Sacrament, This is my Body.

Gather then therevpon, if Luther himselfe be in any credite with you, that it sufficeth not to confess the groundes of the Faith in general, as Heretiques do commomly, if there be contempte, or breache in special mater implied in the general: and that to beleue in the Father, the Sonne, and the holy Goste, and to receiue the storie of Christes doinges in flesh, is not yⁿnough, excepte the faith be kepte orderly, and wholly without wicked breache made in any one point.

Neither can you M. Iewel smoothe the worlde vnder the shewe of this beleefe. For were it so that you offended not in Schisme, as Chore, and his Num. 16. felowes did, that you abridged not the vniuersal Churche, as did the Donatistes, that you bangored not in the Sacrament of Baptisme, as the Pelagians, that you denied not the Sacrament of Penitence, as the Nouatians, that you bereued not the dead of the Sacrifice of the Church, as the Aërians, that you profaned

TO M. FEWEL.

phaned not the blessed Sacrament of the Aulter, as the
Caluinistes of our time yet could you not say, that your
onely beleefe in the Trinitie , and of Christes chiese
doinges, is a sauing beleefe. For infidelitie or vnbeleefe
Basil. lib. about any one pointe of those things that are to be
de spiritu beleeuued, is an vtter denial of the whole Godhead ,
sancto. saith S. Basil.

What vntruth you mainteine in many and great
pointes of the Faith, I may let passe in silence, sith your
selfe haue in publique audience professed it ; by open
writinges confirmed it , and doo stil defend it . Some
of your erroneous pointes I haue detected , and confu-
ted , and so other learned men haue confuted many
others. Let that be iudged by those who can iudge, and
vnto whom iudgement belongeth . Let it be tried,
how you beleeeue not truly , and wholly in the God-
head.

We may beleeeue Christe , who is our Lorde and
God , and we may beleeeue in Christe . To beleeeue
Christe , is to beleeeue that Christe is . To beleeeue
in Christe , is to beleeeue al to be true , that Christe
^{Augustin} spake and taught , with beleeeuing to loue , and with
^{Iohan.} beleeeuing to go into him , to cleave vnto him , and
^{Tract. 29.} to be incorporate in his members , as S. Augustine
^{De verb.} Dom. Ser. teacheth , that is a smache in effecte , as with beleefe
^{61. & in} Psal. 77. to haue Charitie .

For

TO M. IEWEL.

For he that hath Faith without Charitie , beleeveth
that Christe is, and yet beleeeueth not in Christe.

If we should here discourse vpon some particulars
of your newe deuised Faith, and precisely presse what
S . Augustine faith is to beleuee in Christe, your Faith
and doctrine were like to be prooued no faith.

Christe is true God , equal with God the Father,
and therefore as he is God , he is not a Priest no more
then his Father is, nor, as God , euer made he any Sa-
crifice. You teache in the . 14. Diuision of your Re= M. Iewvel
plie in your . 17. Article. pag. 578. (whereto now I maketh
haue made answer in my Reioindre) that Christe tou- Christe a
ching his Godhead, vvas the Priest , and made Priest,
the Sacrifice, for these be your very wordes. Of which and to
you can not excuse your selfe by saying , they are the haue
wordes of any Doctor. For neuer was there any that so made Sa-
taught, or said. Whiche wordes are cleane contrary to y crifice, ac-
Faith, whiche the holy Scriptures do teache, and whiche coring
bath bene beleued in the Churche euermore. And by to his
the same you seeme to haue an other Christe , then we Godhead.
haue. For our Christe in one person hath two natures : V which
to wit, the Nature of God , and the Nature of Man. is heis-
Touching the Godhead, or the nature of God , he is in nous her-
no point at al , in any one iote , lesse then his Father. resie.
For the Godhead receiueth no degrees. Neither can
any thing besaid , deuised , or imagined , touching the
b God-

TO M. IEWEL.

Godhead, which is not altogether cōmō with y Father,
Ioan. 10. and the Sonne: as he himselfe said, Ego & Pater v-
num sumus. I and the Father are one (thing, na-
ture, or substance). And the Apostle saith, of Christē,
Philip. 2. that, Being in the forme of God, he thought it
no robberie to be equal v with God. Yet say you,
Christē, touching his Godhead vvas the Priest
and made the Sacrifice: Of which, these absurdities
and most horrible blasphemies do folowe.

1. First, that, whereas to do Sacrifice, is cultus La-
triae, a seruice of worship, and a recognizing of supe-
rioritie in him to whom the Sacrifice is made: Christē,
making Sacrifice to his Father, touching his God-
head, as you say, is inferiour to his Father, and doth
seruice to his Father, touching his Godhead.

2. Secondly, seeing that Priesthood is a dignitie, and
an excellencie, such as in this worlde none is greater, or
at the leſt a Qualitie: if Christ be a Priest touching his
Godhead, as you M. Jewel do say he is: vndoubtedly ei-
ther God the Father also was a Prieste, and had the
same Qualitie, or els God the Father wanted one dig-
nitie or Qualitie, which God the Sonne had touching
his Godhead. But God the Father never was Priest:
Ergo, as before you made Christē inferiour to his Fa-
ther touching his Godhead, for makinge Sacrifice
to his Father as beinge God: so nowe you make
Christē

TO M. IEWEL.

Christe Superiour to his Father, for hauing an Excellencie, Dignitie, or Qualitie touching his Godhead, which God the Father had neuer.

3.

Thirdly, you make by this meanes twoo seueral and distincke Godheads of God the Father, and God the Sonne. For if to be a Prieste belongeth to the Godhead of Christe, the same also belongeth to the Godhead of the Father. But Priesthood belongeth in no wise to God the Father: Ergo, the Godhead of the Father, and the Godhead of the Sonne, are twoo manner of Godheads of seueral and distincke powers, not equal, and one, the one Godhead hauing Priesthoode, the other hauing not, or, whiche is al one, the one God beinge a Prieste, and the other being no Prieste: Whereas wil folowe, there are twoo Goddes, not One onely God.

O horrible blasphemie. After these longe Schismes, and multiplying of Heresies, our Protestants are nowe come to be right Arians, and professed enemies to the most blessed Trinitie.

If to auoide this most haynoous and detestable Heresie, you wil say, that God the Father also touching his Godhead is a Prieste, then tel vs, what hath he to sacrifice? To whom shal he do that humble seruice and worship? Or is he a man also as Christe is,

b y and

TO M. IEWEL.

and did he suffer death, as the olde Heretikes taught,
called thereof, Patropassiani?

Patro-
passiani. The Truth is. Christ touching his Godhead is not
a Priest, ne made not the Sacrifice touching his God-
head (as very blasphemously you haue written): but
only touching his manhood.

Marke the point good Reader, as being of most
weighty importance. Christe is both God, and Man.
But what he doth touching the manhoode, that doth
not the Father, nor the Holy Ghoste in the same
sorte. Marie, what he doth touching his Godhead, that
in al pointes God the Father, and God the holy Ghost,
doth equally with him. Which is the cause that for-
ceth vs to beleue, that not the Godhead, or whole Tri-
nitie tooke fleshe, but only the second person in Trini-
tie: Least if the Godhead had done it, or if it had bene
done touching the Godhead, we should be constrained
to say, the whole Trinitie was incarnate, which is a-
gainst our Faith. Now if Christe touching his God-
head coulde do that, which the Father and the Holy
Ghoste should not do: the Godhead were diuided, and
peaces, or partes were made thereof (it being immu-
table, indiuisible, one, and most excellently perfect)
so that touching that parte of the Godhead, whiche
were in Christe, Sacrifice might be made, but tou-
ching that, whiche were in the Father, and the Holy
Ghost

TO M. IEWEL.

Ghoste, sacrifice might not be made.

Here we shal trie how this nowe broched Arian,
wil purge himselfe. Here shal we see, whether this
Heresie shal also be soothed, bolstered, and shoulde-
red vp, as your other Heresies are, or no. Last of al
here shal we see, whether you wil recant, and retract
this abominable Heresie, as in your Sermon of the 15.
of Iune last at Paules Croſſe, you promised and prote-
ſted to doo, if you could be conuinced of any. Of this I
say no more. But if this blasphemie may be mainteined
in this newe English Churche, vndoubtedly this En-
glish Churche (o pitiful case) wil proue a professour of
Arianisme, yea lfeare, at length of worse, if worse may
be. Certainly our Christe neuer taught this doctrine,
neither was euer any ſuch thing attributed vnto
Christe by Gods worde, nor by the Catholike Churche:
wherefore you ſeme not to beleue in our Christe.

Christ ſaid of the Spiritual Rewlers, he that hea= *Luc.10.*
reth you, heareth me, he that despileth you, de-
ſpifeth me, and ſo taught obedience vnto his Church,
and alſo vnto that chiefe Gouernour, whom he institu-
ted Head of the ſame, and appointed to be his Vicare.
For wheras he ſaid, feede my ſheepe, he meant, that *10an.21.*
the ſheepe ſhould obey him, whom he ordeined their
feeder, or Pastor. Whereof it followeth, that who ſo
euer refuſeth to be fed, that is to ſay, to be gouerned
b.ij and

TO M. IEWEL.

and taught, by that general Shepeherd, he forsaketh
^{Math. 25.} the state and order of a sheepe, and becometh a Goat,
and therefore to be placed at the leste side, when the
great Shepeherd of al Shepeherdes shal come to sorte
his flockes. Christ commendeth vnto vs the Sacrament
of Penaunce, in which if we sinne after Baptisme, we
are reconciled to God by a Priest, whereunto Confes-
sion of sinnes belongeth. Christ also requireth per-
fourmance of Vowes. This doctrine you receiuue not,
you teache it not. You beleue not our Christe.

Christ (saith S. Irenæus) at his last supper tooke in-
to his handes the creature of bread, blessed, and gaue
^{Iren. li. 4.} thankes, saying. This is my body, and taking the
^{cap. 32.} Cuppe likewise, he confessed it to be his bloude,
and taught the nevve Oblation of the nevve
Testament, vwhich the Churche, receiving it of
the Apostles, offereth vp to God in the vvhole
vvorlde. Christian people hath euer bene taught
from the Apostles time to this day, that to be his
true Body, and his true Bloude, whiche are offered,
an vpon credit of Christes saying, doo adoure and
worship the same. You teache not this doctrine. You
beleue not, that Christes wordes do implye this much,
you teache the contrary. Thus you beleue not in our
Christe.

I bat Christe sitting at the right hande of his Fa-
ther

TO M. IEWEL.

ther in heauen, is at the same time in the handes of them who receiue the Sacrament of the Aulter, bothe Sacrifice, and Sacrificer (as S. Chrysostome teacheth and the Church beleueueth) you teache not, you receiue not, you beleue not. Whereas Christ consecrateth the hoste by the ministerie of the Priest, saying, this is my body, this is my bloude: his saying being true, and you not beleueing, how beleue you in Christ?

Christ said, A Citie built vpon a hil can not be hidde, meaning it of his Church built vpon him selfe. You teach, y^e the true Church of Christ hath ben hidde these almost a thousand yeres, and so hidde, that before Luthers time, al Christians were in palpable darknes. How then beleue you in Christ? Christ said to his Disciples bearing the person of al y^e Church. Behold, I am vwith you al daies vntil the end of the vworld. And againe. I vvil pray my Father, and he vvil geue you an other cōforter, to remaine vwith you for euer, the Spirite of Truth. Marke wel good Reader, Al daies: For euer: and, The Spirit of Truth. But you M. Iewel, and your good felowes do teache plainly, that the whole Churche of Christ was guided in Truthe by the Holy Ghost, only for the space of 600. yeres: and therefore you limit, and prescribe the trial of Controuersies to that age onely. As for these later so many hundred yeres, you say,

TO M. IEWEL.

you say, the Pope hath blinded the whole worlde. You beleue then in a Christe of 600. yeres only, not in our Christe and Sauicour, which promised to remaine with his Churche, Al dayes, no daye or yere intermitted, euен to the vvorldes ende.

August,in
epist. 10-
ban,tra-
ctat. 6. Nay beleue you in Christ at al? S. Augustine tea-
cheth, that Heretikes beleue not, that Christ came in
flesh. Charitie (saith he) brought him vnto
flesh. VVho so euer therefore (thus he conclu-
deth) hath not Charitie, he denieth that Christ
came in fleshe. And to proue that an Heretike hath
not Charitie, thus he reasoneth. Tu non habes Cha-
ritatem, quia pro honore tuo diuidis vnitie.
Thou hast not Charitie, because for thine owne
honours sake thou diuidest vnitie.

There for sure trial of Preachers, whether they
haue the spirite of God, or no, comparing them, as S.
Paule doth, to earthen pitchers, he biddeth men to
prooue them by the sounde. Pultate, tangite vasa fi-
ctilia, ne forte crepuerint, & male resonent.
Knocke the earthen pitchers (saith he) tinke them
with your fingers, least perhaps they be crackte, and
geue a broken sounde. You are crackte, you are crakte
M.Iewel. We haue knockte you, and we finde, that
your sound is not whole. How so? Because you haue not
the Charitie and loue of vnitie.

You

TO M. IEWEL.

You say (I knowe wel) y^e you haue Charitie, and that ye diuide not the Vnitie, but that we the Papistes (for so ye cal the Catholiques) be they, by whom the Vnitie is diuided. No, no, M. Iewel. It wil not serue you so to say. For when men were once One, and in one Auncient fellowship or Communion (as ye and we were in One Auncient Church, before Luther brake the knot) he diuideth Vnitie, which departeth from his felowes and former godly companie, to ioyne himselfe with a newe companie, not he who abydeth stil in the former Auncient companie. Say therefore what ye wil, S. Augustine plainly prooueth, that ye are they, which haue broken the Vnitie. For this can not be denied, which by him is spoken, as it were to your person: Tollis te ab vnitate Orbis terrarum &c. tract. 6.
You vvitdravv your selfe from the vnitie of in epist. loban. the vvhole vvorlde. You diuide the Church by Schismes, you rent the bodie of Christ. He came to gather together, you crie out to the ende to set a sundre. It is you M. Iewel, and your felowes, that diuide your selues from the Vnitie, in whiche the whole worlde was ioined and knit together. We remaine in that Faith, which we founde the worlde in when we were borne, and in whiche the worlde hath continued sithens the Apostles time. You shal neuer be hable to shewe, that (Orbis

c terra.

TO M. IEWEL.

terrarum) the round world is at this day, or euer was,
of your side.

Wil ye haue it appeare euidently, howe ye de-
uide yourselues from the Vnitie of the worlde? Your
selues do confesse it in the Apologie of your English
Synagogue more then seuen times. There ye af-
firme, that Frier Luther, and Zuinglius were the
firste that beganne to set abroade the Gospel, and
that al the light was quite extinct, and that al the fon-
teines of the pure water of life were vtterly dryed vp,
before they came.

Thus it is cleare to the simplest wittes that are,
forasmuche as ye condemne the vniuersal Churche dis-
persed ouer the whole worlde, departe from it, and
ioyne yourselues to Luther, Zuinglius and Caluine,
that ye make breache of the Vnitie. Of al this it is
concluded, that you lacke Charitie, and therefore
though ye haue neuer so much Faith, by S. Augustines
doctrine, wel may it be, that ye beleeeue Christe, but in
Christe ye beleeeue not.

If it be so then that ye beleeeue not in Christ,
(whiche neuer the leſſe S. Augustine declareth to be
underſtended in reſpecte of deedes, not of wordes,
for many confesse Christe vvith mouth, and
denie him vvith deedes, as S. Paule saith) and
that therefore chiefly ye beleeeue not in him, bi-
cause

TO M. I E W E L.

cause ye are vido'e of Charitie , as being gone from the
Vnitie of the whole Worlde : so many as loue Christe,
and feare to lose the parte they hope to haue with
Christe , wil study how to kepe them selues like sounde
wheat in the safe Floure of Vnitie , and wil not by the
puffes of any your preachinges , or writinges , seme Ephes.4.
they neuer so sweete and pleasant , suffer them selues,
like light Chaffe , to be scattred into your damnable
scetes and diuisions .

Neuerthelesse , if ye glorie , and crake of the multi-
tudes that ye haue in our countrie of England , where
the trompettes of your pleasant Gospel haue ben soun-
ded , and twite vs of our smal number (smal I meane in
respect of such as make open profession there to be Ca-
tholikes , for otherwise Gods secret and vnknowen nu-
ber doubtlesse is right great) : We tel you , a Pecke of
wheat is more worth , then a Sacke of Chaffe . Then re-
mēber ye withal , y^e when the Winower shal come with Math.3.
his Fanne , the wheat shalbe layd vp in his Garner ,
the Chaffe shalbe cast away into vnquenchable fyre .
God send you grace to see the perilous state ye stand in ,
and both to beleue in Christ rightly , and otherwise as
to saluation is behooful : that so the people , for whom
Christ hath shed his bloud , be no more with most cer-
taine losse of their soules seduced by you , and so to ioine
in Vnitie with y^e Catholik and Vniuersal Church . Whicb

c ij when

TO M. IEWEL.

When I shal vnderstante , I shal right hartily re-
ioise in you , as nowe I am right sorry for
you , and with good wil , if euer I
write vnto you , say (whiche
nowe I may not say)

2.Iean .

Fare wel.

*
* *

Thomas Harding.

August. Contrà literas Petiliani Donatistæ.

Lib.2. Cap.xcij.

*An non est ista vestra fallacia , sed error humanus est?
Vtinam ita sit: emenda ergo, non inde eris minor : imò ve-
rò maioris ingenij est animositat̄is flamas confiendo ex-
tinguere, quam falsitatis nebulas intelligendo vitare.*

Say ye, that this is not a false parte plaid by you, but humaine
erroure? I pray God it be so: amende then, sticke not at it , thou
shalt therefore be neuer a whit the worse man: nay it is a point
of greater wit to quenche the flames of stourdy conceite by
confesing that is amisse, than by sharpenes of vnderstanding to
auoide the clowdes of falshode.

The Preface to the Catholike Reader touching the Sacrifice of the Masse.



T can not be vnkownen vnto thee, Christian Reader, what a do there hath ben in these daies about the Masse. Many scoffe, and skorne at it, and after most vnworthy wise reuile it. Some make Argumentes against it , and labour to bring it in contempte , with written treatises. Others haue gone about to ouerthrow it with a penal Lawe, whiche punisheth them , that heare Masse , or be present at it, with imprisonment of their persons , and with losse of great summes of money . But if it be certaine, that the most worthy Sacrifice of the Masse is of Christes Institution, most acceptable to God , and the thing sacrificed Christ him selfe, as in this Reioindre thou shalt finde it prooued : what is there, why thou shouldest regard the first sorte , more then the Iewes , that passing by our Sauiour Christe , as he hoong vpon the Crosse, reuiled him, wagging their heades, and saying , *Vah* , as muche to say , Phy on thee, or, out vpon thee : The seconde, more then the two false Witnesses , who depo- sed against Christe , as he was conuented before Caiphas : The thirde, more then Caiphas him selfe , and the Aldermen of the Iewes, that brought Christe bounde, and deliuered him vnto Ponce Pilate, to be condemned to death ?

The dis-
pyters of
the Sacri-
fice not
to be re-
garded.

Math. 27

Math. 26

Math. 27

Concerning the Ciuite Iusticers the Executours of this Lawe, as it becommeth me not to say muche : so yet I may be so bolde , as to put them in minde, that, what

THE PREFACE TO

Lawe so euer is vniust, God shal iudge the Promotours, the Makers, and the Ministers of the same. I wish hartily, they would deeply consider of that God saith by his Prophete Esiae , which among other thinges he commaundeth to be cryed out alowde , as with the sounde *Esai. 58.* of a trumpet. *Dissolve the bandes of inpietie, loose the burdens, wherewith men are ouercharged, let go free them that be oppressed, &c.* Certainly it is such a Lawe , as the like was neuer before heard of in any Christian Realme.

As for the Argumentes, and what soeuer other deuises our Aduersaries haue inuented against this Sacrifice, because al procedeth of falsehood , malice, and ignorance, by reading this Preface, and my Rejoindre, the truth being declared, I trust al shal vanish away, and seeme worthy of no credit in their iudgementes, whom the loue of Heresie hath not bewitched, bereued of wit and vnderstanding.

And as touching them, that mocke, skoffe , and raile at the Masse , As Moyses , and Aaron standing before *Exod.5.* King Pharao , said , *The God of the Hebrewes hath called vs, that we go foorth into the wildernes three daies iourney, and sacrifice unto our Lord, least perhaps the pestilence, and sworde come upon vs:* Euen so if we Priestes, and Catholike men be mocked, euil reported, and euil iudged of for that which we doo at the Masse, we confesse plaine-ly, for so much as we ought not to be ashamed of it: that according to Christes commauadement we offer vnto our Lorde God this Sacrifice in remembrance of Christes death , and for our necessities , and that according *1.Tim. 2.* vnto the exhortation of S.Paule, we make *supplications, prayers, intercessions, thanksgiving, for al men, for Kinges, and*

and for al that are in auctoritie, that we may liue a quiet and peaceable life, in al godlines, and chastitie. For that (faith he) is good and acceptable in the sight of God our saviour, who wil al men to be saued, and to come vnto the knowledge of the truth. For there is but one God, and one mediatour betwen God and men, the man Christe Iesus, that hath geuen him selfe a raunsome for al men. These be the thinges, that we do in the Masse. What reprove they deserue, we see not. Yet these be the thinges, for which we sustaine persecution.

This being so, to thentent they finde cōfort according to the exhortation of Christe in the Gospel, which suffer persecution for the Masse, sith it is for righteousness sake, and that the persecutours seing them selues deceiued, take better aduise, repent, and amende: and that the truth of this point be more clearely knownen: I thinke it good, and profitable, here to say somewhat of Sacrifice in general, and of the Sacrifice of the Masse.

Matb. 5.

How be it this muche at the beginning I confesse, that, what is, and euer hath ben in the Churche agreed vpon, as a thing certaine and cleare, thereof reaſon is, we should not dispute, least by disputing, we make the thing doubtful, that is most certaine. Therefore here, I meane in this Preface, I intende not to bestow my labour, to the intent by Argumēts I may ſeme to proue a thing, that in the Churche is already defined: but to this ende rather minde I to employ myne endeavour, that as touching this point of Diuinitie, I may confirme it, not ſo much by way of reasoning, as by way of expounding: whereby it may come to passe, that the truth being declared, the darkenes of errors be put away.

That.

THE P R E F A C E

•VVhat
things
be inten-
ded in
this Pre-
face.

That I may procede orderly, which I may not wel do in my Reioindre folowing the course of answering to M. Iewels cōfuse Replie: I wil briefly declare, first, what Sacrifice is: 2 Why Sacrifice is made , as a thing acceptable , and due vnto God : 3 that a visible Sacrifice is most conuenient for our nature : 4 that God hath bothe engraffed in the mindes of men the rite of Sacrificing, and also by the Law commaunded it, and for what cause: 5 then, that for loue towardes vs, Christe hath instituted a Sacrifice for vs at his last Supper , for larger proufe whereof I referre the Reader to this my Reioindre: 6 Furthermore , for so much as in euery Sacrifice four things are to be considered , according to the doctrine August.de Trinit.lib. 4.cap.14. of S. Augustine , To whom offering is made , by whom it is made , what is offered , and for whom anything is offered:

I wil shewe in what sorte these be in the Sacrifice of the Masse: 7 After this, by what waie this Sacrifice is auailable: 8 for what causes , and persons it is auailable: 9 what effectes it worketh : 10 Lastly , that the Prayers, and the Ceremonies of the Masse , be good and godly, and voide of al superstition. Of these pointes some I wil but briefly touche, of some I wil speake more largely, as the mater requireth.

Whereas then M. Iewel, and his felowes do so much abhorre and deteste the name of Sacrifice , specially of the Sacrifice of the Masse , as a thing injurious to the Crosse of Christe , whiche neuerthelesse so much setteth forth the merite and benefite of the Crosse , as nothing more : I would faine they had once plainly signified to the worlde , that they them selues do rightly understand, what a Sacrifice is .

What

What new deuise they haue , and what they imagin thereof, it skilleth not. Let vs see , what the Scriptures teache vs. The blessed Apostle S . Paule going about to declare , that Christe was a true Priest , and that he offered a true Sacrifice for vs, taketh vnto him selfe this definition,saying, *Euery Hye Priest taken from among men, is ordeined for men, in the thinges that apperteine to God, to shintent he offer vp gifte, and Sacrifices for sinnes.* And againe in the same Epistle , *Euery Hye Priest is ordeined to offer vp gifte, and Sacrifices.* Whereof it may be gathered, what Sacrifice is , specially the condition of these Correlatiues, Priest , and Sacrifice, considered , betwen which there is a mutual relatiō of the one to the other,as it is betwen Father and Sonne, Maister and Seruaūt: verily that it is, An Hoste, whiche as a gifte and a present, is offered by a publique Minister vnto God for sinnes .

VVhat is
Sacrifice
as it is ta-
ken for
the thing
that is
offered.

VVhat is
Sacrifice
as it is ta-
ken for the
action of
sacrifi-
cing.

And thus may Sacrifice be defined , as the woorde signifieth the gifte offered, and the thing sacrificed. For elles , if we speake of Sacrifice , as it betokeneth the action of sacrificing , for the woorde is common to both: then we understand a true Sacrifice , and such as is conuenient for our nature , to be made and offered , when we doo consecrate any gifte to our Lorde God , by which , some rite and ceremonie according to publique ordinance about the gifte obserued , we professe him to be supreme and chiefe of al , the beginning and ende of our health and saluation , so as by that we submit our selues, and al that is ours vnto his diuine Maiestie. Herein what is there, that may seeme iniurious to Christe , or by any meanes vnworthy ?

Neither doo we thus offer gifte, and Sacrifices vn-
d to God

VVhy is
Sacrifice
made.

THE PREFACE TO

to God, for that he hath any neede of our thinges , who
in him selfe is most sufficient , nor for that he desireth
ought at our hands for cause of his owne pleasure,as the
carnal Iewes thought: but bicause in such giftes and pre-
sentes, the recognition of his supreme Maiestie, is to him
most acceptable . And for so much as of his goodnes he
hath created vs after his owne Image, and hath ordeined
Gen. 1. vs to atteine the fruition of his owne blessed presence,
where the true blisse is : it is right on our behalfe, and to
him acceptable, that to thintēt we may acheue this end,
which to vs is profitable, and not to him , we geue him
wourship due vnto him , and that by what meanes we
can , we stirre our selues duely to do it: and that , if by
committing sinne , we haue dishonoured , and offend-
ed him , and therefore deserue punishment , so farre as
our frailtie stretcheth , we make some satisfaction and
recompense.

Sacrifice
is the
propre
vvours
hip of
God.

And although he be truly wourshipped with al
good workes , that be doone to his glory: Yet pro-
perly that wourship is due vnto him , whereby , after
the manner that is conuenient for vs , we professe him
to be Alpha and O, asmuche to say , the beginning and
ende of al things , for this is propre to his onely
Maiestic . For in asmuche as that exceeding greate
excellencie hath infinite properties , whiche for the
infirmitie of our nature we are forced with distincte
considerations to conceiue , and bicause we are car-
ried vnto God by distincte vertues with distincte af-
fectes and desires , whiche folow the apprehensions of
our minde : that the vertues be not as an vnordered
heape confuse in the harte of a iuste man , but that echo

ver-

vertue answere to his propre consideration , whereby man is carried vnto God (As , because Cod is true and faithful , therefore we beleue him , because he is mighty and liberal , therefore we hope in him , because he is good , therefore we loue him , whiche three vertues S. Paule setteth forth distinctly writing to the Corin- ^{1. Cor. 13.} thians) to the consideration , by whiche we conceiue him to be verely our Lorde and God , from whom , as being the *Father of Lightes* , euery good thing def- ^{Iacob. 1:1;} cendeth , and in whome , as in the last ende , we put our highest felicitie , properly the vertue of Religion answe- ^{Religion;} rinth , by which we are woont to sacrifice , that is to wit , to offer vp giftes , and presentes in recognition hereof , whereby we acknowledge and profess , him to be the beginning of our creation , and the ende of our blisse , to whom al that is ours ought to be referred .

Therefore the people of Israel were commaunded of God , as soone as they should come into the lande of promise , to take the first fruites of al manner of corne , and to bring them to the Priest , and as he laid them vp-
pon the Aulter , to say in this wise . *I professē this day Deute. 26 before thy Lorde God , that I am entred into the Land , whiche our Lorde hath sworne unto our Fathers that he would geue unto vs . Our Lorde hath brought vs out of Egypte with his mighty hand , and strectched arme , &c . And therefore now I offer vp the first fruites of the corne of the land , that our Lorde hath geuen unto me .*

Euen so King Dauid said vnto our Lorde , after the ^{1. Para. 29} greate giftes had bene geuen by him , and by his Nobles , towarde the building of the Temple : *All things are thine (O Lord) and what thinges we haue received at thy hande , d y We haue*

THE PREFACE TO

We haue gauen vnto thee. And thus we offer giftes vnto our Lorde, not for that he hath neede of them , or pleasure in them, with which mynde the Babylonians offered vnto their Idol Bel : but bicause in the giftes so offered , there is a recognition of his Diuine Maiestie, and a certaine satisfaction for sinnes, that is to say, for the temporal paines due vnto sinnes.

3^v
That a vi-
sible Sa-
fice is
most co-
uenient
for our
nature.
Ioan.4.
But bicause lyuing vpon the earth, and being enui-
ronned with flesh we vse the sensess, and being tied vnto
sensible thinges we can not exercise the proper opera-
tions of the soule perfittely : such a Sacrifice is conue-
nient for vs, as with which visibly we may confesse and
honour that Diuine excellencie of Maiestie . For al-
though God, who is spirite , be delited with that wour-
ship, which according to the Scripture, procedeth of spi-
rite, and truth , that is to say , of right faith working by
charitie, and although it be a certaine acceptable Sacri-
fice vnto him , when the soule with inwardre mouing
doth consecrate it selfe to God: yet truth it selfe , that is
to say, right faith, requireth also outward wourship , for
two causes .

Outward
wour-
ship of
God , re-
quired
for twvo
causes,
The one is, bicause the soule maketh not that inward
oblation of it selfe conueniently , and perfittely, excepte
it beholde the same in some sensible oblation of a gifte,
as in a signe and glasse, that by this meane it may be mo-
ued and stirred vnto that internal Oblation , there to rest
and stay, as when we pray vnto God, and praise him, we
doo it not only with the harte , but also with sensible
signes : not bicause otherwise he vnderstandeth vs not,
but for that so we stirre and prouoke our selues the more
Rom. 6. fervently to pray, and praise him. And therefore S.Paule
ad-

admonisheth vs, that we exhibite , not only our mynde,
vnto God but also our members, to be armures of righte-
ousnes.

The other cause is, for that, as S. Basile saith, we haue *In Asceti-*
not onely our soule of Cod . And therefore the wour-
ship that is geuen vnto him by the soule onely, is vnper-
fite. And for so much as we haue receiuied the body, and
al that we haue besides of him : it is right, that we serue
him with the body it selfe, and with al things,acknwole-
ging that he is God, and Lorde of al things, to whom al
thinges ought to doo seruice . In consideration where-
of the thirde brother among the seuen Machabees, put-
ting forth his tong out of his mouth(as he was cōmaun-
ded)and holding vp his handes, both to be cut of by the
tormentour, said, with a bolde courage , *E calo ista pos-*
sideo, sed propter Dei leges nunc haec ipsa despicio. From hea-
uen I haue these thinges , but nowe for Gods Lawes
sake , I care not for them. And so gladly he offered his
tong, his handes , and al the partes of his body , in Sacri-
fice to God of whom he had receiuied them.

And so the mother of those seuen Machabees, a wo-
man of manly fortitude , with free harte offered vp her
sonnes vnto God,because it was he (as she said) that had
created them, and brought them into this light , how so
euer they had ben conceiued in her wombe . Therefore
she made protestation as before God, and said vnto them,
I know not (quod shee) how ye appeared in my wombe : for
it is not I, that haue geuen unto you spirite , and soule , and
life, it is not I, that haue ioined together the members of
eche of you , but it is the Creator of the Worlde. &c. As
much to say in effecte,as this.Lord for so much as I haue

God is to
be honou-
red not
only with
the soule,
but also
vvith the
body, and
vvith out
ward
thinges.

2.Mach.7.

The Mo-
ther of
the Ma-
chabees.

THE PREFACE TO

had these seuen Sonnes of thee , for thy sake gladly I
geue them, and offer them vnto thee.

Iob.1. That blessed man Iob likewise , tooke the losse of al
his goodes paciently, and so with free hart offered them
to God , forasmuch as he acknowledged , that he had
1.Cor.6. receiued them at Gods hande . S. Paule also exhorteth,
Rom.12. that we glorifie , and beare God in our body , and that
Matt.22. we exhibite our bodies a liuely Sacrifice vnto God. And
Luc.10. in that great and first Commaundement , in whiche the
Lawe and Prophetes do depende, we are commaunded
to loue God,not only with the soule, but also (*ex omnibus viribus*) with al our powers and strength.

2.Cor.11. And as we sinne against God, not by thought onely,
but with outward workes also , and outwarde thinges,
as it is euident in fornication,gluttonie, theaft, sacrilegyn
and in the like : so we be bounde seemely to serue him,
not onely with inward motions of the soule , but also
with outward thinges , that we haue receiued of his
goodnes. Therefore S.Paule gaue preceptes vnto them
of Corinth men and wemen, concerning the head to be
vncouered , or couered, when they prayed, or pro-
phiced.

Math.10. Christ also in the Gospel declaring, that internal faith
only doth not suffice , saith , *He that confesseth me before
men, I wil confess him also before my Father.* And S. Patilie
Rom.10. faith , that *With the harte a man beleeueth unto righteousness, but with the mouth confession is made unto saluation,*
by the mouth vnderstanding euery external worke,
whereby confession of our faith is made.

But what shal we say to those places of the Scrip-
tures,in whiche it is reported,that God hath no liking in
the

the outward Sacrifices ? I wil haue mercie, saith he , and O see . 6 .
 not Sacrifice . If thou wouldest haue had Sacrifice , I would Math . 9 .
 haue genen it thee . With burnt offeringes thou wilt not Psalm . 50 .
 be delited . A troubled spirite is a Sacrifice to God , the con-
 trite and humbled harte , thou wilt not despise . I wil not
 rebuke thee for Sacrifices . Of the like places in the Scrip- Psal . 49 .
 tures of the olde Testament , we finde greate num-
 bers .

To al this S . Augustine answereth . Sic illa Deum August . de
 nolle dixit , quomodo ab stultis ea velle creditur , velut suæ Ciui . Dei .
 gratia voluptatis . The Prophet said , that God would not lib . 10 . c . 5
 haue those Sacrifices , in suche sorte as fooles beleeue in vvhath
 he would haue them , as for his owne pleasures sake . wife doth
 For elles , if he would not haue had them at al , he God res-
 would neuer haue commaunded them in the olde Lawe fuse the
 to be offered . And therefore they were (saith he) old Sas-
 to be chaunged now in their due and certaine ceason , least crifices .
 men should beleeue , that they were such as might be de-
 sired of Gods parte , or be acceptable of them selfe in our
 behalfe , and not rather those other Sacrifices (he mea-
 neth internal Sacrifices) whiche by them were sig-
 nified .

Now therefore that thosse olde Sacrifices be chaun-
 ged and abrogated , the time being come , when Moy- The Sas-
 ses Lawe should cease , and haue an ende : Christe in- crifice of
 place of them hath substituted the Sacrifice of the Eu- the Eus-
 chariste , greater in vertue , better in profite , easier in do- charist , or
 ing , and incomparably higher in worthinesse . So then of the
 that there may be a perfitt profession of the supreme Ma- Aulter .
 iestie , which is to be shewed by very things them selues :
 we offer vnto it a visible gifte of thosse thinges which we
 haue

THE PREFACE TO

haue receiued of our Lordes hande , for our sinnes, and
for a thankful recognition.

A certaine change required in the thinges that be sacrificed. Then is a gifte said properly to be consecrated or halowed vnto God in sacrifice, whē it is deputed to diuine seruice, with some rite of religion or Ceremonie obserued, whereby some change is made about it . For it is not to be thought, that euery oblation is a Sacrifice, as it is wel noted of S. Thomas, Theophylacte, and S. Chrysostome. For as it appeareth in the booke named *Leuit. 3. Theoph. ticus*, In al the Sacrifices some rite was obserued, where in cap. 8. by thinges, that before were prophane , were made sacred Heb. ad Heb. Ho. in epist. ad mil. 18. *Leuit. 2. Marc. 9.* and holy to the honour of God . For either they were slaine, as the Beastes , or burnt , as the Incense , or sprinkled ouer with oile , as bread , meale , and the first fruities , and baked in an Ouen , or fryed in a panne , or rosted on a gredyern , and al thinges were sauered and ceasoned with salte.

A rite and ceremonie of changing we do obserue in our Sacrifice also now , the bread (beside breaking and eating) by vertue of the woordes of consecration , being changed into the body , and the wine , into the bloude of Christe . By which rite and ceremonie we confessē, that , for so much as we are by nature the children of wrath, we haue nede of a great chaūge, to be made worthy of God, that we haue neede to put on the new man, that we protest al that is ours, to be ready for his sake to be changed, to be consumed, to be spent and lost, right so as it shal be his pleasure . For *who so euer doth lose his soule for my sake* (saith our Sauiour) *he shal finde his soule.*

Now let vs come vnto the fourth point , and declare that God hath both engraffed in the mindes of men the

rite

Matt. 16.
That to offer Sac
ifice is natural,

rite of sacrificing, and also by Lawe commaunded it, and for what cause . This is soone done. The consideration of nature , and general view of the worlde , layeth the one before our eyes , and the booke s of the olde Testa-ment, the other.

Natural reason telleth man , that he is vnder some Superiour, for the defectes, which he feeleth in him selfe. In whiche defectes he hath neede to be holpen and directed of some Superiour . And what so euer that is , it is that , as S.Thomas saith , whiche among al is called God . And as in natural thinges , naturally the inferiour thinges are vnder the superiour thinges , euen so natural reason telleth man according vnto natural inclination , that he exhibite to that whiche is aboue man , subiection and honour according to his manner . And the conuenient manner for man is , to vse sensible signes to expresse some thinges , bicause he taketh his knowledge of sensible thinges . And therefore it procedeth of natural reason , that man vse certaine sensible thinges, offering them to God in signe of due subiection and honour , in like sorte as they doo , who offer vnto their Lordes certaine thinges , in recognition of their Lordship or Dominion . This perteineth to the nature of Sacrifice , and therefore the offering of Sacrifice perteineth to the Lawe of na-
ture .

Wherfore therelie ieth no Nation in the worlde altogether without Religion ; as we may see, and heare , nor is Religion maaintained without Ceremonies . And among Ceremonies , the Nations of al ages haue vsed outward Oblation , as the chiese . Although for the more parte (as S.Cyprian saith) they abhorred Circumcision ,

Sacrifice
hath euer
ben gene-
ral to al
peoples.
Cyprian.
Serm.de
ratione
Circucis.

THE PREFACE TO

as a thing cruel , and vnfriendly to nature , yet the other Sacrifices they did not likewise abhorre: but folowing, the lawe of Nature in many thinges (saith he) they reteined the custome of making Sacrifices . And this was fastened in their myndes by common consent in general , that God onely ought to be wourshipped with outward Sacrifice.

*Augusti. de
Gruit. Dei
li. 10. c. 4.
Gen. 4.* With that kinde of wourship who euer iudged, that any should be honoured (saith S. Augustine) but whom either he knewe, or thought , or (at leſt) imagined to be God ? Of what antiquitie this manner of godly wourship is, the Sacrifices of the two first brethren, Cain, and Abel, doo shewe.

*For what
cause hath
God en-
grafted in
Man the
rite of sac-
rificing.* As touching the cause , why it hath pleased God to engraffe in the mindes of men the rite of sacrificing, what other can we rendre, but his great loue towardes Mankinde ? In declaration whereof this muche is to be considered.

*Gen. 3.
Rom. 5.
Ephes. 5.
Gen. 3. 12.
& 22. 26.
28.
Deut. 18.* Whereas our first parent Adam seduced by the enuy and crafte of the Deuil , brake Gods commaundement, and through his sinne brought sinne into this world, yea fuche, and so great Sinne, that al proceeding from him according to the flesh, became by nature the Children of wrath , and therefore remained thrall to Gods anger, and just damnation : God of his owne goodnes not willing they should perish , whom he had created , determined with him selfe, and promised to Adam at the beginning, and afterward to Abraham, Isaac, Iacob, Moyses, Dauid, and the other Fathers , to send that blessed seede , Iesus Christe his Sonne , to reconcile vs vnto him selfe , to pacifie his iuste wrath, to wash vs cleane from our sinnes, and to redeeme vs from damnation, by Oblation of a singular

singular Sacrifice. When the fulnes of time was Galat. 4.
come, and the daies fully expired that God had appoin-
ted, the Sonne of God our Sauiour came, tooke our
sinnes vpon him, offered him selfe vp a Sacrifice for
vs vpon the Crosse, appeased the wrath of his Father,
and entring once by his bloude into the holy place
(as S.Paule saith) founde for vs an euerlasting Redemp-
tion.

The true
and chief
Sacrifice,
Christes
Death.
Heb. 9.

This Sacrifice of Christe vpon the Crosse, is the
onely Sacrifice, whereby we are redemed, and without
this, is there no saluation. With one offering (saith S.Paule) Heb. 10.
be hath made perfite for euer them that be sanctified. And
in Esaie it is said of Christe, *Torcular calcaui solus.* The Esai. 63.
presse haue I trodden alone. And as without and be-
sides this Sacrifice nothing can sauе vs, so this is a suffici-
ent price to satissie God for the Dettes and sinnes of the
whole worlde. He is the propiciation (saith S.Iohn) for 1. Iohan. 2.
our sinnes, neither for our sinnes onely, but for the sinnes of
al the Worlde. This is the lambe, that taketh away the sinnes Iohan. 1.
of the Worlde, And God was reconciling the Worlde in 2. Cor. 5.
Christe unto him selfe, saith S.Paule. The vertue of
this Sacrifice reacheth from the beginning of the world
to the ende, from the first man to the laste, bothe
Testamentes taking their effecte of it, and therefore
S. Iohn calling Christe the Lambe, saith, he was
killed from the beginning of the Worlde, verely be- Apocal. 13
cause his bloude hath cleansed the sinnes of men of al
ages.

But albeit this be the Lambe, that taketh away the Iohan. 1.
sinnes of the worlde, and though it be the Sacrifice pro-
e ij picia-

THE PREFACE TO

piciatoriſe for the ſinnes of the whole world, as S. Iohn faſh: yet is not the whole world thereby ſaued. For ſure we are, the faithleſſe Gentiles, Turkes, Moores, Saracenes, vnbelineuing lewes, and feined Christians, be not ſaued. What then ſhal we ſaye? This Sacrifice is ſufficient to ſauē al men, but it is not effectual to the ſaluation of al men. The vertue of it is ſuche, as is hable to ſauē al, yet be not al ſaued. Wheroft commeth this? The deſecte is not in God, it is in man. Now behold the goodnes of God.

That this Sacrifice of his Sonne, as it is ſufficient for al, fo it may be also effectual, for al: God hath ordeined certayne meanes, whereby men may be made hable to receiue the merite of it, and wherby the vertue of it is transferred, and applied vnto them. These meanes be Sacramentes, and Sacrifices. As for Faith, Hope, and Charitie, first, and chiefly required. *Heb. ii. 3. Iohann. 3. 14.* Charitie, of necessitie they are presuppoſed, without whiche neither Sacramentes, nor Sacrifices doo ought auailable. For *Without faith it is impossible to please God, and who ſo euer loueth not, he remaineth in death.* Likewise where is no hope, there Christes mercie to ſaluation taketh no place.

Sacrifices double, Invvard Sacrifices *Heb. vlt.* Of Sacramentes ſome be propre to the olde Teſtament, ſome to the newe. Of Sacrifices ſome be inward, ſome be outward. The inward be knownen, as the ſacrifice of a contrite Harte, an humbled ſpirite, the ſacrifice of prayer, praife and thankesgeuing, of mercie, and beneuolence, and other the like. These be common to bothe Testamenteſ.

Outvward Sacrifices. But as concerning outward Sacrifices, that men might be made partakers of the Oblation of Christe, whiche

THE CATHOLIKE READER.

whiche hath most suffiently merited the saluation of al men, and that they might transferre the fruite of it vnto them selues , God hath euen from the beginning of the worlde, bothe vnder the Lawe of Nature by Diuine inspiration stirred vp the mindes of men vnto the rite of sacrificing, for witnes whereof we haue the example of Abel, Noë and Melchisedek, Abraham, Isaac, Iacob, Iob, Gen.4.8. besides others, and eftsones at what time he gaue the Law. Iob. 1. by Moyses, he commaunded sacrifices to be made , and shewed the diuers kindes of Sacrifices , as the Paschal Lambe , the continual sacrifice, the sacrifice for the sinnes of the Priest , of the Prince, of the people , for ignorance, for geuing thankes, for peace, for chaftitie, &c.

Exod. 12.
Num. 28.
In Leui-
tico.ca.4

The vse of al whiche outward Sacrifices was, not that they shoulde reconcile men to God , and merite saluation by strength of their owne nature , but that by them the mindes of men might be moued, and admo- nished , to remember the great Sacrifice , that was to come, whereby God promised to redeme al men, that so their faith might be confirmed , and the fruite of it be applied vnto them, hauing faith and truste in the Sacrifice to come . What strength they had in their degree against sinne , they had it not by their owne nature , but by vertue of Christes Sacrifice vpon the Crosse, whereof they were figures and significations.

Of these outward Sacrifices so great an accompte is made in the Scriptures, as necessary for the behoofe of Gods people lyuing vnder the Lawe, that the lacke of them is reputed in sondrie places for an horrible plague. God threatening the people of Israel , saith by his Prophete Osee, that they should sitte many daies (sine sacri- Osee.3.
c. iij ficio,

THE PREFACE TO

ficio, & sine Altari) without sacrifice, and without an Aul-
ter. In an other place he threatened king Asa , and his
people , by the mowth of Azarias the sonne of Obed,
**¶. Para-
lip. 15.** that for a longe time they shoulde without a Priest . A-
zarias in Daniel lamentably bewaileth the state of the
Danil. 3. Iewes, as being greuously plagued, for that they had nei-
ther burnt offering, nor sacrifice, nor oblation, nor incense,
nor place where to offer.

Wherfore if Christe would his Churche in the time
of the newe Testamēt to be without external Sacrifice,
and Priesthood propre to that state, he shoulde seme to haue
deliuered vnto his people, not the Testament of grace,
but a state of ire and wrath, yea of more wrath, then
was the state of the Iewish people. But whereas he saith
Ezai. 61. him selfe , that he came (predicare annū Domini acceptū)
Luc. 4. to preache the acceptable yeare of our Lorde, that is to say,
¶. Cor. 6. the time of grace, mercie, and saluation, and sith that S.
Paul saith, Behold now is the acceptable time, behold now is
the day of saluation: verely assured we are, forasmuch as to
euery lawe ordeined by God Sacrifice and Priesthood be-
longeth, propre and conuenient to the same : that God
would not suffer his most deare people of the newe Te-
stamēt, his best beloued spouse the Church, to be without
external Sacrifice, and Priesthood, the lacke whereof was
sometimes threatened to the Iewes for a greuous plague.
Neither, to say the trouth, could it in any wise seme con-
uenient, that that Religiō, which of al that euer haue ben,
is most absolute, should lacke that Seruice and wourship,
wherby the external and propitiatorie sacrifice is offred,
which Seruice hath alwaies ben most highly estemed in
every Religiō, not only in that which is true, and institu-
ted of

ted of God, but also in that which is false, and devised by the enuie and suggestion of the Deuil, wherein he endeouereth al that he can, that the Image of the true Religion, as muche as may be, be expressed; and liuely set forth.

Forasmuche then as in the olde Testament, as S. Paule witnesseth, there wanted perfection, by reason of the weakenes, and vnablenes of the Leuitical Priest-hooде (for *the lawe brought nothing to perfection*) it being houed, God the Father of mercie so disposing, that an other Priest after the order of Melchisedek should rise, who might make perfite al that were to be sanctified. This Priest was Iesus Christe our Lorde and God. Who, whereas he came not to loose the Lawe (in asmuch as it was Natural, or Moral) but rather to fulfil the Law: when he brought his new Lawe into the worlde, so much promised before in Ieremie, and th'other Prophetes: least he should haue leaft it maimed, and vnperfitt in this behalfe, contrarywise then the manner of the former lawes (of nature, and of Moyses) was, either of which had outward sacrifice, furnished it with a peculiar Sacrifice, and Priest-hod. For it could not otherwise be, but that, when a new Lawe tooke place, Sacrifice propre to that Lawe should go with it, and Priestes likewise, as Ministers of the same Sacrifice. For according to the Doctrine of S. Paule, Lawe, Sacrifice, and Priesthode, go euer together.

Therefore though he would once offer him selfe vnto God the Father vpon the Aukter of the Crosse with Death, that he might there pay the price of the taunsom of the worlde, and worke euerlasting Redemption: yet because his Priesthod was not to be extinguisched and ended by Death, and euery Priesthod requireth

THE PREFACE TO

a proper Sacrifice : at his last Supper , in the night that he was betrayed , that he might leaue vnto his Deare Spouse the Churche a visible Sacrifice , as the nature of men required , whereby that blouddy Sacrifice once to be made vpon the Crosse might be represented , and the Memorie of it kepte , and the healthful Vertue of it appyld vnto vs , and God duely recognized : at the same Supper declaring him selfe to be constituted a Priest after the order of Melchisedek , according to the dutie of Priesthoode he offered vp vnto God the Father , his body and bloude vnder the formes of bread and wine , and deliuered the same vnto the Apostles , whom then he made Priestes of the newe Testament , that they should receiue them , and by these wordes , *Hoc facite in meam cōmemorationem*, Doo ye this in my remembrance , (vnder whiche request that his whole action is comprehended) he gaue commaundement to them , and to their Successours in Priesthoode , to offer vp the same . Thus the Churche hath alwaies vnderstanding , thus it hath taught , thus it hath beleued . In witnessē hereof S.Ireneus speaking of that which Christe did at his Supper , saith , *Nouī Testamenti nouīm docuit oblationem* . He taught the new oblation of the new testament . And this is the doctrine of the Catholike Churche , touching the Sacrifice of the newe Testament , simply declared , which Sacrifice is now according to our Lordes Institution and commaundement offered daily by Priestes , in this office the Apostles successours .

*Luc. 22.
Cor. 11.*

*Iren. lib. 4.
cap. 32.*

Neither saith S. Irenæus of this Oblation , onely , *Ridens.* that it is the newe Oblation of the newe Testament , and that Christe taught it : but also that the Churche receiuing it of

THE CATHOLIKE READER.

it of the Apostles, doth offer this Sacrifice to God (in universo mundo) in the whole worlde . Wherefore it is mere madnesse, yea (if we would speake as S. Augustine speaketh in euery the like case) it is most insolent mad- ^{August.} Epist. 118. nesse, to dispute , whether in the Masse there be a Sacri- fice and oblation or no , and whether the same ought to be continued , seing that the whole Churche through the worlde doth celebrate and frequent it .

For good prouise of it we haue the Scriptures, the Doctours of al ages , the auncient Councils, the sense, practise and vse of the vniuersal Churche . As for the Scriptures, I thinke it ynough here only to note certaine places , that be alleged for it . They are these, the Institution of Christe described in the Ghospel : the prophecie of Malachie : the Figurne of Melchisedek . Vnto whiche may be added the manifest place of the first Epistle to the Corinthians , where S. Paule saith , they could not be made partakers of the Table of our Lord , who had defiled them selues with taking parte of the Table of Deuils : where , by Table , he vnderstandeth in bothe places the Aulter , whereon the prophane meates were offered to Deuils among the Gentiles , and the Euchariste is consecrated , and offered vp unto God among the true beleeuers , whereof Sacrifice is concluded . For by those woordes it is manifest , that S. Paule doth compare our Euchariste in respecte of Sacrifice , to the Sacrifices of the olde lawe , and to the Sacrifices of the Deuils . Whiche thing he would not haue done , onlesse he had ben assured , and onlesse it had ben wel knownen to the Christia people , that the Euchariste is so a true Sacrifice , as those that were offered Auctorities for the sacrifice of the Aulter. Scriptures for the Sacrifice, Luc. 22. 1. Malach. 1. Gen. 14. 1. Cor. 10.

f to God

THE PREFACE TO
to God in the olde Testament , and as those that of the
Gentiles were offred to Deuils .

Doctours As for the Doctours, their witnesses for proufe here-
for prouf of be in manner infinite . In al their writinges where-
of the Sacrifice. of speake they so often , as of this Sacrifice ? Many of
their sayinges I wil not here reherse, many of good force
a Li s. Cō I wil dissemble , and the sayinges of ^aS.Clement, ^bof S.
statut. Anacletus, ^cof S.Alexander, ^dof S.Dionysius, and ^eS.Ig-
Apost. & natius I wil not touche . Who as they were either in
Epist. 2. the Apostles time, or soone after , and therefore are the
b Epist. 1. rather to be heard: so of this Sacrifice they haue geuen
c Epist. 1. forth in writing very plaine witnesse .

d Eccle- Verely S.Irenaeus speaketh so clearely of it in his
siaſt. Hie- fourth booke against Valentinus, that by no ſhiftē it can
rarch. c. 3. be auoided, by no myſte or clowde it can be darkened.
part. 3. M.Iewel hath beaten his wit very muche about it , and
e Epift. ad hath traualied althat he could, to frame an answer to it
Smyrnen. in his Replie , but he laboureth in vaine , and sheweth
& Tralli- more wilfulnes,then reason,more talke,then learning, as
an. by this Reiondre it ſhal appeare.

cap. 32. S. Cyprian writing to Cæcilius , saith , that *the*
Infra. fol. *Priſt doth then offer in the Churche a true and fulſacrifice*
14. b. etc *vnto Cod the Father , if he beginne ſo to offer , euen as he*
Cyprian. *feeth Christe to haue offered.* In whiche place he decla-
Lib. 2. *reth how Christe offering his body and bloude in the*
Epift. 3. *Ambros.* *forme of bread and wine at his Supper , exercized the*
lib. 4. 5. 6. *office of his Priſthooде after the order of Melchi-*
De Sacra- *Deſeſch.*

ment. & Here I might allege S.Ambroſe, in ſundry places of
lib. 5. his bookeſ *De Sacramentis*, and in his Epiftle to the no-
Epift. 33. ble woman Marcellina his ſiſter, where expreſſely he
nameth

THE CATHOLIKE READER. 10

nameth the Masse, by the name of *Missa*, and the Oblation, that it be not wrested to an other signification. S. Hierome in sundry places of his works, but specially in his epistle to Euagrius, and to Hedibia, quæst. 2. hath a manifest testimonie of this sacrifice. S. Augustin likewise in many places of his works. In the 17. booke *De Cœnitate Dei*, speaking of the Sacrifice of the body and bloude of Christe, which he doth exhibite after the order of Melchisedek, saith, *Ia sacrificium successit omnibus illis sacrificijs veteris Testamenti, quæ immolabantur in umbra futuri.* This Sacrifice hath come in place of al those sacrifices of the olde Testament, whiche were sacrificed in the shadow of the sacrifice to come. And to thintent we should vnderstand this not to be the bloudy Sacrifice of the Crosse, but the vnblooddy Sacrifice of the Aulter: he addeth these wordes to put the Reader out of doubt, *pro illis omnibus sacrificijs & Oblationibus corpus eius offertur, & participantibus ministratur.* For al those sacrifices and Oblations (of the olde Lawe) Christes body is offered, and ministred vnto the receiuers.

In his booke of Confessions, he speaketh of this Sacrifice so clearly, as it can not be denied, shewing how it was offred for his Mother Monica that holy woman at her burial. His wordes be plaine. *Neque in eis precibus quas tibi fidimus, cum offerretur pro ea Sacrificium precij nostri, ego fleui.* Neither wepte I in those praiers, whiche we made vnto the (he speaketh vnto God) at what time the Sacrifice of our Price was offred vp for her. In an other place he telleth what a great desire she had, not to haue her body sumptuously and honorably buried, but

f ij to be

*De Cœnitate
li. 17. c. 20*

*August.
Confess.
lib. 9 c. 12*

THE PREFACE TO

Ibid. c. 13. to be remembred at the Aulter of God, unde sciret dispensari victimam sanctam, qua deletum est Chirographum, quod erat contrarium nobis, qua triumphatus est hostis computans delicta nostra, etc. From whence she knew that holy holte (or sacrifice) to be bestowed, by which the handwriting that was contrary to vs, was blotted out, by which the enemie that reckeneth our offenses, was ouercomme. By these two testimonies, bothe the Sacrifice offered at the Aulter, and the Oblation of the same for the Dead, is auouched.

If al were laid together that may be alleged out of S. Augustine in witnes of this Sacrifice, it would fil a booke.

*Leo serm. 7. de Pas-
fione Do-
mini.* At what time the matter was treated in Caiphas haul (saith S. Leo) How Christe should be killed, then heordeined the Sacrament of his body and bloud, and taught (his Disciples) What Sacrifice fro thenceforth ought to be offered unto God. Against these our Aduersaries can take no exception, either for their age, or for their auctoritie.

Masses made by S. James, S. Basil, S. Chrysostome, S. Ambros. What shal I speake of the Masse of S Iames the Apostle, and the Masse of S. Basil, allowed by the sixth general Councel holden at Constantinople, and by al the Greekes, of the Masse of S. Chrysostome, and of S. Ambrose, al whiche the antiquitie acknowledg'd, and now be extant? In those Masses this Sacrifice, and Oblation is oftentimes spoken of, and it is declared, how it is offered:

*Councils. forvvit.
nes of this
Sacrifice,
Ccil. Ni-
cen. c. 14.* Hereunto may be added the auctoritie of many Councells, that conteine most cleare witnes of the Sacrifice of the Aulter. Those holy and learned Fathers of the great first General Councel holden at Nice, say, that it is an unworthy thing, that they which haue not power to offer,

offer the Sacrifice (that is to say, the Deacons) should geue
the body of Christe to them, that offer it. The first Coun-
cel Ephesine likewise acknowledgeth the Vnblouddy Concil. E-
Sacrifice of the body and bloude of Christe, and the pheſin. in
true presence of that body, whiche is proper unto the Epiftola
Wordē. The Testimonies of other Councils that fo- Cyril. ad
lowed these, might easily be alleged for this pointe, in Nestorius.
great number. But these may suffice.

M. Iewel impudently beareth the world in hande,
that nothing can be founde in the auncient Doctours, or
Councils, that maketh clearely for the Sacrifice. Yea M. Ievvel
he preteadeth him selfe to be so sure of it, that he offe- in his
reth freely to yeelde, and subscribe (which it semeth he Chalēgē.
mindeth not to doo, what so euer be brought) if any learned man of his Aduersaries, or al the learned men
aliue, be hable to bring any one sentence out of any one olde Doctour, or Council for it. But his Maister Iohn Caluine, as wicked an Heretique as he was, was neuer so shameleſſe, as to denie a thing ſo manifest, nor ſo ralh, as to graunt ſo muche. And therefore thus he writeth.

Veteres Cœnam Sacrificium vocasse notum est : neque possum veteris Ecclesiae consuetudinem excusare, quod gesta ac ritu ſuo ſpeciem quandam sacrificij figuraret, iſdem ferè ceremonijs, quæ ſub veteri Testamento in uſu erant, eo excepto, quod panis hostia animalis loco uerbantur. Quod cum nimiſ ad Iudaismum accedat, nec Domini institutioni conſentaneum ſit, minimè probo. That the olde Fathers cal- Caluin ac-
led the Supper a Sacrifice, it is knowen. neither can I knovvles
excuse the custome of the auncient Churche, for that geth the
with gesture, and outward rite, they did ſet forth a cer- Sacrifice
taine forme of a Sacrifice, with the ſame Ceremonies vvas in
the anciet Churche. M. Ievvel
denieth.

THE PREFACE TO

Caluin in a manner, that were in vse in the olde Testament, saue
alloweth that they vsed the hoste of Bread in place of a beast.
not the olde Chur
che: yet neither is agreeable vnto the Institution of the Lorde, I
must vve
needes als
lovv Cal.
win.3 doo not allow.

Thus M. Iewel should haue tolde histale, if he had
folowed the chiefe Inuentour and founder of his Gene-
uian Gospel , for so besides heresie , he had offended but
in pride. But now he hath so proclaimed his Chalenge,
that besidesheresie, and pride , he hath also proued him
selfe ignorant, rash, and impudent. And thus is he confu-
ted by his owne chiefe Doctor , who being conuicte
with euident truth, with some modestie confesseth that,
he could not denie , though with intollerable pride he
disalloweth that , whiche he was not hable to disproue.
*So Lucifer knew , that his Creator was aboue him , yet
not lyking wel of it, he said, I wil be like unto the highest.*

Ezai.14. As concerning the Institution of Christe , that by a
The initi- cleare declaration of it , it may appeare by the acte of
tion of Christe, that at his Supper he offered vp to his Father his
declared. body and bloude, it is to be considered, what he did. *Doo
ye this (said he) in my remembrance . What this? This
very thing, that I now haue done. He tooke bread into
his handes, and lifting vp his eyes vnto heauen, (as by as-*

Ambrosius fured tradition the Churche hath receiuied, and S . Am-
De sacra- brose reporteth it as a thing vndoubted) and shewing it
ment.li.4 vnto the Father, as we read in S. Iames Masse he gaue
Cap.5. thankes vnto him , as being the author almighty of al
Jacobus in things, from whom al that good is, procedeth, and as it
Liturgia. was accustomed to be done in Sacrifices, with a certaine
site of Religion he consecrated the bread, blessing it, he
brake

brake it, and gaue it vnto his Disciples to eate, saying, *This is my Body that is geuen for you.* To whom is it geuen? To my Father almighty, to whom as being Lorde of al, I haue geuen thankes. It is geuen I say, to my Father presently without bloudshed, and in a Mysterie, but a-nonne for his willes sake to be rent and torne, and to be put to death. Euen so a litle after he said, lifting vp his eyes also into Heauen, as it is in S.Iohn, *Pro illis ego sanctifico meipsum,* I sanctifie my selfe for them, fulfilling that olde Lawe in deede it selfe, whiche required, that euery first begotten should be sanctified vnto our Lorde, that is to say, be offered and appointed vnto Gods holy seruice. Likewise he tooke the Cuppe, after that he had supped saying, *This is my bloude of the new Testament, that for you and for many is shed, in remission of sinnes.*

*Iohan.17.**Exod.13.**Num.8.**Luc.2.**Mat.26.**Luc.22.*

This is the visible worke, whiche we doo according to the instruction of Christe, with which by publique auتورtie (bicause Christe so ordeined and commaunded) we professe God to be not onely the beginning and end of al thinges, the fountaine of al felicitie, and ende of our desires, but also through the Death of his owne Sonne, the redemer of al men, and the repaire of al thinges, which through sinne we had lost.

That this commemoration ought to be celebrated externally with outward worke, S.Paule plainly signifieth, saying to the Corinthians: *So ofte as ye eate this bread, and drinke of this Cuppe, ye doo shew forth the Death of our Lorde until he come.* For that shewing forth can not be made with the internal commemoration of the minde. Whiche sense is also signified by the verbe of the present tense, *ye doo shew forth our Lordes death,* for so in the *καταγγελεῖ* *μήτις*

THE PREFACE TO
the Greke S.Paule speaketh.

Touching testimonies that may be alleged for further proufe of this Sacrifice , bicause it is declared and set forth at large bothe in my Answer to M.Iewels. 17. Article, and in this Reiondre, and for so much as the conuenient breuitie of a Preface wel beareth not so large a treatie, as the dew opening of this point requireth, and furthermore least by treating of it here I should withdraw thy desire Reader from perusing that , wherewith I haue fortified and made good my Answere : for these considerations I referre thee vnto my Reioindre it selfe.

6. Now let vs see , how the foure thinges, whiche after *August.de* the doctrine of S.Augustine be required in euery Sacrifit. lib. be found in the most blessed Sacrifice of the Aulter. *s.c.14.* 1 To whom oblatio is made, 2 by whom it is made, 3 what is that whiche is offered, 4 and for whom it is offered.

To vvhō is Oblas-
tiō made
in the Sa-
crifice of
the
Churche. Concerning the first, This doctrine of the Sacrifice of the body and bloude of Christe, whiche now we are driuen to defende against the Proseslours of this newe deuised Gospel, was so certaintely knownen, and generally holden of al men in the first times of the Church, that the very Arians , who were Heretiques, and enemies of Christe , thought they had founde an inuincible Argument against the Equalitie of the Sonne of God with the Father, bicause in this Sacrifice the Sonne is offered vp vnto the Father. For it is certaine, said they, that *he which is offered, is lessē than he, to whom he is offered.* To whiche Argument, that which Fulgentius an auncient Father writeth , may serue for answer, who sheweth learnedly writing to *Monimus*, that this Sacrifice is not offered to the Father onely, but to the whole Trinitie .

If there

If there be any Catholique beleuers (faith he) that see. Fulgentius lib. 2. med hitherto to be ignorant of this Sacrifice, from hence forth they ought to knowe, that al seruice of every Mour- ad Moni- ship and healthful Sacrifice, is of the Catholique Churche num. exhibited, both to the Father, and to the Sonne, and to the Holy Ghoste, that is to say, to the Holy Trinitie, in whose onely name, it is manifest, that the Holy Baptisme ^{most} biesse² also is celebrated. Neither is preiudice gotten unto the Sonne, trinitie, or unto the Holy Ghoste, Whiles prayer by him that offereth is directed unto the person of the Father, the ending of which prayer, whereas it hath in it the name of the Sonne, and of the Holy Ghoste, sheweth, that no ^{*} oddes is in the * discrime Trinitie: because Whiles the wordes of honour be directed unto the person of the Father onely, with the Faith of him that wel beleueth, the whole Trinitie is honoured. and when the intention of him that sacrificeth, is directed unto the Father, the gifte of the Sacrifice with one and the same dertie of the offerer, is offered unto the whole Trinitie. Thus Fulgentius.

When Christe the Sonne of God, is offered vp according to his body and bloude, that is to say, according to his humaine nature, according to whiche, he is lessie then the Father, then him selfe, then the holy Ghost: he is consecrated vnto the holy Trinitie. And so much doth the Churche in the lesser Canon, and specially in the ende of the Masse professe, with expreſſe wordes naming the Trinitie it selfe.

Therefore S. Auguſtine faſth, that, whereas Christe Jesus in the forme of God taketh Sacrifice with the Father, with whom he is one God, yet in the forme of a ſeruant be had rather be a Sacrifice, then take Sacrifice, leaſt by

August. de
Civit. Dei

li. 10. c. 20

Christe is
ſacrificed

in the
forme of

a ſeruant,

THE PREFACE TO

this occasion some man should thinke, that Sacrifice Were to be done to any creature. By this he is a Priest, him selfe both the offerer, and himselfe also the offering. Of which thing he willed the daily Sacrifice of the Churche to be a Sacrement, Which Church Whereas it is the body of him selfe the head, is taught through him to offer vp it selfe.

Masses in honour and memorie of Sanctes.

Although sometime the Churche do celebrate certayne Masses in the honour and memorie of Saintes, yet it doth not offer Sacrifice vnto them, but vnto the Trinitie only, that hath crowned them, and geuing thankes vnto God for their victories, sueth for their aides, and desireth to be holpen by their merites, and prayers. Whereof S. Augustine treateth, Lib.8. De Ciuitate Dei.cap. vlt. lib.20. Contra Faustum.cap.21.

2.
By vvhō
is this Sa-
cifice
made.

Amb. lib.
1. Officio-
rum.c.48.
De Summa
Trinit. &
Cath. cap. firmi-
ter.

Concerning the second point, which is, by whom this Oblation and Sacrifice is made, among some men there is some doubt thereof. For some say, that Christe offereth not, but that we only do offer. Others there be, that wil Christe here also to be the Priest, who wil seeme to leane to the authoritie of S. Ambrose, and of the Late-rane Council. Now Christ is offered (saith S. Ambrose) but he is offred as man, as receiuing passion, and he offereth him selfe as a Priest, to forgeue our sinnes. The Council hath thus. There is one vniverſal Churche of the faithful, in which the selfe same Priest is the Sacrifice Iesus Christe.

Heb.7.
If our Lorde, bicause he is a Priest for euer according to the order of Melchisedeck, haue an euerlasting Priesthode, as S. Paul saith, although he offered him selfe vnto the Father with death in the Auter of the Crosse to pay the price of mannes redemption: yet his Priest-

hode.

hode was not extinguished by death. Wherefore, as in the Epistle to the Hebrewes S. Paule concludeth, it is *Heb.8.* necessary, that he haue also that, which he may offer. But whereas it is not Christe him selfe in his owne person, but a man Priest that standeth at the Aulter, who with the wordes of Christ doth consecrat and offer this Sacrifice, as to this purpose he is assumed : the learned Fathers of the Council of Trent, haue discussed this con- *Concil.* trouersie with three wordes. For the Hoste (say they) is *Trident.* one and the selfe same. He the same now offereth by the mi- *Sessi.22.* nisterie of Priestes, that offered himselfe upon the Crosse *cap.2.* with a diners way onely of offering. Whereof it folow- eth, that both Christe, and also we, here are Priestes, he, bicause he consecrateth by our ministerie, we, bicause we consecrate in his person, and with his woordes. For whereas he said to his Apostles, *Doo ye thus in my re-* *Luc.22.* membrance, after that he had offered him selfe vnblou- dily at the Supper, as he is now offered in the Aulter : the Apostles so vnderstoode him, the Holy Ghost geuing them suche sense, or Christe by expresse wordes so teaching them, that they should consummate, and make perfite this Mysterie, in the person of him, and with his wordes. Which of an assured tradition of the Churche that can not be deceiued, the auncient Fathers haue alwaies taught, and the Churche to this day ob- serueth.

This doctrine S. Chrysostome confirmeth with these *Chrysost.* wordes. *Now the time inviteth vs to come unto that homil. De dreadful Table with due reverence, and agreeable Watche- proditione fulnes. Let no Iudas there be found, let no euil disposed per- iuda. son thither come. For it is not man, that of the Consecratio of*

g ij our

THE PREFACE TO

our Lordes Table maketh the thinges set forth the body and bloude of Christe. The wordes be uttered with the Priestes mouth; and with the power of God and his grace, they are consecrated. This is my body, saith Christ: With this Worde the thinges set forth be consecrated. And as that Worde, which saith, Grow ye, and be ye multiplied and fill the earth, was once spokē, but at al time feeleth his effect, nature working unto generation: Euē so that Worde was once spoken, but it genereth strength unto the Sacrifice, through al the Tables of the Church, until this day, and until his comming. Againe he saith in an other Homilie. I wil tel you further of a maruelous thing, and wonder not at it, let it not trouble you. What is that? The holy Oblation it selfe, be it Peter, be it Paul, or of what so euer merite the Priest be, that offereth it, is the very same, that Christ himselfe gaue unto his Disciples, and that Priestes now also do consecrate. This hath no whit lesse then that. Why so? Because they be not men, that sanctifie this, but Christe which consecrated that before. For as the wordes that Christe spake, be the same, which the Priestes now also do pronounce: so the Oblation is the same. Therefore he saith in an other place: Ministrorum nos ordinem tenemus, qui verò ipsa sanctificat, & transmutat, ipse est. We are but in the order of Antioch. Ministers, but he that sanctifieth the thinges (brought forth) and changeth them (into the body and bloude of Christe) is he him selfe, that is to say, Christe.

Concil.
Florenti-
num.

Hereunto agreeth the Council of Florence. The Priest (say those learned Fathers) doth consecrate this Sacrament speaking in the person of Christe, in the person of Christe (they meane) fitting, and offering vp him selfe at his Supper. For the Churchc teacheth not, that

the
—

the woordes of consecration be spoken by way of rehearsal only, and that the body and bloude of Christe is made at euery pronounciation of them, as by a couenant made by Christe with vs. But as the brothers of Ioseph in Egypte, fearing least he would beare in minde the iniurie, which he had suffered at their handes, caused this much to be said vnto him, *Thy Father gaue vs in commaundement before he died, that we should say these mo.* ^{Gen. viii. 1.} *vnto thee with his wordes. I beseeche thee to forger the wicked deede of thy brothers, the sinne, and malice, whiche they wrought against thee. And we also on our owne behalfe, pray thee to forgeue the seruauntes of thy Father this iniquitie:* Euen so the Church, first with the wordes of Christ, recording his commaundement, offereth vp vnto the Father his body and bloud. After that the Priestes in the person of the Church, whose publique ministers they are in this behalfe, adde further their owne duetie of offering with their owne wordes.

These thinges being considered, that question is ^{In vvhat} foone answered, that of some is demaunded, where, ^{parte of} and in what parte of the Massé, is this most holy Oblation made. For although from the lessē Canon vnto the Communion, it be with wordes and intention presented vnto the Father, yet forasmuch as *the wordes of Christe* (as S. Chrysostome speaketh) geue strength vnto ^{Vide lbo 3 part.q.22} *the Sacrifice, and they are no where els prouniced: pro-* ^{art. 4. ad} *perly and in deede then it is made, when the Priest spea-* ^{primum.} *king in the person of Christe, faith, thus is my body, to producione* ^{Homil. de} *wit, whiche for you is geuen and broken (which is added Iude.* *in the Canon of S. Iames, and in S. Ambroſes Massé) and,* *This is my bloude which is ſhed for you. For then doo we* ^{Iude.} *g iij. that*

THE PREFACE TO

that , which our Lorde commaunded to be done in remembrance of him,saying, *Doo ye this in remembrance of me.* As for the thinges that be spoken before, and after, they are to be referred vnto that time.

For albeit al manner Consecration cōsidered by it selfe, includeth not Oblation , yet considered, as it procedeth of the Priestes Intention to offer vnto God by Consecration it selfe the thing consecrated,because vnto God, and vnto the honour of him he consecrateth: it hath the true nature of Oblation, and Sacrifice.

Remem-
brance
distinc-
from Sa-
crifice.

Although therefore our Lorde commaunded vs to doo this in remembrance of him , yet is this Sacrifice a farre other thing , then the remembraunce it selfe, or the praise of God, or thankes geuing: sith that the thing it selfe whiche is commaunded to be made , is in the very woordes of Christe , distingcuted from the remembrance . For he said not , remember ye this , but , *Doo ye this (or make this) in remembrance of me.* The Sacrifice , and the Oblation ought to be made in the remembrance of Christe , so that the remembrance it selfe is not the Sacrifice, but the vse and ende of the Sacrifice , for whiche it ought to be offered . for by this vnbloody Sacrifice , a commemoration of the Bloody Sacrifice , that was offered vpon the Crosse, is made

*Augu. lib. 20.contra ni peracti Sacrificij memoriam celebrant sacra sancta Ob-
lationem, & participationem corporis & sanguinis Christi.*

cap. 18. The Christians doo celebrate the memorie of the Sacrifice already done (vpon the Crosse) by the holy Oblation , and participation of the body and bloude of Christe . Whereof it is euidently gathered also, that Oblation

Iation is distincted from Participation, although Participation perteine to the perfection and ful complement of the Sacrifice.

So here thou hast Reader that, whiche was required in the second place, By whom this holy Sacrifice is offered, to wit, by Christ through the Ministerie of the Priest, and by the Priest in the person of Christ. Where also we ought to ioine the Church withal, bicause of the vnitie of Christ and the Church: and so we vnderstand the Churche also to offer, by the ministerie of the Prieste. For so S. Augustine teacheth vs with plaine wordes. *In that Sacrament (saith he) it is shewed unto the Churche, that in that Oblation, which it offereth, it selfe is cap. 6. offered.*

Concerning the third point required by S. Augustine, 3. which was promised to be declared, that is to say, what is the thing that is offered: if we wil admit the godly exposition of the Church, the Prophet teacheth vs what it is, where he saith, *What shal I geue againe unto our Lorde Psal. 115. for al that he hath geue unto me? I wil take the Cuppe of our Sauiour, and cal upon the name of our Lorde*, meaning by the Cuppe, his precious bloud, that vpon the Crosse was shed for vs, and is the price of our Redemption. Which bloud together with the body by vertue of Christes worde in the Euchariste, is made present.

Who refuseth this exposition of the Prophete, if he wil beleeue Christe him selfe, who said, *This is my body, which is geuen for you, This is my bloude which is shed for you*, he can not be ignorant, what it is, that is offered in this Sacrifice.

Whereas then God hath so loued the worlde, that *Ioban. 3. he hath*.

THE PREFACE TO

Rom.8. he hath geuen his onely begotten Sonne, and hath geuen
Esaie.9. vnto vs with him al thinges (for *a Babe is borne to vs*,
a Sonne is geuen to vs, saith Esaie) : the whole merite
of Christe, and the price of the Redemption, which
he gote vpon the Crosse, is ours. And therefore in this
Oblation, the thing offered being the body and bloude
of Christe, which as a most sufficient price he gaue
vpon the Crosse for Redemption of mankinde, and
which of gifte we haue receiued of God: we present and
geue vnto God, in the person of Christe, that same true
body and bloud, that is to say, Christe him selfe together
with that great price and merite, not to purchace a new
Redemption, but in commemoration of his death, wher-
by the redemption is already purchased, in rendring of
thankes for his benefites, in a certaine satisfaction for our
sinnes and defectes, and for the temporal paines that be
due vnto our sinnes (mortal sinnes and paines euerlasting
Cyprian. being forgiuen either in Baptisme, or through the Sacra-
al Ceci. ment of Penaunce) humbly beseeching and alking in the
lxx . epst. person of Christe, that so it be accepted. In considera-
3.lib.2. tion wheroft S. Cyprian calleth it *the Passion of our Lorde*,
Aug. Con-
fejs. lib.9. *that we offer.* And S. Augustine calleth it, *Sacrificium pre-*
cap.12. *tij nostri*, the Sacrifice of our Price, wherewith our
Raunsom is paid.

And hereof Reader thou maist conceiue, what an-
swere is to be made vnto them, that moue this question,
which to some, though without iust cause, semeth to be
of great difficultie: whether the Sacrifices of the olde
Testament, the Sacrifice that our Lorde offered at his
Supper, the Sacrifice of the Crosse, and that Sacrifice,
which is daily made in the Churche, whether al these
haue

haue a like and the selfe same consideration and being of a Sacrifice (to vtter it more plainly in Latine to the learned, in whiche tongue this mater would more aptly be treated) *an uniuocè Sacrificia dicantur.* For although al these doo commonly agree in this, that they profess a supreme excellencie of the Diuine Maiestie, in deede it selfe, and sensibly: yet bicause, it perteineth to the consideration and nature of a Sacrifice, that after some maner it be satisfactorie, as with whiche satisfaction may in some sorte be made to our Lorde God, partly for sinnes, and for paines due to sinnes, partly for benefites, whiche we haue receiued, or be desirous to receiue: onely the Sacrifice of the Crosse hath the most perfite, and most propre nature, of a Sacrifice, as being that, by which only al the price of Satisfaction is purchased and paid, and out of whiche al Sacrifices, as also al Sacramentes, as out of their first fountaine doo draw, and take their whole force and vertue, and by whiche also onely, it hath ben shewed most fully, as muche as can be done, how great is the excellencie of the Diuine Maiestie, and how great thinges it is conuenient that we doo for the same.

But the Sacrifice of the Aulter, and the Sacrifice of our Lordes Supper, forasmuche as they offer vp the same thing, reteine the propre, true, and after their sort perfit, though very different consideration and nature of a Sacrifice, bicause the hoste is the same that was offred vpō the Crosse. But the Sacrifices of the lawe, be Sacrifices after a cōmon and vnderperfite respect: partly bicause there was litle in them, that was worthy of the Diuine Maiestie, partly bicause, as S. Paule writeth to be Hebrewes, *Hebr. 9.* they were not hable to take away sinnes, nor make a *& 10.*

THE PREFACE TO

man perfite in conscience: but they that sacrificed; obtained these benefites by faith, which by those sacrifices was declared. Of this diuersitie of these Sacrifices speakeith S. Augustine. lib. 20. *Contra Faust. cap. 18.* and lib. 1. *Contra aduersariorum Legis & Prophetarum. cap. 18.* Where thou shalt learne Reader, that al Sacrifices haue respecte vnto the Crosse, in whiche they haue their perfection,

*August in psal. 1-8.
at illū ver,
sū, & ora-
tio eius si-
at in pec-
catum.*

Now let vs see for whom Oblation is to be made.

For in asmuche as our Lorde hath neede of nothing, but we contrarywise haue neede of him, and depende wholly of him: he receiueth not giftes at our bandes, but for our fakes. and we acknowledging this muche, doo offer vnto him, to th' intent to obteine some thing of him.

*For whō
is this Sa-
crifice
made.
Psal. 49.*

For els to what purpose were it to offer giftes vnto him, who saith, *Si esuriero, non dicam tibi: If I happen to be a hunred, I wil not tel thee of it: for mine is the rounde earth, and al wherewith it is filled.* For asmuche therefore as in this Diuine Sacrifice, the same selfe Christe is contained, and is sacrificed vnbloudily, whiche in the Aulter of the Crosse once offered vp himselfe bloudily: we may foone see, for whom, I meane, for what persons, and for what causes, it may, or ought to be offered.

For whereas this Sacrifice is instituted to this ende, that the memorie of the bloody Sacrifice should be celebrated, and the fruite of it through this be applied vnto vs, and for so muche as by his worde, *Doo ye this in remembrance of me,* he made no exception of persons,

persons , nor of causes , for whiche he would offer the blouddy Sacrifice : it foloweth plainly , that the Sacrifice of the Aulter is offered for al in general , for whom lawfully we praye to God in the name of Christe , and for whom Sacrifices in the Lawe , and before the Lawe , were woont to be offered . For for al those Christe hath died . And this onely , and singular Sacrifice succeeded in place of al the Sacrifices of the olde lawe , as S. Augustine teacheth , which for diuers causes and persons were offered . For as cōcerning persons , *De ciuitate Dei. i. 17.*
he gave him selfe (as saith S. Paule) a redēption for al men. 1 Cor. 15. 1

And as touching things to be looked for at Gods cap. 20 ,
hande, he that hath not spared his owne Sonē (saith the same 1 Tim. 2.
Apostle) but hath deliuered him vp for vs al, how hath he not Rom. 8.
gēnē to vs also with him al thinges? How hath he not gēnē,
I say , in asmuche as for his sake he hath proponed al
thinges by him to be obteined ? For what so euer (saith *[John. 16.*
he) ye aske of my Father in my name , he wil gēnē it you.
Wherfore sith that he commaunded this Sacrifice
to be offered in remembrance of him , and nothing is
more effectual to the obteining of any thing by the
Passion of Christe , then with thankeful commemo-
ration to this ende to celebrate the memorie of the
same before the Father : what is there wherevnto the
Death of Christe is auailable , that may not through *For vvhāt*
this Sacrifice be most profitably asked , in whiche he *causes*
him selfe that hath died , is presented ? *were Sa-*
crifices of

Therefore wee read , that the holy Fathers , whiche were before the lawe , and in the time of the lawe , did not offer vp Sacrifice only for thanksgēuing , and in recognition of the diuine Maiesty , but also for sinnes , and for
fered by
the fa-
thers , be-
fore the
lawe , and
in the lawe .

THE PREFACE TO

Job. 1. & vlt. what soeuer their necessities , and needs , as the Scripture recordeth of holy Job , and his frendes , of Aaron, Samuel, Dauid, the Machabees, and Onias the Priest . So also in the lawe there were offered , not only Peaceofferinges, called, pacifica, or whole burnt offeringes, which were offered for thankesgeuing , and for thobteining of Gods blessings: but also Sacrifices for sinnes : yea and after the diuersitie of sinnes, diuers Sacrifices were instituted. Wherefore they offered not only for those, whom they accompted for iuste, but also for sinners, strangers, and infidels, for the quicke, and the Dead .

Sacrifice offered for the vvhole wvorld.

Gen. 8.

Neither did they sacrifice alwaies for one alone , but also for the whole people , yea and for the whole worlde. For it semeth that the Sacrifice of Noe, whereof we read in Genesis, was offered for al mankinde. *Noe builded an Aulter to our Lorde* (saith the Scripture) *and taking some of al the cleane beastes, and birdes, he offered burnt Sacrifices upon the Aulter, and our Lorde smelled the swete sauour, and saith unto him, I wil no more curse the earth for mennes cause, for the sense and thought of mannes harte are prone to euil from their youth, wherfore I wil no more strike euery lyning soule, as I haue done.*

2. Mach. 3
Barue. 1. As touching that whiche was offered in the lawe, on the morne and euuen every day , it was for the whole people, and for their common necessities : whereof we read *Numer. 28.* Onias the chiefe Priest offered vp an healthful hoste for Heliodorus an infidel , and a most wicked man . And the Iewes that were carried away captiue to Babylon, sent money to Ierusalem, wherewith they that remained there , should buy whole burnt offeringes, and incense, and make ye manna (quod they) and offer

offer ye for sinne at the Aulter of our Lorde our God, and pray ye for the life of Nabugodonosor king of Babylon, and for the life of Baltazar his sonne, that their daies may be as the daies of heauen upon earth, as we find in Baruch. Furthermore Iudas that valiant Captaine of the Machabees sent a great summe of money to Ierusalem, and commaunded sacrifice to be made for the sinnes of the dead, whom he hoped to haue died in godly estate.

*2. Macbab
12.*

Now Reader, I trowe that we, to whom a Sacrifice hath ben leaft by our Sauiour Christe of so muche a more excellencie, by how muche the body of the Sonne of God, is worthier then an vnreasonable beast, are not in this behalfe in worse case, then the Iewes were, but that the same may also for vs be profitable and auailable to al persons, to al causes, and to al necessities. This much we finde taught by S. Augustine, *Chrysost.* Epist. 59. By S. Chrysostom also, and by the dayly pra- *Hom 6.* ctise of the Churche, whiche in the Masse praieth al- *in 1. Tim.* waies for the whole worlde, as the Masse also of S. James *2. & li. 6.* hath expreſſely. *de Sacer-*

But whereas a thing, that is good and profitable, is said to profit others by moe waies then one, as for example, either *ex opere operato*, as the Shcolastical Doctors speake, (asmuche to say, of the force, power, and strength of the thing or worke it selfe, which is done or wrought, without respect had vnto the worthines, or merite of the partie that doth or worketh, as the Sacramentes are said to worke *ex opere operato*, and to doo that thing, for whiche they be adhibited vnto a person accordingly disposed, by force and vertue of the worke that is wrought, euē as a man that putteth fier

*After
whatway
is this sa-
crifice as
available,*

h. iii. vnto

THE PREFACE TO

vnto a house , is said to set the house a fier *ex opere operato* , by force of that very worke done) : or *ex opere operantis* , as muche to say , by the deuotion, vertue , and goodnes of the partie that worketh , as prayer , fasting, almose, and the like: Or els , by way of merite , or satisfaction , whiche doo claime a certaine right : or lastly, by way of humble prayer , whiche hathe hope in benignitie onely and liberalitie of him to whom prayer is made: whereas , I say , a thing which is good and profitable, may be said to profit by so many sundry waies : Here there ariseth no smal difficultie to discusse , by which of these meanes and waies , the Sacrifice of the Masse is auailable to them , for whom it is offered : and whereof it commeth to passe, that it profiteth one more then an other.

To this question hauing consulted the wrtinges of learned and graue men, thus I answe : that bicause in the Masse many thinges doo concurre and meeete together , it is auailable by al meanes and waies , by whiche a good worke may be auailable : but yet that for the diuersitie of causes , and persons, for whiche the Sacrifice is offered , it hath diuers working. And generally , albeit of it selfe, or (*ex opere operato*) by vertue of the thing offered and sacrificed , it be auailable : yet

Sacramē-
ses, and
Sacrifices
diuers in
the man-
ner of
vvors
king.
not altogether after the same manner , that Sacramentes be. For as touching the Sacramentes , they be instrumentes that God vseth in them to whom they be ad-
hibited , and if they be disposed as they ought to be, and through faith and charitie be capable, they worke health and saluation ; and conferre grace . But the Sacrifice of the Masse (as the nature of a Sacrifice requireth) doth

doth worke after a manner, whiche, though it be of more efficacie, yet is like vnto prayer. Of more efficacie, I say, forasmuche as it is made in the person of Christe, a most acceptable, and most sufficient gifte being geuen and offered vp, for whose sake God being appeased and pleased, is moued to heare them, that so to him doo sue and pray. Neither is it to be doubted, but that thiastitution of Christe is muche auailable to encrease the power, which this sacrifice hath to obteine thinges behooful for mans health. For he woulde neuer haue deliuered him selfe vnto vs, to thintent we should offer him with our owne handes vnto his eternal Father: except he had forseene and willed, that great commoditie shoulde redounde too men by this Oblation.

In consideration whereof, because it worketh an effecte like vnto prayer, the Scripture vnder the name of prayer, oftentimes comprehendeth both Sacrifice in general, and also this Sacrifice specially succeding in place of althe olde Sacrifices, as though Sacrifice it selfe also were a certaine prayer, but a singular prayer. So the writer of the storie of the Machabees hauing made a rehersal of the Sacrifice of Iudas, that he commaunded to be offred for them that were dead, bringeth in a general sentence, saying, *It is therefore a holy and a holesom thought, to pray for the dead, that they may be loosed from their sinnes,* signifying sacrifice to be conteined vnder prayer, as the Special is conteined vnder the General.

And S. Paule expounding the definition of Christe as he is a Priest whose duetie is to offer vp giftes, and Sacrifices, saith, *that he in the daies of his flesh (asmuche to say,* Heb. 5. chab. 12.

THE PREFACE TO

say , when he was conuersant here among men) offering vp prayers and supplications to him that was hable to sauе him from death with strong crying , and with teares , was heard for his reverence . Where manifestly he calleth giftes and sacrifices by the name of prayers . So S. Augustine in his . 59. Epistle taketh *Orationes* , that is to say , Prayers in S. Paule . 1. Tim . 2. for Oblations and Sacrifices . So in the Actes , Cap . 6. Nos orationi , & ministerio Verbi instantes erimus . We wil attende diligently to Prayer , and to the ministerie of the Worde . So whereas it is said of the Priest in the booke of Leuiticus , *Orabit pro se* , he shal pray for him selfe , S. Paule in the Epistle to the Hebrewes interpreteth it , *offeret pro se ipso* , he shal offer for him selfe .

Leuit. 16.
Heb. 5.

Esaie. 56.
Mat. 21. So where it is said in Esaie , *Domus mea domus orationis vocabitur* , My House shalbe called the House of prayer , it is not without cause iudged , that vnder the name of prayer , the Prophete comprehendeth Sacrifice . For the Temple was not appointed vnto prayer specially , and properly , but vnto Oblation and Sacrifice . For prayer might be made in euery place , but Sacrifice could be made no where but in the Temple . In deede prayer was euermore added vnto the Sacrifices , wherwith they asked that of God , for which they offered . Yet say we not that sacrifice is prayer , as the name of prayer is taken properly , but that oftentimes it is vnderstandinged by the name of prayer , bicause in this it is like vnto it , for that it offereth a gifte vnto God , to thintent to receiue Some thing of him , wherein it appeareth to be a prayer , not in worde , but in deede . And bicause it geueth to receiue , it hath also the nature of a certaine satisfaction , as that

as that which geueth one thing for an other.

The Sacrifice then of the Masse, is auailable, *ex opere operato*, that is to say, in respecte of the vertue and strength of the thing it selfe that is offred. of the thing it selfe I meane, without consideration had of the priest, whether he be good, or euil, bicauise in the person of Christe, and by his commission, the body and bloude of Christe are offered vp vnto God. Whiche oblation it selfe for the worthines, and reuerence of Christe, as a Prayer of greatest efficacie, and moste worthy to be heard, the Father beholdeth, and in regard of it, performeth that, for whiche the body and bloude of his Sonne are so offred, according to the order of his Diuine disposition, and as it shal seeme conuenient to him selfe, forasmuche as al iudgement is geuen vnto him.

Iohnn. 5.

By the same consideration it hath very great force and strength to satisfie for temporal paines that be due vnto finnes, whiche paines oftentimes in Scripture be called by the name of finnes. For if according vnto the counsel of Daniel, finnes, that is to say, paines due to finnes, are redeemed with almose, how muche more with the body and bloude of the Sonne of God offered at the Aulter? If paines were loosed by the sacrifices of the olde Lawe, shal they not muche more be loosed by the Sacrifice of the newe Lawe? For els, what shal we say, that the bloude of Christe is of lesse price in the sight of God, then the bloude of a calfe? Although Sacrifices haue their valour by way of Prayer, yet when they bring a present that is worthy of Gods fauour to remission of paines, and of his giftes, they leane to a certaine righe and equitie, as the Price being exhibited, and so i they

The Sac
crifice las
tifieth
for paines

Daniel. 4.

THE PREFACE TO

they be satisfactorie.

S. Augustine speaking of this way of working by the name of Christe, in Sacrifices, and otherwise, saith to Petilian the Donatist, *Gratias Deo, quia tandem confessus es va-
ras Petili-
api. lib. 2
cap. 54.* *lere inuocatum nomen Christi ad aliorum salutem, etiam si à pecca-
toribus inuocetur.* God be thanked, for that thou hast at length confessed, that the name of Christe called vpon is auailable vnto the health of others, although it be called vpon of sinners. If the name of Christe onely called vpon be auailable vnto health, shal not the bloud of Christ be auailable to procurement of health, specially if the person, for whom it is offered, be through his owne good disposition meete to receiue suche benefite?

Neither is this Sacrifice auailable onely (*ex opere operato*) of it selfe, and of the worke done, but also in some degree, *ex opere operantis*, for, and through the merite of the offerer. For inasmuch as the Priest doth offer this holy Sacrifice not as a priuate man, and in his owne priuate name, but as the publike Minister of the Church, and in the name of the Churche, assumed thervnto by publike auctoritie: whereas there neuer want great merites in the Churche, the merite of the offerer is neuer separated from the vertue of the worke that is wrought, that is to say, from the body and bloude of Christe: so that although the Priest that offereth, and they that be present, be wicked, yet the Sacrifice of the Masse is not void and frustrat, but much auailable to the working of some good effect, according to the disposition of Gods merciful prouidence.

*Bugust.
col. epist.
Patern.
lib. 2.* And therefore no marvel is it, after the teaching of S. Augustin, that good wordes which be said in the publike Praiers

Praiers for the people, though they be said of evill Bishops, neuerthelesse be heard , not according to the peruersitie of the Gouernours, but according to the deuotion of the people. And yet it skillett muche what the Gouernours be, seing that their godlines through the Sacrifice much helpeth the infirmitie of the people . For which cōsideration, as S.Cyprian saith, *We ought not to electe any other Cyprian.*
to be Bishops, but suche as be vrspected, and whole, who offe- lib.1.epist.
ring vp Sacrifices vnto God Worthily and holily, may be heard 4.
in their Prayers, which they make for the safetie of our Lor-
des people. For els, when he that is sent to make intercession, Gregorim
displeaseth: the mind of the displeased is more greeuously pro- Pastorali
oked, saith S. Gregorie speaking of vnworthy Priestes. part.1.ca.

But yet the Priestes impietie can not let, but that the 2. The impietie of the Priest is no hindrance to others touching the benefite of the Sacrifice
 Sacrifice whiche of it selfe, and being offred in the name of the Churche , is so good and acceptable a thing vnto God, shal profite them, whiche besides the Priestes with godlines doo offer it, according to the deuotion bothe of them, that with the Priestes doo offer , and of them, for whom it is offred. For true it is that S.Augustin saith to Petilianus the Donatiste: *Nos dicimus tale cuig, Sacrificium fieri. qualis accedit ut offerat.* We say, that the Sacrifice to eche man is made suche, as he is, that commeth to offer. August. contra lit. Petil. lib.2.c.52 1.q.1.cap. Dominus.

Whereas then the wel disposed people doth offer vp that same very Sacrifice by deuoute affection , whiche the Priest offereth by outward Ministerie : the wickednes of the Minister bereueth not any deuoute person of the benefite of the Sacrifice.

Neither is this so to be taken , as though in this case nothing were to be looked for aboue the merite of our deuotion, for then to what purpose were the Sacrifice ?

THE PREFACE TO

But what so euer benefit redoundeth of the vertue of the Sacrifice , ouer and aboue the merite of deuotion: the same is so muche the more abundantly of euery one enioyed , with how muche more deuotion towardes Christe and his Death he offereth.

Lxx. 22.
1. Cor. 11.

This deuoute disposition of the offerers our Lorde prescribed, when consecrating and making his Apostles Priestes, he said, *Doo ye this in remembrance of me.*

The Sac
ifice
profiteth
in diuers
degrees.

In whiche commaundement, whereas there be two thinges conteined, dooing, and remembiring, or commemoration: this muche our Lorde therein signified, that with how muche the more grateful and deuoute memorie they did it, so muche the more by this Sacrifice they should obteine: and againe how muche the nearer any man came vnto that dooing, and action of offering, the more benefitte thereof he shoulde receiuie.

August.
Epist. 23.

For though al they that be iuste may be said to offer this Sacrifice by a certaine generalitie, which S. Augustin semeth to meane, for so muche as it please them al, that it be offered: yet they come nearer vnto this action, who doe it them selues, who heare Massē deuoutely, who serue and attend vpon the Priest to doo that actio, who susteine him for his ministerie, who with godly desire require Massē of him.

Wherfore as a prayer profiteth them that pray them selues more, then an other, for whom it is made: so this Sacrifice profiteth more them, that offer it them selues, then it doth them for whom only it is offered. And as a Prayer profiteth more, that is specially made for one, then that whiche is made onely in general for al: euen so it is in the Sacrifice. But these thinges shal appeare more clearely

clearly by the effectes, whiche we looke for to enioye, by the Sacrifice of the Masse through the vertue of Christes passion , if we reherse them particularly.

The first effecte by consent of al men is the remission of Venial sinnes, which the very iuste doo daily commit, and also of temporal paines, vnto whiche they remaine thral and bounde, though damnation euerlasting be for-
geuen.

9.
The effe-
ctes that
we ob-
sene by
the Sa-
crifice
of the
Masse.

An other effecte is, the increase of righteousnes, and the continuance in good life. These are expressly declared in the Institution of this Sacrifice by the Institutour him selfe, who first offered it . *This is my bloude* (saith he) *of the new Testament*, ^awhiche for you , and ^bfor many is ^a*Luc. 22.* *shed in remission of sinnes.* That the Apostles vnderstood the very same also in the Consecration of the Body, the Masse of S.Iames doth shewe . Where after the pronouncing of those wordes, *this is my body which for you is* ^b*Mat. 26.* ^{Liturgia} *geuen, and broken:* the Deacon forthwith addeth, ^{Iacobi.} *in remis- fionem peccatorum, in remission of sinnes.* By whiche wordes, forso muche as with them Christ to this effecte offered him selfe , (albe it peraduenture they might be more generally vnderstanding) that at least may be gathered, which now we haue said of the remission of Venial sinnes, and temporal paines, vnto whiche the Apostles them selues were thral.

Touching the other; there is a manifest place in S. John. Christe speaking of the Apostles, and of them that should through their preaching beleue in him , saith : *For them I sanctifie my selfe, that they also may be sanctified in truth.* Whiche saying is truly vnderstanding of the encrease of holynesse, and of continuance , inasmuche as

i. iii. the

THE PREFACE TO

the Apostles were now cleasused , and sanctified .

And vnto these effectes the Sacrifice of the Masse is auailable for al the faithful that pertaine to the body of Christe , that is to say , for the iuste , not only by the deuotion and merite of men that offer it , but by the vertue of the Sacrifice it selfe : neither onely by meane of a certaine common Prayer , whiche standeth vpon libera- litie , but of suche prayer , as satisfieth the requestes of Gods iustice with presenting vnto him the price paid for sinnes , and with a gifte geuen worthy to obteine that is asked , whiche is the proper nature of a Sacrifice , which is to be satisfactorie , and to be offered by way of satis- faction . And therefore S.Paule specially considering the worthines of this true Sacrifice , said in general , that *every Bishop or Priest is ordained to offer giftes and Sa- crifices for sinnes.*

Of this it is learnedly by the Diuines gathered , that , for so muche as Infidels , and suche wicked per- sons , as be not yet reconciled vnto the Churche , or vnto God , nor so disposed , that for them satisfaction may effectually be made : Sacrifice for them is not pro- perly offered . For whether they them selues , or others for them doo offer , God doth not accepte giftes for the wicked , to this ende for whiche properly they be offe- red , as it appeared in Cain . This is witnessed in the Scrip- tures , and in sundry other places .

Gen.4.
Prouer.15
Eccles. 34

Therefore S. Augustine saith writing to Renatus ,
Quis offerat Corpus Christi , nisi pro eis , qui membra sunt origine Christi ? Who may offer the body of Christe . but for anima . them , whiche are the members of Christe ? The late dico . c . 9 . holy general Council of Trent approuing this sentence
of S.

of S. Augustine, and declaring that the Masses, whereat no man communicateth besides the Priest, be not private, but common, saith, that they ought to be iudged common, partly for that the people in them doth communicate spiritually, partly for that they be celebrated by the publicke Minister of the Churche, not for him selfe onely, Trident. but for al the Faithful, that pertaine to the Body of Christe.

Masses common
not pri-
uate, and
wherfore.

Sess. 22.
cap. 6.

When therefore Petrus à Soto that learned man was demaunded in that Council, whether Chaunteries might be erected, and Masses appointed to be said for Infidels: he answered, that it was vnlawful, because to ordeine Masse for any, is to ordeine, that Sacrifice for them be offered, and that to them thereby satisfaction be applied, whiche ought not to be done, because satisfaction requireth before a remission of the deadly faulte. Yet wel may it be, (said he) that Prayer in the Masse for their Conuersion be made.

Our Sauiour him selfe semeth to haue insinuated this propertie of the Oblation, when offering vp his body and bloude at the Supper after the fourme and rite of Melchisedek, not without cause he said, of the one, *whiche for you is geuen*, of the other, *whiche for you, and for many is soed* (that is to say, is presently offered vp and shed in Mysterie, a nonne with outward violence to be shed) *in remission of sinnes*: For as touching the valour of the price, it was offered vpon the Crosse, not for many, but for al. And so the Sacrifice of Melchisedek obteined the benediction for iuste Abraham, who is the example and paterne of al that follow him.

Luke. 22.
Math. 26

This

THE PREFACE TO

This iudge I to be the chiefe cause why in the Primitive Churche, as we finde in S. Dionysius the Areopagite, when true discipline was exactly kepte, the learners of the faith before they receiued Baptisme, then called *Catechumeni*, they that were possessed of vncleane spri-
Ecclesiast. Hierarch. c. part. 5. tes, called *Energumeni*, Publique Sinners, and they that did publique penaunce, were commaunded by the Deacon to departe out of the Churche before the Obla-
tion, that they should not be present at it.

Yet as it is here before said, and as it is cleare by S.
1. Tim. 2. Paul, in a certaine general and cōmon respecte we offer for al, forasmuche as we present the body and bloude of Christe vnto the Father in his person, and by his com-
mission, and beseeche his goodnes, that in regarde of his body and bloude he wil haue mercie vpon them. But we doo not presente these giftes for al, as a Price that
is exhibited for them (whiche thing the propre nature of this oblation comprehendeth in respecte of release of the paines) bicause al be not capable, that is to say, not apte vessels to receive such benefite.

Benefites redoun ding to vs by the Masse. As touching other thinges, whiche profitably be asked in the Masse, as victorie, peace, health, ceasonable wether, and such other the like, wherewith mannes miserie is releueed and holpen, the Sacrifice of the Masse is auailable for them, according to the order of Gods eternal disposition, not onely by reason of the merite of the Priest, and of the Churche that offereth: but also, and that more amply, by reason of the qualitie, and vertue of the Sacrifice, whiche is consecrated in the person of Christe, and by his commission.

But this is by way of Prayer: whiche Prayer, bicause it
is not

is not fitting the wordes of Christe to be frustrate , by whiche he committed this Sacrifice vnto vs: the Father very oftentimes heareth . And whereas he heareth it not, the iudgementes of God be secrete . For great is the vertue of the signes , and Sacramentes of the name of Iesus Christe , vnto whose honour the very powers of the Aier are commaunded to yelde and geue place, though it be called vppon by euil , and for euil persons, as S. Augustine very learnedly teacheth in his booke Augu.lib. of. 83 . questions , or who els so euer is author of that 83. quest. booke. For in no wise dare any sprites (saith he) to contemne these signes . For they tremble at these , where so euer they beholde them . but men being unwitting of it, by God an other thing sometime is commaunded . For whereas they geue not place unto these Signes , God him selfe forbiddeth , when he iudgeth it iuste , and profitable . Thus S. Augustine.

To this very aptly serueth that he writeth in his . 22. booke *De Ciuitate Dei*. Where he telleth of a house deliuered from euil Sprites by the Prayers, and Sacrifice of the Masse. Hesperius a noble man (saith he) who dwelleth in our countrye, hath in the Lordship of Fussala , a Ferme , calld Cubed . Where when he understande , that his house which he hath there , sustaineid great hurte by euil Sprites , and that his catail, and his Seruauntes were much troubled: he besought our Priestes in my absence , that one would go thither, that by his Prayers they might be driven away . One went , and offered up there the Sacrifice of the body of Christe ; praying , as moche as he was ablie, that the vexation might cease . Forthwith by the merrie of God it ceassed.

THE PREFACE TO

*Grego. in
Dialogis.* S. Gregorie sheweth by many examples, that through the Sacrifice of the Masse diuers receiued temporal benefites, who neither were present when Masse was said for them, nor thought at al of it. Also certaine special helpes by this Sacrifice be obteined, which of the Diuines are called, *prima gratia*, for with these God doth oftentimes helpe them, for whom the Sacrifice is offered, that the motion of faith, and deuotion, and desire of the medicine of the Sacramentes, be stirred vp in them.

*What
force the
Sacrifice
of the
Masse
hath tou-
ching the
remissiō
of mortal
sinnes.
Alexan-
der epist:
ad oēs or-
thodoxos.* Thus thou seest Reader, what power the Sacrifice of the Masse hath. And as this Sacrifice hath vertue to remoue al manner euils from vs, so it hath vertue to get and procure al good thinges vnto vs, according to the disposition of Gods Prouidence. Wherefore that also may easily be conceiued, which of many men is called in question touching the remission of mortal sinnes. Verely the blessed Martyr S. Alexander fift in the Register of the Popes, saith in his firste epistle, that *Crimes, and sinnes be put out by these Sacrifices offered vp vnto our Lorde.* And againe, that *our Lorde is delited, and appeased with such Sacrifices, and that (through them) he forgoeueth great sinnes.* For nothing (saith he) can be greater in Sacrifices, then the body and bloud of our Lorde.

*Iulius.
De Conf.
Distinct. 2
Cū omne.
Gregor.
Dialog. 4.
Cap. 58.* Iulius speaking likewise of the Sacrifices, saith, that *by them offred to God, al crime and sinne is quite put out.* S. Gregorie also saith, that *this Sacrifice singularly saueth the soule from euerlasting destruction.* Al whiche, and sundry other the like sayinges of certaine Fathers, are so to be vnderstandinged, not as though we might obteine remission of such sinnes after Baptisme committed without Absolution of the Priest, who is the Ministre of the Sacrament

erament of Penaunce: but that this blessed Sacrifice doth geue such grace, and worketh so together with tho infirmitie of the Penitentes, that they may by the Priests be reconciled vnto God. And it is so acceptable in the sight of God, that (as the Coucil of Trent teacheth) *being appeased by the Oblation of it, graunting grace, and the gift of Penaunce, he forgieth Crimes, and sinnes, yea that be right great.*

As concerning them, that with godlinesse are departed this life and haue taken their slepe, as the Scripture criſtice of speaketh, and haue not, as it behoued them, made ful ſatisfaction, whom we beleue to remaine in Purgatorie: although now they be not in ſtate to merite any thing by any operatiō of their owne wil, or to do holeſom Pe- naunce for their ſinnes: yet because they be the members of Christ, and fellowcitizens withal the Saintes, fellowes, and brothers with them: the Sacrifice of the Maffe profiteth them as it doth the other iuste persons here, but that their owne propre deuotio cā helpe them nothing, as now depending wholly of Christ, and of the Church. For although *God in the day of our departure hence (as it is said of the wise man) do rendre to every man according to his Waies:* yet after the doctrine of S. Augustin this much by their good workes they haue deserued at Gods hand whiles they lyned here: that these common dueties of Christian fellowship mig:it profit them also after their departure hence. For els it ſhould ſeme very vniuſte, and iniurious vnto the body of Christe, if there were any members of it, to which being in diſtreſſe it could not procure ſuccour. The motion of contrition and charitié, with whiche they departed hence (for els they

k ij remaine

The ſacriſtice of the Maffe profiteth the dead.
2. Mac. 12
Ioan. 11.
August. in Enchirid.
cap. 110.

Eccle. II.
August. in Enchirid.
ad Laure-
ti, cap. 110.

THE PREFACE TO

Athanaf. remaine not in Purgatorie) is a disposition, whiche may
in quest. suffice in their behalfe , that Sacrifices, and other godly
ad Antio- workes , offered and done for them, may helpe them.
chū.q.34. Wherefore as S. Athanafius, S. Chrysoftom, Damascen,
Chrysoft. and the more parte of the auncient Fathers doo wit-
ad pop. nesse , it descended by Tradition from the Apostles,
Antioch. that this vnbloudy Sacrifice be continually offered for
Homil. 69 them.

& Sermo. Now then Christian Reader thou hast here declared
3.in epif. vnto thee, those pointes , that I promised in the begin-
ad Philip. ning: what is Sacrifice , being considered either as it is
Damas.in taken for the Action of offering, or for the gifte offered:
Oratione, for what consideration it is due vnto God : that it is
de ys qui most conuenient for our nature that it be visible : that
binc in fi- the rite of sacrificing hath ben by God bothe engraffed
de migra- in the mindes of men before the Lawe , and commaun-
gunt. ded in the Lawe : That for loue of his Churche our
Lorde Instituted the singular Sacrifice of his body and
bloude at his last Supper.: How those four things be in
this singular Sacrifice, whiche S. Augustine teacheth to
be required in euery Sacrifice : lastly, for whom this Sa-
crifice is offered: by what waies it is auailable for man:
what effectes it bringeth forth .

Some here perhaps do wish , that I said somewhat
10. in defence of the Prayers, that be commonly said in the
The Prai. ers of the Masse about the Oblation of this vnbloudy Sacri-
Masse. fice , and of the Ceremonies , whiche the Churche
godly, vseth in the celebration of the same : for our Aduersa-
and with, ries by diuers waies labour to bring them in contemne.
out super As touching the Canon of the Masse , what parte of it
M. Iewel reproacheth as blasphemous : in this Reiondre I
doo

doo sufficiently defend, as godly and holy , and such as Pag. 113. may worthily seeme to be said at the celebratiō of b. item these Mysteries. As for al the rest that is said, for so much pag. 254. as therein , as S. Ambrose saith , *Praise is deferred to God, b &c.* Ambro. de Sa. ramēt. lib. 4.c.4. 1, Tim. 2. *prayer is made for the people, for Kings, and for al men, and for al our necessities : briefly sith nothing is done , but that which S.Paule exhorteth to be done in his epistle to Timothe , whereof we speake before : what is there that M. Iewel , or any of that side, or Sathan him selfe the great enemie of this Sacrifice , can finde fault withal ?*

Concerning the Ceremonies vſed in the Masse , which consiste in the behauour , Gesture , Mouinges , and Signes of the Priest , whereat also these men beare great spite : they be void of superstition , and free from al iuste reproche, because they be onely such, as put vs in mindē of some special thing touching the Incarnation , Birth , Life , Preaching , Death , and Resurrection of Christe , which perteineth to the stirring vp of Deuotion , and to the commaundement of Christe the more conueniently to be obserued . For whereas he commaunded vs, that what he did , we should doo the same: it may reasonably seeme to be our duetie, that as he did , and after what manner he did , we also doo likewise. Verily the Ceremonies which we vſe, be of more antiquitie, represent thinges of more excellēcie, and through the practise of the whole Churche of Christe be of more auctoritie : then that by the doctrine of any new Gospel , it may now towarde the time of Antichriste , seeme either necessarie , or conuenient , that they be changed .

And to thintent these ouerthrowers of al auncient

k. iij. Relig.

THE PREFACE TO

Religion, and setters vp of their owne Nouelties, haue ceremonies in lesse contempte : let vs consider, whether Christe him selfe (who first of al celebrated Masse
1. Tim. 2. at his last Supper, and did those things, which S. Paule requiteth in his epistle to Timothee) obserued not certaine Ceremonies, muche like to ours. He layd downe his garment, he girded him selfe, he kneeled or stooped downe, he washed his Disciples feete, he gaue thankes to his Father, he consecrated and offered vp vnto him his Body and Bloude, he spake vnto his Disciples, he admonished, he taught, he comforted them, he lifted vp his eyes vnto heauen, he prayed vnto the Father for them, and for vs.

1. Cor. 11. S. Paule straitly forbiddeth, a man to pray, or prophie in the Churche, with coouered head. If the Catholikes, without expresse Scripture, though moued with the like reason that moued S. Paule, had so ordeined: these men would haue cried out, that it had bene superstitious. Touching this mater, here to speake of al, it were very long, and a thing meete for a special booke to be written thereof, rather then for the breuitie of a Preface. Therefore I let passe much that might welbe recited out of S. Dionyse the Areopagite, S. Iustine the Martyr, Tertullian, Innocentius the firste, and others, that of these thinges haue written.

Hovv Ce
remonies
may be
vsed with
out su
persticio
is double

Certaine it is, that the Ceremonies we vse, be not superstitious. For that we iudge to be superstitious, whiche being vsed in place of Gods seruice, perteineth not to the wourship of God, nor to the loue of our neighbour. And whereas the worship of God

is double, for so muche as we haue from him both the inward, and the outward good thinges: then is it due-
ly, and lawfully, and without al superstition done,
when the outwarde thinges by some publique aucto-
ritie, as from God (for al power is of God) or by a
certaine leading of nature beordeined vnto an inward
reuerence, and a duetiful kindnes towardes God to be
stirred vp, nourished, and continued. *For the mo-*
uing it selfe of the soule (as saith S. Augustine) so long ^{August.ad}
as it is yet lapped within earthly thinges, is but slowly in- ^{Januar.}
flamed, but if it be carried vnto bodily likenesses, ^{epist.119.}
thence be carried vnto the spiritual thinges, that by those
likenesses be figured: with the passing it selfe as it were
*(from the one to the other) it is quickened, and being stir-
red as fyre in a fyrebrande, it is enkindled, and with a*
more ardent loue it is pulled vnto her rest and quiet. There-
fore the vse of comely Ceremonies moueth the minde
more, then if the thinges by them signified were vt-
tered naked, and without similitudes of Sacramentes, as
there also he faith.

And this is the meaning of al the outwarde Rites, ^{The mea-}
that be obserued in the Masse. As for example, the ^{ning of}
Priestes Vestimentes, doo signifie either the garmentes ^{the Ceres-}
of Christe, with which he was mockt, either the new ^{monies}
condition of the new man, or the Incarnation of the ^{used in}
new King: His comming vnto the Aulter, betokneth ^{the cele-}
Christes appearing, whiche was receiued with great ^{bration}
ioye, and singing of Angels: the going from the one side ^{of the}
of the Aulter to the other, sheweth the translation of ^{Masse.}
the Gospel vnto the Gētîles, and the returning of it vnto ^{Math. 27}
the ^{Luc. 26}

THE PREFACE TO

the Lewes: by the washing of handes, the Priestes cleanness of life , by his bowing downe, humilitie, by stretching of his Armes abroade , the Crosse, by his making of many signes of the Crosse, euery good effecte to procede of the merite of the Crosse, is signified. The like may be conceiued of such others moe. For certaintly as wordes be signes of thinges , so be these Rites in the blessed Masse , signes of great Mysteries.

To be shorte , bicause through the infirmitie of our condition , humaine affection for the most parte little estemeth common thinges , and such as be not distincte from other thinges by some token of a more excellencie , yea rather despiseth them (as Malachie the Prophet complained of the vncleane, contemptible, and vile Oblations of his time) and woudereth and reuerenceth those thinges , that by some shewe of excellencie seeme to surmount others : it was necessarie for the reuerence of so holy an Oblation , and of the wourship of so great a Maiestie , that peculiar places, as Churches, Tabernacles , Aulters also consecrated , as we finde in S. Dionysius, special, and not common Vessells , and peculiar Ministers were appointed for the same, whereby the colde myndes of men might be brought to thinke more reuerently thereof.

As touching the practise of the Churche , that is to say, of the holy and learned Priestes , and of al the people of God from the Apostles time to these dayes, what the Auncient Fathers haue written in proufe , and confirmation of the Sacrifice of the body and bloude of Christ , which hereto might be added : for althis, I referre the Reader vnto my Reioiadre.

Now

Malac. 1.

Ecclesiast.

Hierarch.

Cap. 5.P.1

Now then to cōclude: Sith that it is our duety to geue
and offer vnto God some gifte and Sacrifice , whereby
to rendre vnto him due thankes for his benefites, and
to recognise him for our Creator, and Redemer, and no-
thing we haue to geue either in it selfe better, or to
him more acceptable , then the body and bloude of his
Sonne Iesus Christe , and whereas we haue commaun-
dement to offer the same , and so great profite com-
meth to men thereof, and whereas in the Masse , in
whiche this Sacrifice is offered by Christe , and the
Churche , godly prayers be made for Kinges , for them
that be in auctoritie , and for al men , thankes be geuen,
certaine outward signes are shewed , whereby the me-
morie of Christes Passion is stirred vp and to vs renew-
ed , and reuerence to Godward is enkindled : what for-
biddeth, why on the behalfe of the most blessed Masse ,
and of them who susteine perfecution for this Sacri-
fice , I may not here vtter the woordes of the Holy Pa-
triarche Iacob , by way of expostulation with our Ad-
uersaries , *Quam ob culpam nostram , & ob quod pecca-
tum , quod in Missa committimus , sic exarsistis post nos ,*
& scrutari estis omnem suppellecitem nostram ? What is
our trespace , and what is the sinne that we haue com-
mitted in saying , and hearing the Masse , that ye are so
wroth, and fume so much against vs ?

*Gen.31 Expos
stulation
vwith
the perse-
cutions
of the
Masse.*

Ye haue searched al stufē , as Iacob said to Laban, ye
haue examined our doctrine , and what haue ye founde?
Ye haue examined vs , ye haue depriued vs , ye haue
condemned vs , someto prisons , some to certaine pla-
ces, ye haue debarred vs of libertie to see our deare
frendes , to enioye our swete Countrie , ye haue taken

THE PREFACE TO

from vs great summes of money , ye haue thirsted our bloude ; ye haue oftentimes called for the Princes sword to be drawen against vs , ye haue geuen the cause of the losse of many of our liues. This and much more, haue ye done touching our parte.

But as touching Gods parte , what iniurie , what dishonour , what pillages , what robberies , what Sacrileges , what spoiles , what prophane and Turkish faggages of Churches , what contempte , what despite , what villanies, ye and your brethren, haue done in sundry places of Christendome , what needeth it any man to speake , the secrete of hartes do speake , the sighing of Gods people speaketh , the Earth , the Heauen , God him selfe by his brute and dumme Creatures speaketh . But what auailleth it to make complaint vnto them, that be not onely farre from al griefe of their euil doing , and from remorse of conscience , but also reioyse , and glorie in malice ?

Now therfore to returne to thee good Reader, that thou maist the better vnderstand our proceedings, when at the first I tooke in hand to answer M. Iewels Chalége; and to iustifie the Articles, that rashly, and wickedly he had denied: amnog other things, I brought some of that I haue here said , and what elles then to me seemed good, for proufe of the Sacrifice of the Massse, which in his. 17. Article he denieth. Therto, as to the rest of my Answere, he hath made his Replie . In which Replie he hath said, what he was hable to say, in disproufe of that singular Sacrifice. But how insufficient his disproufe is, and of how little substance al is that he hath brought, how

how little he amendeth his common woont of falsifying his testimonies, what other false partes he playeth , and what grosse errours he is fallen into: thou shalt perceiue, if thou vouchesafe to read this Reioindre.

Whereas against this Sacrifice, by many men many wordes haue ben said, many villanies haue ben wrought, many blasphemous bookeſ haue ben written(as is before mencioned) according to the sprite, that Satan the enemie of the Sacrifice hath enſpired into their wretched breastes: Out of al M.Iewel , like a Spyder, hath ſuckte the moſt venemous iouice , and in his Replie hath vttered it, as it were ſpitting forth his poison. Which Replie, as perhaps it poisoneth the lighter ſorte, who haue delite to feede thereon: ſo to the wiſe , and thoſe that be ſtedfast in the Catholique Faith, al the ſtuffe of his great booke appeareth, as it were but Cobwebbes. For in dede as with Cobwebbes nothing is holden , but light motes, and weake fleſes: euen ſo of a light witte, and feeble Faith he ſheweth him ſelfe to be, whom that Replie catcheth, and holdeth.

He hath not one Auncient Doctour for him , not one Councel, General, or Prouincial, olde, or newe, not one Example of the Primitiue Churche , not one ſentence of the holy Scripturēs. Not one I ſay for him, that is to wit, whereof any cleare conclusion may be gathered against the Sacrifice of the body and bloude of Christe . These doo I the rather make accompte of , because by his owne appointement , they be good waies and meanes, whereby to trie pointes of Faith in Controuiersie .

Now if M. Iewel haue nothing out of al these for
I ij a cleare

THE PREFACE TO

a cleare disproue of this Sacrifice, after he hath vewed
al the bookeſ that by these newe Maisters haue bene
written in defence of his ſide , after that he hath fur-
nished him ſelſe with al that euer Luther, Bucer, Zuin-
glius, Oecolampadius, Caluine, Beza, and the ypholders
of their ſectes could deuife againſt it , after that he hath
coferred with his fellow Ministers and Superintēdentes,
who moſt readily ioine their forces together againſt the
Sacrifice yea after that he hath learned the Argumentes
of Satan him ſelſe the firſt Founder of this new Gopſel,
wherewith he impugned the blessed Maffe disputing
with Luther , as he witneſſeth of him ſelſe , if I ſay after
al this, he be liable to bring nothing, whereby this Sacri-
fice to any learned man may ſeeme clearely diſprooued : hereoſt thou maist ſoone conceiue good Reader,
how aſſured and certaine the doctrine of the Catholike
Churche is, that teacheth the Body and Bloud of Christ
to be offered vp vnto God vnder the formes of breade
and wine by Prietes , and the ſame to be the Sacrifice
proper to the new Testament , and how little there is to
be laid againſt it .

Because in this treatise I do mainteine my Anſwere ,
and diſprooue what M. Iewel hath replied againſt it ,
that the whole procesſe may ſeeme the plainer , and
for that oftentimes I am driuen by him falſly reporting
my woordes , to referre the Reader to that I ſaid be-
fore : I haue thought it neceſſary to ſet forth my An-
ſwere , with his Replie , and my Reioiadre together ,
the order of his Diuiſions truly kepte . Wherefore
when M. Iewel beareth thee in hande, that I ſpeake ei-
ther abſurdly , or vntruly , or that I make a fonde Ar-
gument .

gument: it may please thee to returne backe vnto the Answere, and viewing the place diligently, to consider, whether thou finde, as he reporteth. If this be done, I doubt not but the chiefe aduantage he seemeth to take against me, shal in thy iudgement appeare to stand altogether vpon manifest vntruthes.

Yea if thou wilt not be deceiued by M. Iewel; believe not at the firste, what in prouise, or disprouise of any thing, he reporteth, as out of others. Examine the places from whence he bringeth his testimonies. believe not his shewes, beleue thine owne eyes.

Compare the authours texte, and his reportes together. And doubtlesse wheresoever he allegeth ought that disagreeth with the doctrine of the Catholique Churche, thou maist be assured by diligent searche to finde, that he hath corrupted and falsified the Doctor, either by taking away, or by adding vnto, by exchange of wordes, or by peruerting the order of the sentence, by conceeling the Circumstance of the place, or by applying it to a sense contrary to the writers meaning, briefly by one false meane or other, as al merchantes of such false wares, lacke not craftes and sleightes to helpe their vtterance.

And as his sleightes of corrupting the Doctours be sundry and many, so be the meanes also many, and of no lesse crafte, whiche he vseth in answering to certaine their most plaine testimonies, with which oftentimes he is pressed. Some Doctours with him be vitterly refused, some be of doubtful authoritie, some be disliked for their age, some be auoided by a crafty vnderstanding, some that speake plainly, be tolde, they

THE PREFACE TO

speake violently . Whiche is a very poore shifte , and seemeth to haue least weight of Learning , or Reason .

When al other sleightes be spent , yet this serueth him for the last refuge . He draweth this mater of the Sacrifice , to Phrases of speache , Tropes , and Metaphores , and alleging some Tropical speache , that receiueth a reasonable vnderstanding somewhat diuers from the literal sownde of the naked woordes , he requireth the place that maketh for the truth of the Sacrifice , to be in like sorte vnderstanding . This is a way whereby one may seeme to say somewhat , when in deede he saith nothing . By suche meane the truthe in any controuersie is darkened , it is not discussed , and in the iudgement of the vnlearned , confusion is wrought .

M. Jewels
common
Argus
mentes.

What shal I speake of the force of his Argumentes ? Certainly they be suche , as very Boyes that learne their Sophistrie , may be a shamed to make . In manner he never maketh Argument against the Sacrifice , but wherein with one truth he excludeth an other truth , whiche kinde of reason , of al other is the most childish and fondest . As for example , Because the Fathers sometimes cal the Euchariste an Image , a Figure , a memorie , a sampler of the Sacrifice , that was made vpon the Croffe , thereof alwaies he concludeth , that it is not a true Sacrifice . As thoughes one might not by suche Logique conclude , that the Sacrifices of the olde Lawe were not truly , and properly Sacrifices , because they were al a Figure of that great Sacrifice , whiche Christe offered

fered when he died. Both Sacrifices are a signe of that one and the selfe same hoste, that of the Lawe, was a signe of the hoste to come, ours of that is paste. Yet either is a true Sacrifice.

Likewise of the affirmation of the Sacrifice of Praise, and Thankesgeuing, he induceth the denial of the true and real Sacrifice of Christes Body and Bleude in the Euchariste, as though it were not bothe. But what neede I here Reader, to tel thee of M. Iewels manyfold shifthes and sleightes, sith I haue spoken thereof otherwheres, and other men haue detected them at large? And in deede what elles is conteined in our bookes, but a discouering of his Le-
gierdemaine? For how could the truthe haue bene set forth, excepte his lies had ben discried, and his falshooде confuted?

See the
Preface
before
my first
Reioins-
dre.

As for the Vntruthes, that be in his Replie to this parte of my Answere, I haue not curiously noted the number of them, for so muche as that hath bene once doone by D. Sander, and me in parte, and by M. Stapleton more copiously. whereas the number of his Vntruthes founde in foure Articles onely of six and twenty, amount to a Thousand and odde, and the same are not yet discharged of M. Iewels parte: I intend not to bestow muche time about such a lothsome worke. It is more meete for Pinners, Pointers, and Nailesellers, to spende their tyme about telling, and making such accomptes.

And though I had liked to haue kepte tale of them, yet the Margent of my booke would not haue sufficed to conteine them, the number is so great. Yet
that

THE PREFACE TO

that his lyes, falsifynges corruptions, and vntruthes, appere to be of smal number, and that the shame, whiche would growe in respecte of the multitude, if al were feuerally tolde, be not to the hinderance of his estimation discoouered: I am content, his whole Replie touching this article, be taken (as it is in deede fewe thinges excepted, wherein gladly I agree with him) but for one Vntruth.

Touching this Reioindre, I haue here defended and confirmed my Answere to his.17. Article , whiche is of the Sacrifice , and al that he hath replied against it , I haue fully refelled . God geue thee iudgement good Reader, to discerne truth from vntruth . If perhaps I shal seeme in some places ouer obscure , and tedious, and not to haue framed my writing meete for al mennes capacities : thou maist thinke , that either learning failed, or that the mater would not suffer , verely good wil wanted not . To make harde thinges easie to be vnderstood , and to geue light to thinges , that of them selfe be darke , and not to swarue from the exact rule of truth , it is a point of great witte and cunning: neither is it lightly perfourmed , but of suche as God hath endewed with special giftes . And as excellencie of witte is required to vtter them plainly : so it behoueth the Readers senses be wel exexcised , to vnderstand them fully. 687.

The doctrine of this Sacrifice in some parte is harde , and obscure , such , as commonly hath rather been rightly beleeuued, then by many clearely declared . The honour of holy Mysteries is better saued with reverent silence, then with bolde opening . Experience teacheth into

into what danger of contempte they come, when they
are openly reueled to populaire vnderstanding.

Although bothe in the Scriptures, and in the Fathers, we haue most sufficient proues, and testimonies for the real presence, and for the real Sacrifice : yet they, that liued within the first six hundred yeres after Christe, wrote hereof more secretly, then of other pointes of our Religion . For reuerence of the Mysterie , they thought it more conuenient, to teache it by mowthe, vvhyl the and by tradition, then by euident, and open declaracion to commit muche to publique writing, least so to the Infidels , occasion should be ministred of despite and vilianie. As for example , notwithstanding that religious warenesse , we read in S . Augustine , how the Painimes charged the Christians with the wourship of Ceres , and Bacchus their false Goddes , bicause of the bread and wine , they vsed in the celebration of their mysteries.

The cause
olde Fa-
thers spa-
ke so se-
cretly of
these my-
steries.
August. cō
tra Faust.
Maniche. lib. 20.
cap. 13.

Thereof it is, that we finde in the auncient Fathers so often commendation of their silence. S. Chyistome Saith in his Masse , *Conuiuij tui mystici hodie fili Dei communionem assumpsi, non tamen hostibus tuis mysterium dixi.* I haue receiued this day the Communion of thy mystical banquet ô Sonne of God , and yet I haue not tolde the Mysterie vnto thine enemies . S. Ambrose maketh it a Treason, and betraying of the Mysteries, to shewe them vnto those that be not yet baptizied . The like commendation of silence in this behalfe wee finde in Origen, and in S. Augustines workes not seldom. Aurelianis the Emperour , when he saw him selfe , and the Romaine Empire to be in great peril, for that the people na-

Ambro. s.
De ijs qui
initiantur
myster. c. 1

Orige. ho-
mil. 9 in
Leuit. c. 16

THE PREFACE TO

ple named. *Marcomanni* grewe strong ouer him by a great ouerthrowe they had geuen him in bataile , wrote to the Senate of Rome, that (whiche was woont to be done in publique distresse) the Sibylles booke should be looked in.. In his Epistle he hath these woordes: *Miror vos Patres sancti, tam diu de aperiendis Sibyllinis dubitasse libris, perinde quasi in Christianorum Ecclesia, non in Templo Deorum omnium tractaretis.* I maruel at you Reuerend Fathers , that ye haue ben afraid to open Sibylles bookes thus long , as though ye had to doo in the Churche of Christians, and not in the Temple of al the Goddes .

By this it appeareth, what secretnesse and silence was vsed in the Primitiue Churche touching these mysteries, and how feareful the holy Fathers were to say, write, or doo any thing , whereby the Miscreantes might come by knowledge of them. For which cause it is not to be marueled, if they spake not so plainly, and so euidently of euery point touching the Sacrifice, as the fawciness of heretikes requireth in these daies to be answered, and satisfied withal. Yet they may seeme to haue spoken plainly ynough to right beleuers, and for the same we haue no smal number of good and cleare testimonies, as by this Reioindre it shal appere to them , that be not wilfully bent,either to shutte their eyes,bicause they would not see , or to wrangle contentiously , that they seeme not to be ouercomme , or to denie stubbornly, what so euer disliketh their phansie, be it neuer so suffiently proued.

When began the Fathers to speake more plai-
ly of our mysteries But after that the Faith was once generally recei-
ued of al where it was preached and professed , and no Infidels

Infidels remained among the Christians, that durst openly to worke despite against the holy Mysteries, whiche in sundry Prouinces came to passe before the first six hundredth yere was determined, and thenceforth: the learned Fathers that in those times wrote, as occasio was geue, spake of the real Presence of the body an bloud of Christe in the blessed Sacramēt, and of the oblatiō of the same, no lesle plainly, and clearely, then the Churche now teacheth. Whiche thing they finde to be true, that be conuersant in the workes of Cassiodorus, S.Gregorie the Romaine, Isidorus, Gregorius Turonensis, Beda, Haimo, Rabanus, and other about that age.

If then for this Sacrifice we haue (as in this Reioindre thou shalt finde) the Scriptures, the testimonies of the Fathers of the first fix hundred yeres of sufficient clearenes, and the most manifest testimonies of the writers that immediatly folowed that age, besides the authoritie of Councels, that were within, and soone after that age, and so continually vntil the late Council of Trent: the faouourers of M.Iewels side may see, his Challenge fully answered, touching this Article. And therefore ought they to consider, how safe it is for them to contemne so great authoritie, and to be persuaded with suche scelender Argumentes against the blessed Sacrifice of the Masse, as M.Iewel setteth forth in his Replie, whiche he hath borowed of the Caluinistes, they receiued of Luther, and Luther learned of Satan, when on a night he disputed with him against the Sacrifice of the Masse, as he lay waking in his bed, as by his owne confession in his booke *De Missi priuata*, he hath witnessēd vnto the worlde. So then if

m ij with

THE PREFACE TO

with Luther, Caluine, and M. Iewel they professe hatred against the Masse, and denie the real Sacrifice of the Churche : they shewe whose scholers they be , and by whose sprite they are leade .

vvhether
the Masse
be to be
taken for
an euil
shing, ses-
ing Satan
disputeth
vvith
Luther
against it.

But perhappes some here wil say, what is that this Reioinderer telleth vs of Satan? Did Satan euer dispute with Luter against the Masse? Is this credible? If it be so, then may I soone beleue, that the Masse is a godly thing, and that it procedeth from the holy Ghoste . For if it were an euil thing, as by our Preachers we are borne in hande it is : we may be sure , the Deuil would not moue Luther to leaue it. For so he should worke the destruction of his owne kingdom : whiche to doo is the office of Christe, and most contrary to the malice of Satans condicio. This Reioinderer should do wel here to cleare him selfe of the vehement suspicion of an vntruth . And in deede shame it were to belye the Deuil, as they say.

*The disputation of Satan the Devil with Luther against
the Masse, truly reported out of Luthers
owne Workes.*

In the
Replie.
Division.
2. Pag. 2.

F

Orasmuch then, as I vnderstand, many doubt here-
of, and M. Iewel calleth it a scorneful , and slaunderous tale, blasphemous abroade by Pighius, Hosius and Staphylus , of malice , and hatred of the truth : to thintent the truth be knownen , and that it be considered what Captaine they folowe, who make warre against the Sacrifice of the Masse , and that the memorie of this thing remaine to our posteritie : I wil here truly and faithfully set forth the disputation , that was betwixt Frier Luther the first author and founder of the Protestantes Religion,

gion, and Satan the Deuil, as Luther him selfe reporteth it in the seuéth Tome of his workes, in a booke intituled *De Missa priuata, & Vnctione Sacerdotum.* Who soever is desirous to see the place , it is to be founde in the seuenth Tome printed at Wittéberg by one Thomas Klug, in the yere of our Lorde. 1557. Folio. 228. There thus writeth Luther.

Luthers report of his Conference vwith the Deuil.

Contigit me semel, &c. It befel me on a time , that after midnight suddainly I awooke. Then Satan began disputation with me after this manner. *Audi,inquit,Luther Doctor perdocte.*
Listen, q, he , i right learned M. Doctor Luther.
2: Thou knowest thou hast celebrated priuate Masses these fisten yeres almost e- uery day.

3: What if suche priuate Masses were horrible Idola- latrie?

4: What

A briefe Reprouse of these Diuelish Blasphemies.

1 In this insinuation the Deuil claweth the vaine glorious Frier by the backe as it were , where he knew him to itche , Right learned M. Doctor Luther . q he.

2 Thou liest Satan , as thy woont is . Luther knew not , ne could not know that which is false. For in that which is chiefly to be accompted of, the Masse is publlque and cōmon.

Out of thy scoole the name of Priuat Priuate Masse in the sense that Luther conceiueth , first pro- terme. Deuils

3 VVhat if they were not ? as this Sacrifice is the highest honour that can be done vnto God, being done ; as it ought to be.

m. iiiij. 4 VVhat

THE PREFACE TO

Denial of 4 What if it were so, that the body and bloud of Christe were not present, but that thou didst adoure bread and wine onely, and shewedist the same to be adoured of others?

To whom I answered. I am an annointed Priest, I haue received vnction and consecration of a Bishop, and al these thinges haue I done 5 by cōmaundement of my Superiours. Why should I not haue cōfiscrated, sith that I pronounced the wordes of Christe seriuously, and celebrated Masculin cōfes, ses in great earnest? This seth out^s muche thou knowest.

^{vvard} Priesthod 6 Al this (φ Satan) is M.levvel true.

deneeth 7 But the Turkes and the Gentiles also doo al thinges in their temples vpon obediēce, and make heir sacrifices in ernest. The Priestes of Ieroboā also did al thinnges with a certaine zeale, and desire contrary to the true Priestes that were in Ierusalem.

8 And

VVhar if it were present? as it is present consecration duly made. And so Luther him selfe teacheth against the Sacramentaries, as it is knownen. Marcke Reader, from whose schoole the doctrine cōmeth, that teacheth, the body and bloud not to be adoured in the blessed Sacrament.

5 Not only of them, but rather by cōmaundement of Christe, whosaid, *do this in my remebrāce.*

6 Ergo, Luther was a Priest, specially, and properly, not as every faithful is. Then had he auctoritie and povver to offer the Sacrifice. This muche thou cōfessest vnvwares, as it semeth. M. Ievv. denieth. VVhat, is he vvorste then thee selfe?

7 Such obedience of Turkes, and Gentiles, is not for Gods sake. And therefore it is not obedience, as it is a vertue, and a seruice of God. It is the seruitude of thee, Satan. VVherefore therein the more earnest, the more sinneful. The Zeale likevvise thou speakest of vvas vvicked, therfore the case is not like, ad so thy reason is naught.

8 And what if thy taking
of Orders , and consecra-
tion were also false , as the
Turkes , and Samaritanes
Priestes , are false Priestes,
and their worship is false
and wicked worship ?

First thou knowest , q
he , 9 At that time thou
hadst no knowledge of
Christe , nor true faith , and
as touching faith , thou wast
no better then any Turke .
For the Turke , yea al the
Deuils also doo beleue the
storie of Christe , that he
was borne , that he was
crucified , that he died &c.
But the Turke and we re-
ie&tedsprites doo not truste
in his mercie , neither haue
we him for a mediatour and
Sauior , but feare him as a
cruel Judge .

This manner of faith ,
and none other thou hadst ,
when thou tokest vnclo of
a Bishop , and 10 al others ,
bothe the annointers , and
the anointed , so thought of
Christ , and none otherwise .

For

8 But vwhat if it vvere true ?
as it vvas true .

9 Here thou lyest Satan
doune right .

10 Auaunt Satan , thou belieft
Gods seruautes .

11 It is

THE PREFACE TO

For that cause ye fled 11
from Christ, as from a cruel
Judge, to S. Marie, and the
Saintes.

They were your medi-
atours, betwene you and
Christe : 12 So the glorie
was taken from Christe.

The De-
vil calleth
vs Papi-
stes. 13 This neither thou, nor
any other Papist can denie.
Therefore ye are annoi-
ted, consecrated and sha-
uen, and haue sacrificed in
the Masse, as Gentiles, and
Heathens, and not as Chris-
tians.

How

11 It is not so thou enemic.
VVhen we beseche S. Marie,
and the other Saintes to pray
for vs, we flee not frō Christe,
no more then S. Paule did, whē
he desired the Romaines, the
Ephesiās, and the Thessaloniās
to pray for him : Rom.15. Ephes.
6.21. I bess 3, but vve go to Christ
with other helpers, and suters,
as if hauing a sute to an earthly
Prince, I make his mother, and
his dearest frendes to go vnto
him with me, ad speake for me.
12 By making the Saintes in-
tercessours for vs to Christe, no
part of his glorie is taken from
him. Marke Reader, who it is
that teacheth thee, not to cal to
the Saintes for their aides, and
prayers.

13 This we al doo denie, and
know it to be false. It pleaseth
vs to be called Papistes of thee
Satan, Auaunt blasphemous
Sprite. In the blessed Masse,
wee present, and offer to God
that body, that suffered vpon
the Crosse, and that bloude that
was shod for vs, wherby we
are redeemed from thee, and frō
thy most grisly miserte. By this
tale, we are taught to esteeme
anointing, consecration, and
shauing better, because the De-
vil liketh it not.

14 How then could ye consecrate in the Masse, and celebrate a true Masse, sith that (which thing after your owne doctrine marreth altogether) there wanteth a person hauing power to consecrate? &c.

And there afterward *Folio. 229.b.* it foloweth.

In his angustijs &c. Being in these 15 straightes, and in this confliete against the Deuil, my wil was to knocke him againe, with the weapons that I was accustomed vnto lyuing in Papistrie, and I laid for me the Intention, and 16 faith of the Churche, to wit, that I had celebrated privat Masses in the faith, and intention of the Churche.

Albeit(¶ I) 17 that I haue not beleeuued or thought rightly, yet in this point the Churche beleueth, and thinketh rightly.

But then Satan laying at me more mightily, and more vehemently, Go too, ¶ he, bring me forth,

18 where

14 The Deuil procedeth to his Conclusion, as though his premisses vvere true. VVherein M.Ievv. folovveth him, as the scholer the Maister, and so doo al other the Sacramento ries, and Protestantes.

15 VVhy didst thou not blesse thee, and arme thy selfe vvith the signe of the Crosse? VVhy didst thou not cal vpon the name of Iesus? Thoughtest thou thy selfe hab'e to matche the Deuil vvith vvorde?

16 If thou hadst the Faith of the Church, vvhys vventst thou from it? And if thou hadst this Faith, then hovv beleuest thou not Christe, saying, *Doo this in my remembrance?*

17 By this thou impliest, that the rest of the Churche, before thou broched'st thy fifth Gospel, beleued not Rightly, wherin thou folowest Satan; and believest thy selfe, and the Churche. For the common profession of the Faith, was then right and sounde.

n 18 To

THE PREFACE TO

18 where it is written, that a man , which is wicked and vnbeleeuing , may stande at the Aulter of Christe, and consecrate in the faith of the Churche ? Where hath God bid or commaunded this thing ? How wilt thou proove , that the Churche doth im parte vnto thee, Intention to this thy priuate Masse ?

If now thou haue not
19 the worde of God for thee, but if men haue taught thee this thinge without the worde , then all this Doctrine is a lye. Beholde your boldnes. &c.

And after this in the ende of the Disputation (for it were to long to recite al) thus it foloweth. *Fol. 230.*

*Confessus quidē sum , lege
Dei cānictus coram Diabolo ,
me peccasse , me damnatum
esse ut Iudam : sed verō me
ad Christum cum Petro , &c.*

Being

18 To confounde this Frier , the Deuil ioyneth a vvicked man , and an vnbeleeuer together in the case of Consecratio , and requireth Scripture of him for that , which neither was , ne never shalbe done . An euil Priest, notwithstanding his wickednes of life , may consecrate , though to his damnation , as he may baptise , and absoluē: but an vnbeleeuing man, that is to say , an Infidel, can not consecrate . And what absurditie is it to say , an vnbeleeuing man to consecrate in the Faith of the Churche ? If in the Faith of the Churche, how is he vnbeleeuing ? If vnbeleeuing, how in the Faith of the Churche ?

19 For this Oblation, and Sacrifice, we haue the worde of Christe, *Do ye this in my remembrance.*

20 Being caste by the law of God, I was faine to confess before the Deuil, that I had sinned, and that I was damned like Iudas .

21 But I turne my self vnto Christe with Peter &c.

20 Say not foolish Fryer, thou were caste by the lavy of God, but by the Deuil for desert of thine ovne iniquitie . Thou makest Satan thy Ghostly Father, vvhich aftervvard taughtst, that confession ought not to be made to a Priest for benefite of absolution.

21 No, no, thou turnedst thy self from Christ vnto the Deuil vvhich Iudas, vvhich Simō Mag^o, and vvhich other Heretiques . And so do al, that folovv theo, and thy doctrine.

This is the Summe of the conference and disputation that Satan had with Frier Luther against the Sacrifice of the Masse, by which Luther was persuaded, not only to say Masse no more, but also to write, preach, and worke against it in stiche wise, as became Satans scholer .

And thus thou seest Reader, that this is not a tale maliciously, and sclauderously blased abroade by Pighius, Hosius, and Staphylus, as M. Jewel saith : but that it is in great sooth reported, and in printed booke published to the worlde, by Luther him selfe . Though M. Jewel be ashamed to heare of it, yet he alloweth Satans Conclusion against the Masse . The person of such a Schoolemaster he commendeth not, but the Schoeler he praiseth, calling him, *that godly man Doctor Luther*, and the doctrine he imbraceth.

By this we may conceiue, what resistance the professo-
sours of this new Gospel wil make against Antichrist,

In M.
levvels
Replie.
pag. 2.

n ij when

THE PREFACE TO

when he shal come, among whō the doctrine of the Deuil him selfe is so soone receiued, so wel liked, so boldly defended. But ô foolish Frier, whose vnstedfast harte was so soone ouerthrownen by Satans wicked suggestions, false lyes, and vaine reasons. And ô light, and miserable soules, that fithens with the winde of that lewd Friers doctrine haue ben carried away. For what is there in al Satans tale, in Luthers bookes, in the treatises of al his Scholers of Germanie, of Cranmare, Peter Martyr, Zuinglius, Oecolampadius, Caluine, Beza, of al the other Sacramentaries, briefly in the whole Replie of M. Iewel, whose Puddel is filled with their Sinckes: that ought to withdraw any learned, wise, or godly man, from that beleefe touching the Sacrifice of the body and Bloude of Christe, whiche the Catholique Churche hath alwayes taught from the beginning?

What so euer they haue said, and what so euer they can say against this blessed Sacrifice, assure thy selfe Christian Reader, the effecte of al here shalt thou finde, laid together in M. Iewels Replie. Alwhiche, of how little force it is, consideratly perusing, and wegning this Reioindre, thou shalt perceiue. Although the authortie of the Churche be ynough to stay thee, yet if thou desire to see the Aduersarie encountered, and his Obiections answered: reade what I haue here written, and iudge, not forgetting to cal to God for the assistence of his holy Spirite, to illuminate thy vnderstanding, and to purge thy affection: that thou maist see, what is true, obserue the same, and haue a ful wil to perfourme what is good, and acceptable before God.

The

*The chiefe, and most common Argument, that the
Protestantes make against the Sacrifice
of the Masse.*

S.Paule declareth in the Epistle to the Hebrewes, that Christ *Heb.9.*
was but once onely offered , and that he offereth not h m selfe
oftentimes. By his ovne b'oude (saith the Apostle) he entred in once *Cap.9.*
into the holy place. and founde eternal redempcion. Againe, *He vvas but*
once offred to take array the sinnes of many . And in an other place,
Wth, one oblation he hath made perfite them; that are sanctified for euer. *Heb.10.*
Ergo , to what purpose is it, that Christe is thus daily offred vp
vnto God in the Masse ?

Solution.

This Argument is soone solued , if a man consider
the scope, marke , and purpose , wherevnto S.Paule di-
recteth him selfe in that Epistle. This muche therefore is
to be weighed. There were many of the Hebrewes, that
although through the preaching , and miracles of the
Apostles , were persuaded to beleue in Christe , yet re-
mained in great estimation, and zeale of the Law, stickte
vnto their olde customes , and ordinances of Moyses,
and specially vnto their Sacrifices , whiche they were
desirous to retaine for their sinnes . And therefore they
founde them selues agreeued with the Apostle, for that,
whereas he tooke away their olde Sacrifices , they
thought them selues to be destitute of the benefites of
the Lawe, and remedies for finne .

Herevnto the Apostle maketh answere , and in effect
teacheth : That of such Sacrifices as the Lawe ordeined,
now we haue no neede, for so much as the Priesthood of
Christ, who hath once offred him selfe with sheadding of

his bloude vpon the Aulter of the Crosse hauing there-
by fulfilled them, remaineth and continueth stil with vs,
whiche is sufficient. *We haue (saith he to them) an Aul-*
ter, whereof it is not lawful for them to eate, whiche doo
Heb.12. serue the Tabernacle. And that ye see not hostes to be
killed , and the bloude of Calues to be shed of vs, the
cause is , for that the onely bloudyy hoste of Christe
hath sufficed, that now we haue neede of no other, but
of that. That hoste is the fountaine, and endlesse trea-
sure, whiche conteineth the sufficient price of our Re-
demption.onely it is neede, that wee be made partakers
of it . Neither were those Sacrifices of Moyses lawe
Heb.9. such , that by vertue and power of them being but si-
gnes and figures of Christ, synnes were remitted in con-
science : but by them synnes were brought to remem-
brance, and signification was geuen out , that there was
neede of an other bloudyy Sacrifice , by whose *virtue*
men in conscience should be made perfite.

And so the Apostle treateth of the thing it selfe,
that was shadowed in al the Sacrifices of the Law, and
is so acceptable vnto the Father , that by his owne pro-
pre vertue and merite it sanctifieth men , and remitteth
sinnes , whereunto by the ordinance of Gods justice
the Bloude of the Sonne of God was Requisite. Such
is the Hoste or Sacrifice of the Crosse onely , by whose
vertue and merite they be sanctified , whosoeuer from
the beginning either by the Sacrifices of the former
times, or by the daily Sacrifice of the Churche, are san-
ctified . By whiche onely for this cause al be said to be
sanctified , bicause who so euer be sanctified, be by that,
and by the vertue of that,made cleane. In case the olde
Sacrifi-

Sacrifices, or the Sacrifice of the Masse also were suche sufficient prices of our redēption, without doubte bothe those , and this, had long sithens ceassed to be offered. For suche a Sacrifice , whiche by his owne proper me- rite geteth sufficient price for sinnes , ought to be great in deede (soothly ~~by~~ the Death of the Sonne of God) but one onely sufficeth. Wherefore of a blouddy Sa- Heb. 10. crifice there is no more neede, but of suche a one, as by which we may be made partakers of that great and most worthy Sacrifice. Of whiche sorte the Sacrifice of the Masse is , where, in the person of Christe, that Death is presented for vs vnto the Father.

And what Hoste, or thing mystically offered, could either better set Christes Death before his Fathers sight, or more effectually deriuē the merites of his Death vnto vs , then that very body , wherein he suffcred? For which cause, when he deliuered the Sacrament of his Passion vnto vs , he said, *Doo ye this in remembrance of me.* Lxxia 22. So that this Sacrifice of the Masse , although it be in his kinde a true Sacrifice , as it shalbe proued here after in this Reioindre : yet it taketh his whole vertue, and power, of the Sacrifice of the Crosse , which is of it selfe the whole price of our Redemption. Now S.Paul dispuereth with the Hebrewes of that whiche with bloudshed redemed vs , and not of that whiche without bloudshed applieh the Redemption vnto vs. That was but once offered, this is, and must be oþte repeated.

Faultes escaped in printing.

Faulte	leaf	line	Correction
Accidententes	31.b.	24.	Accidentes
Sigular	47.a	11.	Singular
ond	56.b.	20.	and
in here	78.a.	4.	is here
the termeth	94.a.	21.	be termeth
end	108.b.	5.	and
sacrifid	111.a.	3.	sacrificed
&iam num	117.b.	25.	&iam nunc
the vnblody	119.b.	33.	the bloudy
taught them the nevv test.	131.b.	26.	taught them the nevv Oblation of the nevv Testament
argume	136.b.	30.	argument
neither be they	140.b.	13.	neither be they
and circumstance	149.b.	23.	any circumstance
is the Masse, in one	195.b.	10.	in the Masse, is one
and make haste	208.a.	10.	and make hast
be briefly examined	215.b.	15.	be briefly examined

In the Epistle to M:iew.

Page. 1. In the margent read. Math. 5.
 Item there pag. xi. Lin. 2. for novv broched , read, nevv broched.
 Item there pag. 13. Lin. 11. for hen. i cad, ben.
 Item there Pag. 15. Lin. 14. for bim, reade, him.

A REIOINDRE TO M.
IEWELS REPLIE AGAINST
THE SACRIFICE OF THE
MASSE.

*The wordes of M. Jewels
Challenge.*

If any learned man of our Aduersaries, or if al the learned men that be alyue, be hable to bring any one sufficient sentence out of any olde Catholike Doctour or Father, or out of any olde general Coucel, or out of the holy Scriptures of God, or any one example of the Primitiue Churche, wherby it may clearely and plainly be proued, that for the space of sixe hundred yeres after Christe, the Priest had authoritie to offer vp Christe vnto his Father, I am content to yelde and to subscribe.

*The wordes of the Answer first made
to this Challenge.*

*Of the Priestes auctoritic to offer vp
Christe to his Father.*

Christ is offered vp to his Father after three manneres. Figuratiuely, Truely with Bloudshedding, and Sacramentally, or Mystically. In Figure or Signification he was offered in the Sacrifice made to GOD,
A bothe

Divisi.

A Reioindre to M. Jewels Replie

bothe in the time of the Lawe of Nature , and also in
the time of the lawe written . And therefore S . John
^{Agnes occidit Christum} calleth Christē the Lambe , which was killed from the
^{origine mundi.} beginning of the world , meaning in figure . The Sacrifi-
^{Apoc. 13.} ces of Abel , Noe , and Abraham , and al those of the peo-
^{Heb. 10.} ple of Israel commaunded by the Lawe of Moses , figu-
^{Lib. 6. c. 5} red and signified Christē . For whiche respecte chiefly ,
the lawe is reported of S . Paule , to haue the shadowe of
the good thinges to come . S . Augustine writing against
Faustus the Heretike , saieth : **T**estamenti V eteris
Sacrificia omnia , multis & varijs modis vnum
Sacrificium , cuius nunc memoriam celebramus ,
significauerunt : All the Sacrifices of the olde Testa-
ment signified by manie , and sundrie waies this one Sa-
crifice , whose memorie we doo nowe celebrate . And in
^{De fide ad Petrum Diaconum c. 19.} an other place he saieth , That in those Fleashly Sacri-
fices , there was a Significatio of Christes Fleash , which
he shoulde offer for sinnes , and of his Bloud , which he
should sheadde for the remission of our sinnes .

Truely , and with Bloudsheadding , Christ is offered
^{1 Th. 2.} on the Crosse in his owne person , wherof S . Paule saith :
^{Ephes. 5.} Christ gaue hi self for vs , that he might redeme
vs frō al iniquitie . And againe , Christ hath loued
vs , and hath deliuered him selfe for vs an Obla-
tion , and Sacrifice to God into a svvete sauour .
Sacramentally , or in Mysterie , Christ is offered vp to
his

against the Sacrifice of the Masse.

2

his Father in the daily Sacrifice of the Churche vnder
the Forme of Bread, and Wⁱn^e, truely and in deede, not
in respect of the maner of offering, but in respect of his
very Bodie, and Bloude, really (that is in deede) pre-
sent, as it hath ben sufficiently proued here before.

M.Iewels Replie.

The greater, and vvoorthier the w^rork is, that our Aduersaries haue ima-
gined, that is, for a Mortal, and a Miserable man to offer vp the Immor-
tal Sonne of God vnto his Father, and that Really, and in deede, the more
ought the same, either by manifest vwoordes, or by necessarie collection ex-
pressely, and plainly to be proued. For noman taketh honour, and
office vnto him self, but he that is called, and appointed thereto
by God. But for ought that may appeare by anie clause or sentence, ei-
ther of the newe Testament or of the olde, God neuer appointed anie such
Sacrifice to be made by anie Mortal Creature. And Theophylacte saith,
Iesus euiciendo boues & columbas, præsignauit non vltra opus Theophyl.
esse animalium Sacrificio, sed Oratione: Iesus throwing the Oxen ad in Mart.
Dooues out of the Temple, signified, that they shold no lenger haue nede cap. 21.
of the Sacrifice of beastes, but of prayer:

Hebr. 5.

Harding.

WOL D God M.Iewel, that either your
modestie were more, or that you had
the grace to see, howe euil your fau-
nesse becommeth you. As at the first by
open Chalenge you prouoked all the
learned men that be alyue, as it were to
trye maisterie with you: so in the entrie of your Replie a-
gainst my Answer to your seuētienth Article, you beare

A ij al men

al men in hand, that vntil you came frō the schole of Rhetorike to teach the world this new Gospel, no priest euer cōsidered, how great and worthy a worke it is, to offer vp Christe vnto his Father, which apperteineth to Priestly office. Wherein you charge the blessed Apostles, their successors, al the holy Fathers of the Church so many as were Priestes, al that haue ben to your time, briefly the whole Church it self, with the crime of wicked presump-
tiō, for making this sacrifice. How cā you seme otherwise to doo? For whereas you say, *it may not appear by any Clause, or sentēce of the olde, or new Testament, that God euer appointed any such Sacrifice to be made by any Mortal mā,* and most certaine it is, that by the Apostles, and the holy Fa-
thers of the Church, and by the priestes of God in euery age, it hath ben made: what cōclude you hereof, but that they haue trāsgressed the Scripture, and presumptuously

Hebr. 5. takē honour and office vnto them selues, not being cal-
led, nor appointed thereto by God? And so what may Christ be thought to haue meant in suffering such a hei-
Ezai. 59. nous error so long to continue in his Church, which he loueth so derely, to which he promised the assistance of
Iohann. 14.
Matt. 28. the holy Ghoste the spirite of truth for euer?

Gen. 16. But consider M. Jewel against whom, and how many, you striue. Wil it do your hart good to heare that spoken of Jewel which by the Angel of God was spokē of Ismael *Manus eius cōtra oēs, et manus oīm contra eū?* The hand of him against al, and the hand of al against him? Stande you so farre in your owne conceite, as to thinke, you shal be able to stand against al? Remēber you not, what is said of the Church, that it is, *terribilis, ut castrorū acies ordinata,* terrible, like the foreward of an Armie set in battaile raiē?

But

But leauing to put you in minde of that, which might withdraw you frō your wicked doctrine, either for feare of God, or for ihame of mé, hauing litle hope by wordes to do good with you, to th' intent the weakenes of your part laid forth to be cōsidered, the vnlerned Reader, that perhaps is seduced by you, may be ad·nonished to beware of you, and to geue no more credite vnto you , then a professed enemie of the Church, and a teacher of falshod deserueth: I wil come to the examinatio of your Replie.

You seme to deduce an argumēt against this Sacrifice made by a priest, of the basenes and vilenesse of humaine cōdition, as though mā, *who in dede is mortal ad miserable, ad a mortal creature*, as you terme him, were not worthy, ne could not be made worthy , to offer vp the Immoral Sōne of God vnto his Father. True it is, Man of him self, is very vnworthy of that high office: neither cā he by any his owne power or vertue, reache vnto the worthines of that soueraine honour. But if it please God of his great loue towards his owne dere creature, to admit mā to that dignitie, notwithstanding he be neuer so vnworthy of him self: so he is made worthy. Neither Anna, nor Elizabeth, nor blessed Marie her selfe , nor any other woman was euer worthy of her self to cōceiue, and bring forth th' Immortal Sōne of God: yet the virgin Marie through grace of him whom she bare , was made worthy to beare him. ad therfor she said, *fecit mihi magna q potēs est*, he hath don me great thinges, that is mighty. Els if cōsideration of the mortal and miserable cōditio of man, might be brought in argumēt for the cōtrary, what a wide dore were opened vnto the scholers of *Marcio, Manicheus, Apollinaris*, and to other Heretikes, to rush in , and to thrust in againe their

Luc. 1.

Diuis. .

A Reioindre to M. Jewels Replie

old heresies against the truth of the Flesh assumed, and
the Incarnation of Christe?

Gene. 18. Abraham was a man, mortal and miserable as we are, To hovv *dust and ashes*, as he said himselfe: yet was he made worthy to haue talke with God, and to vnderstād his purpose touching the destruction of Sodoma. Moyses likewise, though he were but a mortal and miserable man, was ac- cōpted worthy , with whom God spake *mouth to mouth*, and as the Scripture saith, *face to face*, *as a man is woon to speake unto his frend*, to see our Lorde opēly without obscure signes and figures , to be Gods Ambassador vnto Pharao, and the people of Israel, to enter into the Cloude vpon the hill where God was , and there to receiue the **Exod. 19.** Lawe written with Gods owne finger .

Mat. 3. And to come againe vnto the newe Testament, what **Mat. 28.** dignitie is it for Iohn the Baptist to baptise Christe , for **Ioan. 20.** the Apostles and their successours to carrie his name, and his worde through out the whole woride, to remit, and retaine sinnes? Shal we denye , or so much as cal in que-

stion these great thinges, because they be mortal and miserable men , to whom they are committed ? Notwith- standing the mortalitie and miserie of mankind, yet beholde what a high dignitie men are called vnto by testi-
Ioan. 1. mony of S.Iohn : *Dedit eis potestatem filios Dei fieri*: He hath geuen them power to be made the sonnes of God.

Rom. 8. Vnto which dignitie S.Paul addeth a farther degree, say- ing: *Si autem filij, & heredes: hāredes quidem Dei, cohāredes autem Christi*. If we be the sonnes of God then we be al- so the heires: the heires of God , and felow heires with Christe . That high degree of honour which S . Peter speaketh of, surmounteth al other , neither can any other

vnto

against the Sacrifice of the Masse.

4

vnto it be cōparable. Which is, that God through Christe hath bestowed vpon vs so great giftes , *vt efficiamur Di- 2.Pet.1. uinae consortes natura*, that we be made partakers of the Diuine nature.

Verily of the high dignitie that it hath pleased God to admitte man vnto, in these and other the like cases , that may wel be said against M.Iewel, and all other the enemies of this Sacrifice, which King Assuerus commaunded openly to be proclaimed of good *Mardochaeus* against wicked Aman, *Hoc honore dignus est, quemcunque rex voluerit honorare.* Of this honour is he worthy, whō so euer the King/ of al Kings) wil haue honoured . And this is a sufficient answere to M.Iewels secrete obiection against the Sacrifice, taken of the basenesse and miserie of humanie condition.

He wil saye perhaps , these examples and Scriptures prooue in dede , that God hath aduaiced man vnto high honour, but not that he may offer vp Christ vnto his Father: For (saith he) *for ought that may appear by any clause or sentence of the newe Testament, or of the olde, God never appointed any such Sacrifice to be made.* Such stoute asseverations make but weake proues . Here might be alleged for the Sacrifice , first, out of the olde Lawe the Figures foresignifying, and the Prophecies foretelling, that suche Sacrifice was to be instituted. Secondly, out of the newe Testament , Christes owne facte offering this Sacrifice, and his plaine precepte, commaunding his Apostles , and their successors in the office of Priesthood,to continue the same vntil his comming. Thirdly, the interpretation of the Fathers expounding in that sense, both those figures and Prophecies of the olde Testament , and likewise Christes

M. Ievvel
denieth
the Sacri-
fice of the
Aulter
stoutely.

1.

2.

3.

Christes

4. Christes facte, and precepte in the newe Testament. Last of al, the continual practise of the vniuersal Church, both Greke and Latine , wherein the Priestes in al ages since Christes death , haue made to God , a Sacrifice of our Lordes body and bloude. But because this is done already in the discourse of my Answer to this .17 . Article of M. Jewels Challenge , leauing to repeate the same here againe , when orderly proceeding I shal come vnto the places by M. Jewels Replie impugned : there(I truste) I shal by disclosing the Repliers false sleigtes, and by bewraying the weakenesse of his Replie, to the indifferent and vnaffectionate Reader euidently shewe, how strong and sound the Catholike doctrine of the Church is in this behalfe, and how inuincibly the testimonies of the Scriptures and Fathers which in my Answer I alleged , proue and establish the same.

VVhat
may fo-
louv, if al
be takē as
vvay,that
hath not
proue of
Scripture.
Anabaptis-
tes.

Arians.

Iouiniani-
stes.

Heluidiās

Sabbata-
ries.

But touching such kinde of assertions, as this is of M. Jewels, if they may take place, and if it shal be yngough to say, *for ought that may appeare*: shal it not seme lauful to the Anabaptistes to say, away with the baptizing of infantes, For, for ought that may appeare, the Scriptures geue vs no warrat so to do? Wil not the blasphemous Arias say, away with Cōsubstancialitie, and equalitie of Christ with his Father? For, for ought that may appeare, it can not be auouched by any Clause, or sentece, either of the new Testamēt, or of the olde. Wil not the folowers of Iouinian and Heluidius say, away with the perpetual Virginitie of our blessed Lady Christes Mother? For, for ought that may appeare, the Scriptures be plaine against it, rather then with it. The Sabbataries, wil not they cry out agaist keping holī and solēne the Sōday? For, for ought that may appeare (say

against the Sacrifice of the Masse.

(say they) the cōmaundemēt to hallow the Saturday, stādeth stil in force, neither is there any clause, or sentēce in the olde, or new Testament, bidding vs to chaunge it into the Sonday. To be short, what Heretike euer was there in olde time, or is at this day, whose turne this kind of assertion (for ought that may appeare) may not serue, where-with to mainteine his Heresie ?

As touching the saying of Theophylact, wherwith this Replier would fortifie his Negatiue, it geueth evidence, how weake his side is , that could not be maintained by any sentēce of greater force thē this is, nor by any writer of more antiquitie, thē Theophylact is with him. Who requireth his cause to be tried by those Fathers only, that liued within the first six hundred yeres. If he were hable to make any mā beleue, that the Priests of the Church haue at any time sacrificed beastes vnto God, or that Theophylact in that saying meant, that now there were neede of nothig but of prayer only, as prayer is takē in the cōmon significatiō, and that al other meanes to serue God were needelesse: thē might the sentēce be alleged, and seeme to serue his turne so farr forth, as in cōsideratiō of his request the author were to be esteemed. But now sith Priestes of the new Testamēt neuer honoured God with bloudy sacrifices ad slaughter of beastes, that were foresignified to ceasse by our Lords driuing of the Oxē ad dooues out of the Tēple, ad Theophylact herevseth no exclusiue, wherby prayer alone, as it cōmōly signifieth, should be appointed a meane wherewith to serue God: the saying was euil chosen, ad with smal iudgmēt put into the Replie, as that which nothing at al maketh agaist the singuler, external, ad publike Sacrifice of the Church in myne Answer defended.

M.Ievvel
to proue
his Negatiue,
at the
first finis-
deth no
aunciēter
Doctour,
thē Theo-
phylacte
a late
vriter.

B If M.

Divis. i.

A Reioindre to M. Jewels Replie

Theophyl. If M. Jewel would gather arguments out of this place,
in Matth. thus he ought to dispose them. In that Christ draue the oxē
cap. 21. and dooues out of the Tempel, he foresignified, that there should
be no more neede of sacrifices of beastes, or of slaughters but of

Vvhat ar-
gument
may be
cōcluded
out of
Theophy-
last here
alleged.
If M. Jewel would gather arguments out of this place,
thus he ought to dispose them. In that Christ draue the oxē
and dooues out of the Tempel, he foresignified, that there should
be no more neede of sacrifices of beastes, or of slaughters but of
prayer. So be the verry wordes of Theophylacte in Greke,
somewhat otherwise, then this Replier hath translated
them. Thereof it is concluded, *Ergo*, nowe in the newe
Testament there is neede of prayer. Then further. In the
newe Testament there is neede of prayer, But the Masse
whereat the priest offereth vp Christ vnto his Father, is
no prayer: *Ergo*, in the newe Testament the Masse is need-
leſſe. This is the best Argument he can make out of
Theophylactes wordes. In which, how ſo euer it be al-
lowed for good, or otherwise, the *minor* or ſecond pro-
positiō is euidently false, and ſo he is stopped frō his cōclu-
ſion. Wherfore Theophylact helpeth not the mater at al.

Theo-
phylacte
maketh
for the Sa-
crifice.

Matt. 21.

Prayer.

Yea rather by the manner of his ſpeach he auoucheth
the Sacrifice of the Church, vnderſtanding it by the name
of pray er. For whereas by his reporte, which is exprefſed
also in the Gopel, Christ dryuing out the oxē ad dooues
foresignified the ceaſſing of the bloudy and vncleane sa-
crifices of the olde Lawe: certainly he ſhewed thereby,
that a newe Sacrifice vnbloody and pure, ſhould ſucceſſe
in place of the olde, because euery lawe hath a priſthod
and a ſacrifice peculier vnto it. Which in the newe lawe
is none other, then the Sacrifice of his body and bloude
confeſſed with prayer, and offered vp to God with
prayer by them, who vnder Christ be priſteſ after Mel-
chifedeſks order. And this chiefly is that which Theophylac-
te calleth prayer. For in aſmuch as this Sacrifice (due
mater presuppoſed) is confeſſed by the Priſt with the
wordes

wordes of our Lorde, *this is my body, this is the Cuppe of my bloud, &c*: whiche wordes the Fathers oftentimes name *Luke. 22.* the mystical prayer: he had regarde to the fourme of the *I. Cor. 11.* Cōfēration, and would speake, as the chiefe of the auncient Fathers haue spoken . And so the saying of Theophylacte maketh for the Sacrifice , it maketh not against the Sacrifice, as to that purpose of M.Iewel it is alleged.

Furthermore Prayer in this place may be takē not only for that which commonly we vnderstād by the name of praier (that is to say for petitio made to God with words) but for euery such meane , as God is serued withal in his Church, according as it is taken in Esay the prophete alledged by Christ in the Gospel. *Domus mea domus orationis vocabitur, vos autem fecistis eam speluncam latronum.* My howse shall be called the howse of prayer , but ye haue made it a denne of theeues. So that Prayer here being set contrary to the bloody and vncleane sacrifices of the old Lawe, signifieth al manner of seruice of God that is pure and cleane , without bloudshedding . *Ye haue made it a denne of theeues. In dennes of theeues slaynters and bloud-sheddinges are made,* saith Theophylacte.

Nicolaus de Lyra writing vpō this place, saith: *Non curabat de cultu Dei, sed magis de excoriatione populi per astutias suas exquisitas.* They tooke no care for Gods seruice, but rather how by their fyne crafty sleightes they might pille the people. Here what the prophete calleth *orationē* prayer, the interpreter nameth it *cultum Dei*, the seruice or worship of God. And to this agreeth the general definition of Prayer, *oratio est mentis eleuatio ad Deum*, Prayer is the lifting vp of the mynde vnto God . And because among al kindes of prayer, that, wherin, and wherby Christ

Vvhāt is
signified
by the
name of
prayer.

Matt. 21.

Lyra in
Commēt.
in 21. cap.
Matt.

Praier ta-
ken ge-
nerally
for the
seruice of
God.

is offered vp vnto his Father, is the chiese, therefore may Theophylact reasonably be thought in this place to haue meant that prayer, which the Church calleth the Masse.

So then by Christes driuig of the Oxē ad dooues out of the Tēple, ad by cōmēdīg vnto his Church the vse of prai-er, this Sacrifice cā not in any wise seeme to be excluded, but rather to be brought in, as that, which beīg vnbloudy ad pure, ought to succede the bloudy ad impure sacrifices of the Iewes. About the administratiō of which Sacrifice

*August. ad
Paulinū
epist. 59.
1. Tim. 2.*
(that Theophylact may also the rather seeme to haue vnderstāded it by the name of praier) after the mind of S. Au-gustin, the request of S. Paule touching sundry kindes of praier is accōplished. *Obsecro igitur primū fieri obsecratio-nes, orationes, postulationes, gratiarū actiones, pro omnib⁹ hominib⁹, pro regibus, & cibis, qui in sublimitate constituti sunt.* I be-seche you therfore, that aboue al thīgs, supplicatiōs, prai-ers, intercessiōs, and geuing of thākes be made for al men, for Kings, and for al that be placed in high authoritie. To cōclude, al redoundeth to this end, that forasmuch as the special Sacrifice of the Churche is made and celebrated with praier, so as it selfe be included within the general name of Praier: M. Iewel findeth no helpe in this saying of Theophylact towards the maintenāce of his Negatiue, whereby he would vtterly deface and take the Sacrifice away. Which thinge when he sawe him selfe euidently ynough, he deuised other shiftes, and saith.

Iewel.

Hovv be it, the old learned Fathers, as they oftentimes delited the selues vwith these vvoordes, Sabbatū, Parasceue, Pascha, Pentecoste, and such other like termes of the old Lavv, not vvit hſtāding the Obseruatiō, and Ce-remony therof vvere the abolisched, ad out of vse: Euē solike vprise i bei delited the selues oftentimes vwith these vvoordes, Sacerdos, Altare, Sacrificiū, the Sacrif-

against the Sacrifice of the Masse.

7

Sacrificer, the Aultar, the Sacrifice, notwithstanding the vse therof were the Pachyme-
clearly expised: only for that the eares of the people, as vvel of the Ievves, res. pa 401
as of the Gētis, had ben long acquainted vwith the same. Therefore Pachys καὶ οὐτα-
meres the Paraphrase vwriting vpō Dionysus, saith thus, Presbyterū ap- vñfice &
pellat Sacerdotē, vt etiā in Cœlesti Hierarchia: idq; vsus iā obti- xράτησε
nuit. Him, that is the Priest, or elder, he calleth the Sacrificer, as he Rom. 15.
doth also in his Cœlesti Hierarchie: And the same word, Sacri- Origen, in
ficer, is now obteined by Custome. In this sense S. Paul saith of him Epis. ad
self, Sacrificio Euangeliū Dei: I sacrifice the Gospel of God. and Rom. 10.
Origen saith, Sacrificale opus est, anūnciare Euágeliū: It is a woik of Nazian.
Sacrifice, to Preach the Gospel. So the learned Bishop Naziæzenus in Oratio.
saith vnto his people, Hostiam vos ipsos obtuli: I haue offred vp you ad Pletē.
for a Sacrifice. So saith S. Chrysostom, Ipsum mihi Sacerdotium est, Chrys. in
Prēdicare, & Euágelizare. Hac offero oblationē: My whole priest- Epis. ad
hoc is, to teache, and to preache the Gospel. This is my Oblatiō, Rom. Ho-
This is my Sacrifice. Thus the holy Fathers alluding to the orders, and mil. 29.
Ceremonies of Moyes Lavy, called the preaching of the Gospel, & Sacrifice:
notwithstanding in dede it vvere no Sacrifice.

Harding.

The effect of that hath ben said by the Replier hitherto,
is this. The Sacrifice wherin Christ is offered vp vnto his Fa-
ther, is not appointed by God to be made by mā, for ought that
may appere by any Clause, or Sētēce of the Scripture, but yet it
is reported, ad oftētymes spoke of by the Olde learned Fathers.
What meaneth M. Iewel thus to teach? woulde he haue
mē beleue, that the Holy Ghost the spirite of truth, who
vſed the Prophetes, Apostles, and Euangelistes for his Se-
cretaries to endite the Scriptures, agreeth not with the
Holy Ghoste. that sithens their tyme hath spoken by
the mouthes of the holy Doctours? Remembreth he not,
they were for the more part such, as by report of S. Paule Act. 20.
the Holy Ghost hath made Bishops to governe the Churche of
God, which he hath purchased with his bloud? If thei haue bē
made

B iiij made

made gouernours of the Church by the holy Ghost, may we not boldly say, they haue ben taught the truth by the holy Ghost, wherewith they might iastruct the Church?

Either the Fathers vvere deceiuied, or the holy Ghost dis- senteth frō him selfe, by M. Iewel

Verily of this doctrine one of these two must folowe. That either al the olde learned Fathers were deceiuied, and taught false doctrine, or that the holy Ghost, who ruled the penne of them that endited the Scriptures, dis- sented from himselfe speaking in their Successours the learned Fathers. For that the Fathers either of their own heads, or of priuat inspiratio, without al warrant of Gods worde instituted this Sacrifice: neither M. Iewel saith it, nor is it so much as to be suspected. The second, that is, that any dissencion or contrarietie be ascribed to the holy Ghoste, is hainous blasphemie. The first, that al the learned Fathers should be deceiuied, and also deceiue the Churche, is not to be graunted. For in asmuch as they received the spirite of truth which Christe promised to the Apostles, and were gouerned by the spirite of God, and by the same were lead into al truth: it ought not to be thought of them in general, that they haue inclined vnto falshod, specially in so weighty a mater.

Wherfore it standeth M. Iewel vpon, either to deny, that the olde learned Fathers haue by their ofte mention of Priestes, Aultars, and Sacrifice, acknowledg'd the singuler Sacrifice of the Churche, or recant what he said of the Scriptures, that by any clause, or sentence of them it cannot appeare, where God appointed any such Sacrifice to be made at al.

If he wil say, as he semeth to say: The Fathers confess not, ne acknowledge not in dede the Sacrifice it selfe, but yet ofte tymes they vse the woordes of Sacrifice,
that

that is to say, they speake of it, as also of the Priestes, and Aulters: to that may be answered, that by their woordes we vnderstante their meaning. Forasmuch as they confessē it with words, and that very oft, how can we iudge otherwisse of them, but that they beleued it also in harte? What maketh he the auncient holy Fathers, Gods dere frendes, placed in authoritie by the holy Ghost to gouerne the Church of God, to be double men, such as lay one thing, and thinke an other? Why taught they so, but that the Churche should beleue so? If they would al men to beleue it, shal we say, they beleued it not them selues?

When M. Iewel minding to mainteine his Chalenge, had with him selfe considered this much knowing right wel, as thereof he could not be ignorāt, how easy a thing it were for the Catholikes, to allege infinite places out of the olde learned Fathers for witnesse and proufe of their faith, and of the Churches faith cōcerning this Sacrifice: for some shew at least of a colorable answer to be made, he deuised this shifte or rather vseth a shifte inuēted by the deuisers of this newe Gospel, in whose schoole he hath learned his newe diuinitie. *As the Fathers (saith he) delited themselves with the wordes, Sabbatum, Parasceue, Pascha, Pentecoste, and other termes of the olde Lawe, notwithstanding the obseruation and Ceremonie thereof were then abolished: so they delited them selues oftentimes with these wordes, Sacerdos, Altare, Sacrificiū, Sacrificer, Aulter, Sacrifice, notwithstanding the use hereof were the clearly expired.*

This great mater is not so lightlye carried awaye M. Iewel. Although with force of your fworde, with your mattockes, and pickaxes, ye haue cut, hewed and throwē downe al the holy Aulters of the Churches of Englande,

and

A shifte
deuised bi
the schole
of this
newe
Gospel, a
gainst the
manifold
testimoni
es of
the Fa
thers, for
the Sacri
fice.

Divis. I.

A Reioindre to M. Jewels Replie

and therefore of the Churches of Christe, haue made the Synagoges of Antichrist: yet with this sclender worde of yours, ye cā not bereue the whole Church of God, of the priesthod, of the Aulters, of the Sacrifice apperteining to the newe Testament. If there be no vse of Priestes, Aulters, and Sacrifice, is it to be thought, the olde learned Fathers hartes could serue them so oftētimes to speake, and write of thē, ad to deceiue the people cōmitted to their charge, for their delite and pleasures sake? Belōged it to their grauitie, holinesse, and loue of truth, to delite and solace them selues with falshod? to vse hypocrisie, and as it were legierdemaine, by speaking one thing, ad meaning another? to serue Gods people with voide and empty words, as it were with pipt nuttes? Whiles they teach thē a doctrin of great importāce, to vse wordz that cōtein not the mater which their proper significatiō reporteth? This were crafty cīsing, it were not right ad plaine teaching.

Verely we ought to iudge better of the holy Fathers, ad to thinke, that men endued with so great grace, swarued not frō the vpright cōscience, touching the vse of termes, which one of the best lerned of thē speaketh of. Whose words be these, wherby it appereth, how rightly, warely, ad circūspectly they vsed to speake. *Nobis ad certā regulā loqui fas est, ne verborū licētia etiā de reb⁹, que his significātur, impiā gignat opinonē* It is right (saith he) that we speak after a certain rule, least the ouermuch libertie of words ingēder an opiniō of the thigs, which by thē be signified.

*Auz. de
Ciuit. Dei
libr. 10.
cap. 23.
Vſe and
obserua-
tiō of sab-
batū, pas-
cha, Al-
tare etc.
is double,
olde, and
nevve.*

But for a ful answer to you M. Jewel, where as you af- firme the Obseruatiō and vſe of that is signified by these wordes, *Sabbatū, Parasceue, Pasch⁹, Pētecoste, Sacerdos, Altare, Sacrificiū*, to be vtterly abolished, and clearly expired in the newe Testamēt: you seme either of ignorance not

to vn-

to vnderstand, or of malice to disséble , that the obseruation and vse of these things is of two sortes, old, and new, Legal, and Euangelical: Iewish , and Christian. The olde, Legal or Iewish Obseruation and vse of these, was clearly expired in right, by the comming of Christ, specially at what time hanging on the Crosse, and now geuing vp the ghoste, he said, *Consummatum est*, It is finished. The newe, *Ioan. 19.* Euangelical, and Christian obseruatio and vse hereof, remaineth in the Church , and shall remaine so long as the Church continueth . The Iewish Ceremonie of these is quite abolished, we graūt, neither be they now in Christs Catholike Church vsed, as the Lewes vsed them. But the faithful Christiās now kepe, vse, and celebrate their Sabbath, that is to say , their restingtide , their Parasceue, or preparingtide, cōmonly called Goodfriday, their Pascha, or Easter , their Pentecost, or Whitsontide, their Priesthood, their Aulter, their Sacrifice, in suche manner, order, sense, and meaning, as the new state and condition of the Church succeding the Iewish Synagoge, requireth : that is, not according to the figure, shadow, letter, or signification, but according to the truth, the body, the spirite, and the very things.

Iesus vetus testamentum consummabat, & nouum Pascha Ser. 7. de
condebat, saith the auncient and learned Father S. Leo. pas. Do-
 Iesus made an ende of the olde Testament, and did set vp mint.
 the newe Easter, or Paschouer . And this new Easter doe
 we kepe and celebrate . The same Father saith also : *Vt*
umbra cederet corpori, et cessaret imagines sub presentia ve-
ritatis, antiqua obseruantia nouo tollitur Sacramento, hostia
in hostiam transit, sanguinem sanguis excludit, & legalis fe-
stinitas dum mutatur, impletur. That the shadowes should

geue place to the Body , and the Images ceasse in preſence of the Truth , the Olde Obſeruance is taken away by the newe sacrament , hōste paſſeth ouer into hōſte, bloude putteth ouer bloude , and the holy ſolemnitie of the Lawe , whiles it iſ chaunged , is fulfilled.

Againe more plainlye to this purpose in an other place. *Nihil legalium instructionum , nihil prophetarum recedit figurarum , quod non totum in Christi sacramenta transierit. Nobis cum eſt Signaculum Circumcisionis , ſanctificatio Chriſmatum , conſecratio Sacerdotum . Nobis cum puritas Sacrificij , Baptiſmi veritas , honor Templa , ut merito cesserint nuncij , poſtquam nunciata venerunt .* What ſo euē instructions be in the Lawe , what figures ſo euē be in the Prophetes , no iote of it departeth quite away , but is gone ouer altogether into the Sacramentes of Chriſte . With vs is the ſignet of Circumciſion, the hallowing of the holy Ointements , the Conſecration of Prieftes . With vs is the pureneſſe of Sacrifice , the truth of Baptiſme , the honour of the Temple : that for good cauſe the Meſſangers (that iſ to ſaie the olde lawe) ceafed , after that their tidings came .

Priestes
Sacrifice.
Baptiſme
Temple.

Were it not tedious , eaſily might a hundred ſuch places be alledged out of the Fathers , by testimonie of which the obſeruation and uſe of theſe thinges of the olde Teſtament , Paſcha , Eaſter , Pentecoste , Prief , or Sacrifice , Hōſte , Auſter , and Sacrifice , iſ acknowledged , as of the thinges tranſlated , eſtabliſhed , and hauing place in the newe Teſtament . The olde Obſeruation is taken away by the newe Obſeruation . For the olde Auſter that was in Saſolomons Temple at Ieruſalem , we haue newe Auſters in the Churcheſ of Christians thorough out the whole worlde ,

against the Sacrifice of the Masse.

10

worlde, on which the members of Christ be susteined, and Optatus
in which the body and bloude of Christe * at certaine times lib. 6.
do dwel, as the auncient Father Optatus writeth . Newe * Per cer-
Aulters I say bicause they ferue to a new purpose, and to ta momē-
a newe kind of Sacrifice in respect of the olde Sacrifices. 14.

Concerning the hoste, for Oxen, sheepe, goates , and dooues, we haue the body and bloude of Christ . For the figuratiue Lambe, we haue the true Lambe of God, that taketh away the synnes of the worlde . For the feast of Ioan.1., the Olde Pasleouer, wherein the Iewes solemnized the memorie of the Striking Angels passing ouer them or beside them, when he destroyed al the first begotten of the Egyptians, and of their owne safe passing ouer the redde Sea out of Egypte , we haue our Pasleouer or Easter, Exod.12. wherein we kepe a holy and solēne feast in remēbrance that by the merite of Christes bloude , who is the true Lambe, the plague of euerlasting death is past ouer , and quite beside vs, that for our sake he hath conquered al power that was against vs , that he is passēd ouer frō death 1.Cor.5. to life, and hath trāslated ad redemed vs frō death and hel, 1.Ioan.3. to be partakers of life, ad glorie euerlasting in his kingdō.

As the Iewes had their Pétecost, so we haue ours. For as when they were deliuered out of Egypte., the Lawe was geuēthem in the Mount Sina vpon the Pentecoste, Exod.20. that is to say, the fistith day after that the Lambe had bē sacrificed: So vpon the fistith day after our Pasleouer, in 1.Cor.5. which the true Labe of God was slaine, the holy Ghost came down vpō the Apostles, and the cōpanie of thē that beleued: which holy Ghost frō that day to the end of the world cōtinueth with the Churche, ad worketh in the sonnes of God the performāce of Gods holy wil by loue ad Matt.28.

C ij charitie,

Diuiſ.1.

A Reioindre to M.Iewels Replie

charitie , as the Lawe wrought it, or rather moued men to it by thretes and terrour.

Leo Ser.1. S.Leo ſpeaking of this Feaſt, ſaith, *Hodiernam ſolenni- de Pente- tam in pricipiis festis eſſe venerandam, omnium Catholi- caeſte. corum corda cognoscunt* . The hartes of al Catholike men knowe, that the ſolemnitie of this day (of Pentecouſte) ought to be had in honour among the chiefe feaſtes. Re- member M.Iewel, if your hart geue you, that there is no ſuch eaſt of Pentecouſt to be obſerued in Christes Chur- che, because the vſe of it is expired, as you ſay: by whose verdite you are excluded out of the nuber of Catholike men, and ſo pronounced guilty. To whether parte wil you answer? Doth your harte know it, or know it not? If your harte know it not, then you are not Catholike, and ther- fore you ought not to be admitted to teach Gods people. If your harte knowe it, and yet ceaſſe not to teache the coſtrarie: then are you a dānable diſemblor, and a false de- ceiuor. So touching this point euery way your doctrin is to be ſhunned. Thus then it is made cleare, the olde lea- ned Fathers folowed not their pleasure or vaine delite, when they ſpake of *Sabbatū, Parasceue, Pascha, Pentecouſte, Priest, Aulter, Sacrifice* : But vttered the truth ſeriously, as men ready to geue accompte of their doctrine before God and man, and as ſpeaking of things, that haue vſe and place in Christes Churche, though the Iewiſh obſerua- tion and Ceremonie of them be abolished.

M.Iewels reaſon re- proued. The reason why the Fathers vſed theſe termes, is, as M.Iewel ſaith, *only for that the eares of the people, as well of the Iewes, as of the Gentiles had ben long acquainted with the ſame*. This reason is altogether without ſauour. For if al manner vſe and obſeruation of the thinges by theſe ter- mes ſigni-

VVhat
anſwver
you M.
Iewel?

mes signified were quite abolished, whereas wordes and termes serue to thende the hearers and readers by them be taught, and the Fathers in al their writings intended to teache Christe and his Lawe: what could the Iewes or Gentils learne touching the faith of Christe, hearing and reading these terimes, not signifying to them the thinges which they did before their conuerſion? The more acquainted their eares wer with them before, the more by hearing the same nowe were they put in minde of that they once signified. And so were they by the Fathers inuited either to returne againe to their olde Iewishnes and Paganisme, or at least to conceiue of their manner of speache, they knewe not what, those termes signifying nothing properly, that is extant, or put in practise.

This being supposed, whiche M. Iewel supposeth, that there is no real Priesthoode, no real Sacrifice, no real Aulter proper to the newe Testamente: againe this being graunted, as it is an vndoubted truth, that the Priesthoode, Sacrifice, and Aulters of the olde Lawe be abrogated, and those of the Heathens detested: what thing doth remaine for these termes properly in the newe Testamente to signifie? I say properly, For if any will repley, saying, that euery Christian man and woman is a Priest, and that contrition of harte, thankes geuing, praises, and such other the like be sacrifices, and our hartes be Aulters to offer these sacrifices vpō:it may be answered, that these termes applied to such thinges, be not taken in their first and proper signification, but in a second and improper, or rather metaphorical meaning. And the thinges be so called more for a similitude, then for any proprietie.

Diuis. I.

A Reioindre to M. Jewels Replie

That the
terme *Sacerdos*,
Priest, is
vsed of
the Fa-
thers in
proper
significa-
tion, for a
Priest of
the nevv
Testamēt.

20.

Apost. 20.

1. Pet. 2.

Real
Priesthood
is in the
Churche

novv,ers
go, real Sa
crifice.

If M. Jewel say, that when so euer the old learned Fathers speake of these thinges in expresse termes, they are to be vnderstandinge metaphorically onely : he is fone confuted . For auoinding tedious prolixitie, it may suffice here to proue the contrary in the terme *Sacerdos*, Priest, only . Which being proued, the like may be iudged of the rest, for the mutual respecte and relation, which either of the two other termes hath to the other . For this the authoritie of that excellent learned Father S. Augustine may stande vs in stede of many . Thus he saith . *Quod August. de autem cum dixisset, In istis secunda mors non habet poter- ciuit. Dei. statem, adiunxit, atque ait: Sed erunt Sacerdotes Dei & lib. 20.ca. Christi, & regnabunt cum eo mille annis, non viue de so- lus Episcopis, & Presbyteris dictum est, qui propriam iam vo- cantur in Ecclesia Sacerdotes: sed sicut omnes Christianos dicimus propter mysticum Chrisma, sic omnes Sacerdotes, quoniam membra sunt unius sacerdotus. De quibus Apo-*
stolus Petrus, Plebs (inquit) sancta Regale Sacerdotium.
As touching that when the Apostle had saied : *In these the second death hath not power*, he added and saied : *But they shalbe the Priestes of God and Christ, and shal reigne with him a thousand yeres*: that is not spoken of the Bish-
shops and Priests , who properly are nowe called in the Churche *Sacerdotes*, Priestes : But as we doo cal al men, Christians , for the mystical ointement , likewise al men, Priestes , because they be members of one Priest . Of whome the Apostle S. Peter saith, a holy people, a kingly Priesthood.

Beholde Reader, S. Augustine by expresse terme auou-
cheth, that Bishops and Priests are they, who be proper-
ly now in the Church of God called *Sacerdotes*, Priestes,
or as

or as M. Jewel commonly for spite translateth, *Sacrificers*. Whereby it foloweth clearely, that the terme Priest, being applied to al men and wemen , who be not by a solemnne sacrament ordered , not specially called and chosen to the office of a Bishop , or Priest , is taken in an improper or mystical signification. In that S . Augustin acknowledgeth the order of thosē to remaine nowe in the Churche , which be called *Sacerdotes*, Priestes, properly : he excludeth al metaphorical, metonymical, and mystical signification of the woerde . So then folowing the doctrine of S . Augustine , a very sufficient witnessesse of the faith of Christes Church, of , and before his tyme , we may boldly fay: that in the Churche we haue Priestes, and Priesthood, speaking properly, that is to say, a real Priesthoode, and therefore a real Sacrifice, which M. Jewel denieth.

This then being proued, that in the state of the newe Testamente there be Priestes in the proper signification of the terme beside that mystical signification, whereby al Christians be termed Priestes: this also is clearely prooued withal , that the other two termes , *Sacrifice*, and *Aulter* , properlye taken , muste remaine in the Churche of Christe , and not be construed , where so euer the Fathers make mention of them , by a metaphorical or mystical vnderstanding , as though there were neither real Sacrifice , nor material Aulter. For a Priest properly taken , requireth a Sacrifice properly taken , whiche he may offer: and an Aulter properly taken , wherevpon he maye make his Sacrifice. Like as a Prieste metaphorically taken , requireth onely *Sacrifice*, and *Aulter* of like signification.

That

Christian
mē in ge-
neral be-
Priests af-
ter a me-
taphori-
cal mea-
ning, not
in proper
speache,
as like
vvise thei
be Kings.

That this mater be made more manifest , if it shal like thee Reader to returne againe to the place of S. Peter forementioned by S. Augustine, wherein al faithful beleuuers haue the name and title of Priestes ascribed vnto them : in the same sentence shalt thou finde them called Kinges, no lesse then Priestes. But how are they called Kinges? By a proper kinde of speache ? Not so , but by a similitude , or Metaphore . And by the same kinde of speache euery Christian persons owne body and soule, may be called his kingdom appointed him of God king of kinges to gouerne . The iurisdiction and dominion of infinite such kinges , we conceiue to be bordered and inclosed within the narrow limites of eche one person, and the subiectes to be fewer then may make a perfite number . Shal we hereof inferre , that there is nothing els in the worlde , that these termes *kinge* and *kingdom*, may and do properly signifie? Shal we hereupon dissolute Monarchies , and plainly tell such whom the worlde calleth kinges , that they haue but the Metaphoricall name of kinges , and be no kinges in deede , bereuing them of all auctoritie to rule their Subiectes , and bidding them to be content , as other meaner persons are, with their Metaphorical kingdom ?

In dede this were the rediest way to bring al to confusion , and beastly enormitie , in whiche state this new Gospel might sone be set vp , or any other religion besides that the holy Ghost hath plåted in the Church hitherto . And this is that state , that Luthers holy sprite would haue brought Germany vnto, and had preuailed, had not the Nobilitie resisted with al their force, the rash and wiked stourdiness of the vulgare people. We might say,

say, and easy it were to proue, that the like confusion must ensue in the Church, if this opinion be once planted, and rooted in the hartes of the Laitie, that ech of the is as truly, and as properly a Priest, as is his Curate, his vicar, his Person, or his Bishop. But bicause this perteineth not chiefly to the present purpose, I wil not stand about it. This which is now made euident by that is already saied, may boldly be auouched: That, as there be special kings bearing rule not only ouer them selues, yea though perhaps not ouer them selues sometimes (which may be said for some parte of them) but at the least ouer their Subiectes: notwithstandinge that al the faithful people through Christ, whose members thei are, be made by Baptisme kinges ouer their own soules and bodies: So there be special Priestes in the newe Testament, called and appointed to that function, albeit al Christians be spiritual Priestes, as being the membres of the highest Priest Iesus Christe.

Here I thinke good to forewarne the Reader, that because I am constrained by the Replie to make a distinction betwen these two termes *Sacerdos*, and *Presbyter*, by which the persons of the highest order in the Church be called; and in our English tongue there want two distinct termes correspondent to them, the name of *Priest* seruing to both, as the common vse hath receiued: I wil for a fewe leaues, that my talke may be more distincte, and better perceiued, vse the terme *Sacrificer*, for the Latine worde *Sacerdos*, and the terme *Priest*, for the worde, *Presbyter*. When therfore I shal name a *Sacrificer*, that is to be vnderstood, which this worde, *Sacerdos*, signifieth, and likewise *Priest* shal be that, which is signified

Presbyter,
Sacerdos,
Priest, Sa-
cificer.

Diuis. I.

A Reioindre to M.Iewels Replie

fied by the worde *Presbyter*. Thus I require the vse of an vnwoont terme to be taken in good part for so good and profitable a cause . After a fewe leaues I wil returne to the vse of the accustomed terme, *Priest*, whether the Laine, wherevnto it shal answer, be *Sacerdos*, or *Presbyter*. And now to come againe frō whence I haue thus digressed.

If for the force of the former cōparison, M.Iewel wil cōfesse, that there be certaine special persons chosen and sent to beare in the congregatiō certaine offices , which euery man vpon the cōmission of their general Priesthood may not aduēture vpon without a special cōmission and appointement, and those persons be of the Fathers by an abuse of the worde called *Sacerdotes*, *Sacrificers*, wheras in deede, and properly they are to be called *Presbyteri*, *Priestes*, Elders, or Ministers : to this I reply graunting and cōfessing that such persons called to these special fun-

**That
there be
nowe
in the
Churche,
vvhho
ought
properly
to be cal-
led Sacer-
dotes,
that is, Sa-
crificers.**

ctions, were at the beginning , and may now also be cal- led Priests ad Ministers: But I deny vtterly, that the same may not, ne ought not properly to be called *Sacrificers*. Yea doubtlesse the name of a *Sacrificer* , doth more aptly and properly agree vnto thē, thē doth the terme *Priest*, or *Minister*. For of these termes the one rather declareth the age, or auncient grauitie, which is most seemely in these persons, then expresseth their office. The other through the largenes of the significatiō is such, as may be applied as wel vnto Maiors of Cities, and temporal Judges ministring Iustice, as vnto those persons, that minister and dispēse the mysteries of God. But the terme *Sacrificer* doth properly extend only to those, who haue auuthoritie to cōsecreat the Body and Bloud of Christ, ad be by special vocation ministers and dispensers of most holy things, which ministratiō ad dispēsatiō is to be foud in the Church only.

To him

To him that perhaps wil reply , and demaunde , why then did S.Paule,as it were of purpose shunning the terme Sacrificer , alwaies cal them Priestes,or Ministers : I answer.S.Paule had iust cause so to doe . The which cause learned men shewe to be , for that in his time the olde Law, and Priesthod of the same, was yet amōg the Lewes fresh in estimatiō, and stickte so in their cōscience, as they could not vpon the soudaine be remoued from the obseruation of their accustomed Religiō, deliuered vnto them of God by Moyses his special prophete.S.Paule therfore with other the first setters forth of Christes Law the Gospel, preaching cōtinually of the end of the old Law,ād of the ceassing ād abrogatiō of the Sacrifices: thought it cōuenient for a time to forbear the name of Sacrificer; and to cal the spiritual officers, by the name of *Priests* ād *Ministers*, least the Lewes hearing the termes of their owne Religiō, might fally suppose, no differēce, or preeminēce to be betwen the office ād officers of the new, and their Religiō, that is to say, of the new, and old Testamēt. And this warenesse of speaking cōtinued vntil Ierusalē, and the Téple it self, wher only their Sacrifices were to be made, were destroyed: at what time the kingdom, Priesthode, and rite of Sacrificing of the Lewes, was quite ended and takē away . Frō thēce forth to this time , the learned Fathers haue cōmōly without feare or doubte, resumed the termes of *Priesthod*, and *Sacrificers*, and applied thē to the spiritual ministerie ād ministers of the Church. This cause being knownen and wel weighed, bewrayeth M. Iewels ignorāce, or folie, affirmig, *the Fathers to haue vised the termes Sacrifice, Sacrificer, ād Auter for that the Lewes ād the Gētiscares were wel acquainted with these termes. Where as contrary wise the first Preachers of Christian Religion*

VVhy s:
Paule cal-
leth them
Priestes,
rather
then Sac-
rificers.

After the
destruc-
tion of
Ierusalē,
the olde
terme Sa-
crificer,
was re-
sumed
and vſed.

Diuisi.

A Reinydre to M. Iewel's Replie

absteined from those woordes, because the same were vnto them vsual and familiar, least by the vse of thē some errour, or inconuenience might chaunce to growe.

Answvere
to M.
Levvells
authoris-
ties.

Now to answer the authorities: first, whereas Pachymeres is haled in whether he wil or no, to be a witnesse in this wrong cause: let it be considered how iniurious M. Iewel is, in that he bindeth other men to Doctours, and Councels of the first six hundred yeres after Christe only, and here vseth him selfe the auctorite of so late a writer, as Pachymeres is. And therefore sith that he hath first broken his owne Lawe, and the bonde of the conuenances: we thinke it right he beare with vs, if sometime we allege Doctours, and Councels, though some deale beneath the first sixe hundred yeres, yet auncienter, and of farre better auctorite, then Pachymeres a writer of Notes vpon S. Dionysē hath euer ben accompted of.

Next how proueth Pachymeres the purpose, for which he is brought in? Be it graunted, that S. Dionysē writing to Sopater being a *Priest*, calleth him a *Sacrificer*, and that custome hath now obteined, a *Priest*, or *Elder*, to be named a *Sacrificer*, as Pachymeres saith. what can be concluded of al this? Wil it folow hereof, that Sopater was no true *Sacrificer*, but onely a figuratiue *Sacrificer*? And that the name of a *Priest*, doth more aptly expresse the office of the stewardes of Gods Mysterie in the Churche, then doth the terme *Sacrificer*? Nothing lesse. This is it only that wil folow, that the dispensatours of those spiritual treasures were called by both the names of a *Priest*, and of a *Sacrificer*, euен from the beginning of the Churche, a shorte time only excepted, vntil the Iewish Synagogue was buried, and almost forgottē. After which time,

time, the Ecclesiastical writers were accustomed to attribute vnto the chiese ministers of Gods mysteries as oft (or oftener) the title of *Sacrificers*, as of *Priests*, or *Elders*, as it may be tried by yewe of the workes written by S. Dionyse, Tertullian, S. Cyprian, S. Chrysostom, S. Ambrose, S. Hierome, S. Augustine, S. Leo, S. Gregorie, and briefly by the writinges of al others, from age to age, vnto these wretched times, when the name and person of a *Sacrificer*, which al good men of times past euer reuerenced and honoured, is despised, accompted Iewish or Heathenish, hated and detested. So that the custome, which Pachymeres speaketh of, to cal a *Priest* a *Sacrificer*, is now toward the ende of the worlde, when Anti-christ shal come, by the worst sort of men his foreronners, interrupted and broken.

How be it I maruel, that M. Iewel, who hath so great stoare of phrases, wherewith to make shew of somewhat against the Catholiks; and to bleare the eyes of the vnler ned, had no better phrase, then this of S. Dionyse, against the Sacrifice of the Churche. Wil it seme likely to any wise man, that S. Dionysius was so farre ouerseene, as to vse one word for an other, specially in that place, where he so ernestly aduertifeth one to vster nothing that may be reprooved? For that speciall counsel he geueth Sopater in *Εἰρανὴ* that Epistole. And whereas writing Epistles to others, he geueth to ech one his due title of honour and calling, as; *Ἰατρὸς* *To Gaius a Moonke*, *To Dorothea a Minister*, or *Deacon* by ** Γόμενος*. *To Polycarpus a Bishop*, *To πειθώντα*. *John the Diuine Apostle*, and *Euāgeliste*; how shal we think ** λειψουρα*. he failed only of the true name, that Sopaters vocation ** ιεράρχης* was called by? Verily had not a *Priest* in his certaine ** ιεράρχης*

D iii know-

Diuisi.

A Reioindre to M.Iewels Replie

knowledge, and in the iudgement of the learned Fathers of that time the Apostles scholers, don true Sacrifice in dede by offering vp the body and bloud of Christe vnto God, he wold not haue called Sopater the *Priest* a *Sacrificer*. But bicause they had the same faith concerning this Sacrifice, that the Churche euer sithens had, and we nowe haue: ho doubted not to cal a *Priest* a *Sacrificer*, as now he is comoly called. Neither vsed he that terme only in his Epistle to Sopater, but also in his Ecclesiastical Hierarchie, where he declared the maner how the Sacrifice was to be celebrated. *And the custome hath now so preuailed*, saith Pachymeres. Which custome should never so haue preuailed in the vniuersal Churche of Christe, had not the terme in so weighty a mater bene agreeable vnto the truth. Thus S. Dionyse, whom M.Iewel allegeth for him selfe, maketh clearely against M.Iewel.

Vnto Pachymeres M.Iewel adioineth S.Paule, Origin, S.Chrysostome, to proue that preaching of the Gospel is called a Sacrifice, being none in dede, and also S. Gregorie Nazianzene, calling the people, his Sacrifice. These authorities might as wel haue ben brought in to proue, that Christe offered no true and real Sacrifice vp on the Crosse, as that there is no external Sacrifice in the Churche, but only a reported Sacrifice by a metaphore. For if any man allege to the contrarie, the testimonies of the Scripture and Doctors, wher they cal Christes death a Sacrifice, following M.Iewel one may easily answere, that both the Scripture and Doctors vsed the word improprie, alluding for their delite vnto the Sacrifices of the old Law. For behold, saith he, this is not strage. S.Paul, S.Chrysostome, and Origé doe cal preaching a Sacrifice, whereas

whereas in dede preaching is no Sacrifice . And so by a phrase of speache the Sacrifice of Christes death, whereon our faith and hope, as the ground of our saluatiō stayeth, were like to be remoued and displaced .

What a fond kind of arguing is this ? The terme, *Sacrifice*, is sometimes vſed of the Fathers speaking metaphorically : Ergo it is so to be taken, when thei speake of the *Sacrifice* of the Aulter. The great absurditie of this argumēt may easily appeare in the like. As for example . Baptisme is sometime taken in the Scripture by a figuratiue ſpeach, for tribulatiō and ſuffering of death, as when Christ ſaid, *Baptismo habeo baptizari, et quomodo coartor, vſque dū p̄ficiatur?* I haue a Baptisme to be baptized withal, and how am I straighted , vntil it be accomplished ? Ergo Baptisme hath no proper ſignificatiō in the laſt chapter of S. Matthew, where Christ gaue cōmandemēt vnto his diſciples, *Go ye and teach al natiōs, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost :* But Christ pronouncing the terme of Baptisme, alluded only vnto the obſeruāce and Ceremonie of the Iewes, whose cuſtome was , to baptize and washe them ſelues , when they returned home from the market or common place .

The abſurdity of
M. Jewels
argumēt.

Luc. 21.

Mat. 28.

Mar. 7.

For thy better instruction herein Reader , thou maist be aduertised , that theſe Argumentes à Simili, from one like thing to an other , be the weakest of al others , and most deceiueable , and are fitter for a Rhetorical declamation , then for a probation of truth called in controuersie . And therefore it is a kinde of Argument attributed vnto the Rhetorician , to explicate and make plaine a mater, and not to the Logician, ſtrongly to conuince, and piththily to proue a veritie . Yet M. Jewel

M. Jewels
comō Ar-
guments
deduced
from like
to like.

not-

notwithstanding is so in loue with this kinde of prouing in his whole booke of Replie, that if his comparasons of one phrase with an other were cut of, which he woulde haue seeme to be like: the rest of his booke should appeare of smal quantitie.

How be it, though it be the slippereſt way in reaſoning, yet if M. Jewell had compared phrases together, that were like in dede al circumſtances obſerued, he were the more to be borne withal. But moſt comonly he maketh his comparasons betwixt thoſe phrases, that haue little, or none affinitie at al, either for that the one is ſpoken by a Metaphore, and the other properl: or the one of one mater, and the other of an other: or the one in one reſpect, the other in an other. And by that meanes he conſoundeth the Doctours ſayinges, and thinketh he hath done the parte of a lerned man, if he may ſeme to foile, and deſplace one truthe by an other truthe. As for example. In our preſent caſe, bicause S. Paule, and certayne Doctours by a Figure do take Preaching for a Sacrifice, which is a truthe denied by no man, for it is in dede a kinde of ſpiritual Sacrifice: therefore he woulde haue it ſeme, that the ſame Doctours neuer ſpeake of any real Sacrifice of Christes body and bloude, whereaſ it is moſt maniſteſt (as it ſhal hereaſter be proued) that they ſpeake of both kindes of theſe Sacrifices, and both may wel ſtand together.

Rom. 14. Wherē he ſaith, S. Paule ſpeaketh of him ſelf in this Origen in ſenſe ſaying, *Sacrifico Euangelium Dei, I ſacrifice the Ghof-*
Epift. ad pet. of God, and Origen; Sacrificale opus eft annunciare Euang-
Ro. lii. 10. gelium; It is a worke of Sacrifice to preach the Gofpel. What ſenſe meaneth he? or what ſenſe would he his Reader to conceiue,

conceive, sith that he spake no worde of any sense before? He spake onely of a certaine delite, that the olde learned Fathers had in vsing wordes, which after the promulgation of the Gospel, signified nothing extant nor practised. I trow therefore he meant, that S. Paule had also that delite, which he pretendeth. Now true it is, that S. Paule hath nowhere these very wordes, *Sacrifico Euangelium Dei*, I sacrifice the Gospel of God. Neither be the woordes Origens, that he ascribeth to Origen, but S. Hieromes, who added vnto, and tooke from Origens fifteen vnperfite booke vpon the Epistle to the Romains, and disposed that whole worke, as he thought best, as it appeareth by his Epistle to Heraclius.

The place which he meaneth, is, ἡρέσειοντα πὸ διαγέγενης Rom. 15.
λαζη τῷ θεῷ, for which the common Latine booke haue, *sanc*tificans Euangelium Dei**, Erasmus, *administrans*, S. Augustine, *consecrants*, which worde liketh Caluine, and the same he preferreth before Erasmus worde, whiche notwithstanding the translatours of the Englishe newe Testament folowed. Al which interpretations be too obscure, as Beza iudgeth, and therefore he liketh his Beza in
owne best, *Operans Euangilio Dei*, as his Maister Caluine Annot. in
liked his owne better, then that of Erasmus. S. Hie- no. test.
rome confesseth it to be more highly, and with a more magnificece spoken in Greke, then he was hable fully to expresse in Latine. Yet as being destitute of a fuller and perfiter worde, he turneth the Greke worde, *ἱερουργῶντα*, into *sacrificans*, and saith, that *to preach the Gospel, is a sacrificing worke*, and there plainly declarereth how.

Now though it be graunted, that both S. Paule alluded to the manner and condition of the Sacrifices of

Moyfes lawe , and S. Hierome confydered the same in his exposition of that place : yet thereof it wil not folowe , that when so euer the olde Learned Fathers speake of the external , visible , and singular Sacrifice of the Churche , they meane that there is no real Sa- crifice in deede , but onely in a figuratiue speache.

M. Iewel
for the
most part
so argu-
eth, that
he impug-
neth one
truth by
an other
truth.

This Argument is naught pardy , as M. Iewel know- eth him selfe , S. Paule saith , he consecrated the Gos- pel as it were a Sacrifice , throughe preaching of the same offering vp the beleeuers as Hostes vnto God : Item , Saint Hierome for that respecte , calleth prea- ching of the Ghospel a sacrificing worke : Ergo , the Fathers woordes spoken of the daily Sacrifice of the Churche , are to be taken metaphorically onely , and not properly . Bothe manners of sayinges be true in their right sense , the one in figuratiue , the other in proper sense .

Who so euer aunswereth M. Iewel , he must al- waies sing one song vnto him , that his continual shift is , to impugne one truth by an other truth . The same answer serueth to the places by him alleged out of S. Gregorie Nazianzen , and S. Chrysostome : if S. Na- zianzen haue any such wordes at al . For amongst al his Orations that be extant , none beareth the title that is here noted in the margent . Yet I acknowledge them to be such , as he might wel haue spoken them by a metaphore .

M. Ievvel
falsifieth
S. chry-
stome

The Testimonie of S. Chrysostome he hath fou- ly falsified with vntrue translation . For whereas he found these wordes in S. Chrysostome , *Ipsum mihi Sa- cerdorium est predicare & Euagnelizare* : he hath thus trans-

against the Sacrifice of the Masse. 19

translated it into English, *My whole priesthooде is, to reach, and to preach the Ghospel.* As though *ipsum* in Latine, signified, *whole* in English. and as though it were true, that S. Paules Priesthode consisted wholy and altogether in preaching the Ghospel, whereas he confesseth him selfe to haue baptized Crispus, and Caius, ^{1.cor.1.} and the householde of Stephana: and it is not to be doubted, but he consecrated and ministred also the blessed Sacrament of Christes body and bloude, and where occasion so required, loosed and retained synnes.

Which three functions be diuerse from the preaching of the Ghospel. Whereby it is cleare, that S. Paules whole Priesthode consisted not in preaching.

But these men would faine inclose al Priestly office within the limittes of preaching. For so should our whole Religion consiste in prating, so few Sacramentes would serue, so the continual Sacrifice should cease, so should Hostlers, and Tapsters occupie the Pulpittes, and what other so euer lewd Iackes could chatte and chapter their matters, they should be admitted to the gouernement of soules. And thus thinkē they, Papistrie should quit be throwen dounē, and their glorious Ghospel be set vp.

But S. Chrysostomes meaning was, vpon occaſion of S. Paules worde *ἐπορθουσία*, whereby he signified the excellencie of his Office, deducing his talke from the inferiour and common terme, *Latria*, that appertemeth to al, whereof he spake in the beginning, to termes of an higher and more speciall dignitie, to wit, *Liturgia*, and *Hierurgia*, which import Priestly Office: his meaning I say, was partly to declare, that S. Paules

E ii preaching

Chrysost.
in epist. ad
Romanos
homil. 29.

1. Cor. 1.

preaching was a certaine Priesthode , forasmuche as by the same he offered vp those that beleued , as a sacrifice vnto God, their outward man killed, and carnal affecti-
ons quite mortified, for which cause he calleth the Gos-
pel his sworde, *Machera mea Euangelium est*, the Gospel,
which is the worde of preaching, is my sworde : partly
also to signifie , that of al other offices and dueties , the
chiēfe function of S . Paules Priesthode was , to preach
the Gospel, according to that him selfe witnesseth , *Non
misit me Christus baptizare, sed euangelizare* : Christe sent
me not to baptize, but to preache. Which wordes The-
phylakte expounding , wherein he foloweth the vaine
of S. Chrysostome , saith exprefly , that although the
Apostle were not sent specially to baptize , yet he was
not forebidden to take that office vpon him.

M. Iewel not being ignorant of al this , I see not what he can pretend for any colorable excuse of his false trans-
lation, specially directed to so wicked an ende, as of him it is : which is, either quit to abolish the external and true
Priesthode of the newe Testament, or to abridge it one-
ly to a bare preaching of Gods wordes , al other functi-
ons therevnto belonging , as to baptize , to loose and
binde synnes, to consecrate and offer vp to God the bo-
dy and bloude of Christe , to minister the other Sacra-
mentes, and the like, clearely excluded.

Thus I hope, thou perciuest Reader, what miserable
and shameful an entrie M. Iewel hath ben drijē to make,
to come to his purpose ; whiche was to impugne the
most worthy and healthful Sacrifice of Christes body
and bloude , and to persuade ynlearned soules , there is
no such Sacrifice really offered vnto God by Priestes of
the

the newe Testament . Wherupon I haue stayd some-
what the lenger, because I sawe, how by guileful persua-
sions he went about to engraffe at the beginning in the
myndes of the vnlearned, First, that man for cause of his
miserable and mortal condition, ought not to presume to
offer vp the Immortal Sonne of God in a real Sacrifice
vnto his Father: nexte, that by Scripture there appeareth
no graunt of auctorite or warrant, so to doo: lastly, that
the termes *Sacrificer*, *Sacrifice*, and *Aulter*, be onely na-
ked and empty termes , void of any substance signified
that is in the Churche , as deriuied out of the Lawe of
Moyses , and vsed by the olde learned Fathers for their
delite. Al which three pointes , how farre wyde they
be from truth , it may partly appeare by that I haue al-
ready said, and shal more fully appeare in the processe of
this Reioindre . Now let vs heare M. Iewel.

Iewel.

*Norre,to comme to M. Hardinges vvoordes , Three waies , saith
he, Christ is offered vp vnto his Father , In a Figure , as in the
Olde Lawe:In Deede, and Blouddily, as vpon the Crosse: In a
Sacrament,or Mysterie,as in the Newe Teitament. Of vvhiche
three vvaies, the Blouddy Oblation of Christe upon the Crosse, is the ve-
ry, true, and onely Propitiatorie Sacrifice for the Sinnes of the vvorlde.
The other tywo, as in respecte, and manner of Signifieing, they are sun-
drie, so in effecte , and substance, they are al one. For, like as in the
Sacramentes of the olde Layve vwas expressed the Death of Christe,
that vwas to comme: Euen so in the Sacramentes of the newe Layve
of the Ghospel , is expressed the same Death of Christe already past.
As vvee haue Mysteries , so had they Mysteries : As vvee Sacrifice
Christe , so did they Sacrifice Christe : As the Lambe of God is slaine*

The summe
me of M.
levvles
shiftes a-
gainst the
Sacrifice:

Luisit.

A Reioindre to M. Iewels Replie.

August. De
vilitate
penitent.
Cap. 1.

unto vs , So vvas the same Lambe of God slaine unto them . S. Au-
gustine saith , Tunc Christus Venturus , modò Christus Venit .
Venturus , & Venit , diuersa verba sunt : sed idem Christus .
Then was , Christe shal comme : Nowe is , Christe Is comme .
Shall comme , and , Is comme , are sundrye woordes . But
Christe is al one . Againe in like comparison by vveene the Lawe
of Moyses , and the Gospel of Christe , he saith thus : Videte , Fide
manente , Signa variata . In Signis diuersis eadem Fides . Be-
holde , the Faith remaininge , the (*Sacramentes* , or) Signes are
changed . The Signes , or Sacramentes beinge diuers , the
Faith is one .

August. in
Ioannem
tract. 26.

Harding.

Now then that after your Preface you come to my
woordes M. Iewell , what haue you to replye against
them , that to any learned man may seeme to be to the
purpose ? I said , Christe is offered after three manners ,
figuratiuely , truely with bloudshedding , and sacramen-
tally , or in Mysterie . With which parte of this threefold
Diuision finde you fault ? As for the two first partes , they
be clearely proued by the Scriptures . The third is that
ye call in question , and whiche you impugne . Bi-
cause you had nothing to say against the two first , least
your mater should seeme to haue a foile , if you yelded
to any thing that were by me saied , were it neuer so
true : you goe from the purpose , and enter into other
talke . Whereof as parte is false , so the whole is imper-
tinent . What nede was there to tel vs , that the bloudy
Oblation of Christe vpon the Crosse , is the Propitiato-
rie Sacrifice for the sinnes of the worlde ? As therof
no man doubted , so no man spake of it .

M. Iewel
diuerteth
from the
purposeto
imperti-
necmater.

The point now treated , is not , whether the Sa-
crifice

erifice of the Crosse be Propitiatorie , for it were superfluous thereof to dispute : but whether Christe be now offered vp in Mysterie . Graunt that first , and afterward we may procede further , to discusse whether the Sacrifice of the Aulter be Propitiatorie , and in what sense it be Propitiatorie .

Of what effecte and substance so euer the Sacrifices of both Lawes be , how so euer the Death of Christe to come , or past , be expressed in the olde and newe Sacramentes , that they of the olde Testament , as wel as we , had Mysteries , of the equalitie , and likenesse of Sacrifices , and of like slaiyng of the Lambe of God on their parte , and ours : of all these thinges so particularly to speake , the Diuision by me declared ministred you no iuste occasion . And al this might wel be suffred to go unanswered , as impertinent , had you not by the way as it were spitten forth some poison of erroneous doctrine , to the infection of the vnlearned and vnware Readers .

For by calling the bloudy Oblation of Christe vpon the Crosse the very , true , and onely Sacrifice Propitiatorie for the synnes of the worlde (which no man denieth) your meaning is to insinuate , that the vnbloudy Sacrifice , which Christe instituted at his last Supper of his body and bloude , were not in dede a Sacrifice in any sense or respecte Propitiatorie . Whereas if that of the Crosse was Propitiatorie , the other must nedes be Propitiatorie , though in a diuers degree of Propitiation , bicause in substance of the thing offered it is one with the other , but diuers in the manner of offering , as being vnbloudy , and done in a mysterie , and the other bloudy , and don in the forme of a visible body . And the force and
vertue

Diuis. t.

A Reioindre to M. Jewels Replie.

virtue of Propitiation of the one , issueth not from the Priest, but from the Propitiation of the other , in whose *Cyprianus* cōmemoration it is offered. Verely S. Cyprian sticketh *de cœ. Do.* not to cal the holy Euchariste , *Medicamentum ad sanandas infirmitates , & holocaustum ad purgandas iniquitates .*

Basilus in sacrifice to cleanse iniquities. S. Basile also in his Liturgie *Liturg.* making his supplication , saith thus. *Da Domine , ut pro nostris peccatis , & populi ignorantij , acceptum sit Sacrificium nostrum .* Graunt Lorde , that our Sacrifice may be acceptable for our finnes , and for the ignorances of the people .

Whereas you affirme the other two waies , after which Christe is offered, that is to say , the Sacrifices of the olde Lawe, and the singular Sacrifice of the Church now , to be one in effecte , and substance , as they are sundrye in respecte , and manner of signifiyng : you vtter three greate vntruthe at once . For first , as concerning the respecte of signifiyng , in our Sacrifice the formes of *Three vn
eruthes
uttered at
once by
M.Iewel* Breade and Wine doo signifie the Bodie and Bloude of Christe , as the Sacrifices of the olde Lawe signified Christe . And although they signifie Christ present , and the other absent : yet in respecte of signifiyng they agree , and therfore are not sundry therin . The respect of signifiyng is one , and the thing signified is one , though the manner of signifiyng be diuers .

That the substance of the Sacrifices of both Testamente . For the substance of the olde Sacrifices was a brute beaste , meale , cakes , oile , wine , and such the like . But the substance of our Sacrifice nowe frequented in the newe Testament , is the Body

Body and Bloud of Christ. So both the Scripture teacheth, shewing how Christe hauing at his supper consecrated his body and bloude, commaunded his disciples to doe the same that he had done in his remembrance, and S. Augustine declareth in these woordes. *Hoc est quod dicimus, quod modis omnibus approbare contendimus, Sacrifidicium Ecclesiae duobus confici, duobus constare, visibili elemetorum specie, & inuisibili Domini nostri Iesu Christi corpore & sanguine, & sacramento, & re Sacramento.* This is that we say, that by al meanes we earnestly endeavour to approue, that the Sacrifice of the Churche is made of two thinges, and doth consiste of two thinges, of the visible forme of the Elementes, and of the inuisible body and bloude of our Lorde Iesus Christ, of the Sacrament, and of the thing of the Sacrament (that is to wit, of the body of Christe).

S. Ireneus agreeably to this doctrine, saith, the Euchariste to consiste of two thinges, the one earthly, where by he meaneth the forme of the elementes, the other heauenly, that is to say, the body and bloud of Christe.

Learne Reader by this doctrine of S. Augustine, that the substance of bread and wine, which be called here the Elements, hath no place in our Sacrifice, which doth consist of two partes, the one visible, the other inuisible. The formes of the Elementes be the visible parte. As for the substance of bread and wine, it is vtterly inuisible. But the inuisible parte of the Sacrifice, is the body and Bloud of Christ. And therfore onlesse we appoint two inuisible partes of this Sacrifice, that is to say, the substance of bread and wine, and also the body and bloud of Christe, (which were absurde to thinke) it must nedes be con-

F fessed,

Luc. 22.

*August. in
lib. senten.
Prosperi.*

*Irene. lib.
4. cap. 34.*

The sub-
stance of
bread and
vvine
hath no
place in
our Sas-
cifice.

Diuisi.

A Reioindre to M. Jewels Replie

fessed, that no place is here lefte for the substāce of bread and wine: but that the inuisible thing or substance of the Sacrament and likewise of the Sacrifice is the body and bloud of Christe. And thus it is euidēt, that the substance of the Sacrifices of the olde Law, and of the Sacrifices of the new Law is sundry and diuerse. Wheroft it is concluded, that it is either ignorātly and grossly, or heretically said if it be stubbornly mainteined, that our Sacrifice is one in substance with the Iewish Sacrifices.

The effectes
of the Sacri-
fices of
both Law-
es be dif-
ferēt and
diuers.

Now thirldy to speake of the effect of the Sacrifices of the olde Lawe , and of the Sacrifice of the Churche, wherein Christ is offered vp vnto his Father in a Sacra-ment and mystically, to wit vnder the forme of bread and wine : certaine it is , the effectes be diuers . To declare fully the manyfolde and heauenly effectes of our Sa-crifice , farre surmounting any effecte that euer was ascribed to the Sacrifices of the olde Lawe , it would require a long treatise . The difference of both may suf-ficiently appeare by comparing two or three of their ef-fectes together.

Matb. 26. The bloude of the Sacrifices of the olde Lawe con-firmed the same Lawe . The bloude of our Sacrifice confirmeth the newe Testamente . *Hic est Sanguis meus noui Testamenti*, this is my bloude of the newe Testamente , faieth our Lorde in the Gospel . Howe much diuersitie then is betwene the newe Testament and the olde(which is incomparably great, the new Law passing in excellencie the olde)so much differeth, and so far surmounteth the effect of the Sacrifice of Christes Church, the effecte of the Sacrifices of the Iewish Syna-gogue.

Againe

Againe , to vse your owne witnesse against your selfe , by reporte of Saint Augustine , the olde Sacrifices signified in Figures Christes death to come , and to be suffered . But the Sacrifice of the Churche , presenteth with the real presence of that body which hath dyed , the death already past and perfited . And who knoweth not , what difference there is betwene a promise , and the performance of the promise ? Performance I say , for although in our Sacrifice the death of Christe be not performed a new , and againe suffred : yet in the same is the truth of that very body inuisibly present , which by suffering death hath payd the price of our Redemption . In consideration whereof S . Augustine speaking of this Sacrifice offred vnto God for that blessed woman S . Monica his mother at her burial , whereby he meaneth the Masse , calleth it *Sacrificium pretij nostri* , the Sacrifice of our Price , that is to say , wherewith our Raunsome was payd .

*Augustin.
Confef.lib.
9.cap.12.*

S . Ignatius ascribeth to our Sacrifice of a faithful person worthily receiued , a maruelous effecte , calling it φάρμακον ἀθανατικόν , αἵρεσις οὐ πεθανεῖν , a medicine of immortalitie , and a preferuatiue whereby we may be kepte from dying . Which maruelous benefite who euer attributed to the Sacrifices of the olde Lawe ? Other the like effectes which the olde learned Fathers haue ascribed vnto the blessed Sacrifice , be many in number , and great in excellencie , of which the olde Sacrifices were neuer hable to worke any . Wherefore you ought to recant this your false doctrine M . Iewel , that the Sacrifices of both Lawes be of one effecte , or which is the same , one in effecte .

F ij No lesse

Diuisi.

A Reioindre to M. Jewels Replie

No lesse false is that you affirme, that *as we haue My-
steries, so had they Mysteries*, specially yf your worde
of comparison imply a likenes and equalitie of Myste-
ries, as the purport of your other doctrine leadeth vs
to iudge of you. For although it be true, that they had
Mysteries, and we also haue Mysteries: yet had not
they the like Mysteries, nor equal in dignitie, truth, and
plainesse, to our Mysteries and Sacramentes. Howe-
Augustin. much ours are preferred before theirs in the iudgemente
Psal.73- of S. Augustine, it is euident by that he saith speaking
of bothe. *Mutata sunt Sacra menta, facta sunt faciliora,
pauciora, salubriora, felicia.* The Sacramentes saith he
be chaunged, they be made easier, fewer, healthfuller,
happier. And in the same place: *Sacra menta noui Te-
stamenti dant Salutem, sacramenta veteris Testamen-
ti promiserunt Saluatorem.* The Sacramentes of the
newe Testamente geue saluation, the Sacramentes of
the olde Testamente promised the Sauiour. Where-
fore M. Iewel either make vs beleue, that you are to be
heard before S. Augustine, and that better is worse, and
worse better: or reuoke your woordes, by which you
teache likenes and equalitie betwene the Mysteries and
Sacramentes of both Testamentes.

M. Iewel
utterly ta-
keth a
vway the
real Sa-
cifice of
the nevv
Testamēt.

Where you say further, that *as we Sacrifice Christe,
so did they Sacrifice Christe*: you vtterly take away the
Real Sacrifice of the newe Testamente. Wherein being
a very weighty pointe, you dissent from the Catholike
Churche, for which you and your felowes be condēned
of the Churche, and holden for Heretiks. This haue I a-
nouched, and sufficienly proued in myne Aunswere
to this. 17. Article of your Chalenge. What you reply
against

against the same , here in the processe of this Reioindre by Gods grace I shal confute . To make your vntrue and heretical saying appeare the more tollerable to the vnlearned , you ioine vnto it a saying , that in a righte construction may be admitted . *As the Lambe of God is slaine unto vs (say you) so was the same Lambe of God slaine unto them.* In deede if you meane a newe actual sleying of Christ , who is the true Lambe of God , he is not now in the daily Sacrifice of the Church slaine , no more then he was slaine in the daily sacrifices , or in the yerely Passeouer of the Iewes . But for asmuch as in our daily Sacrifice we haue the true Body and Bloude *Ioan. 1. 1* of the Lambe of God , that taketh away the sinnes of the worlde , laid vpon the holy table (which is the Aulter) sacrificed of Priestes & būtwcs , as the Nicen Councel saith , that is to say , without killinge and bloudshed . In consideration hereof , you should not haue saied , *as we sacrifice Christ , so did they sacrifice Christ .* For though in our Sacrifice we sley not Christ , the true Lambe of God , as they slew the Lambes , which prefigured Christ : yet so farre as that is true , which the Fathers of the Nicen Councel reporte , and as by vertue of Christes almighty wordes according to his commaundement and Institution his Body and Bloud are consecrate , and really present : we offer vp Christe in deede vnto God in the Sacrifice of the Church .

For proufe of the real presence , I referre the Reader , who vnderstandeth not the Latine tongue , to sundry learned workes written in the Englishe tongue in our time therof . In which he shal finde the mater so largely , so clearely , and so substantially proued , that he shal

confesse he seeth the same , onlesse he wil as some doo , wilfully blindefolde him self , and say in midday , it is darke night . Forasmuch then as we sacrifice Christ truely , bicause we haue and offer vp in our sacrifice the truth of the body and Bloude of Christ in deede present by th' almighty power of his owne worde , after which sorte the Iewes had not Christ present : therefore it is not true that you say , that as we sacrifice Christe , so did they sacrifice Christe .

**Diuers
site in the
Sacra-
mentes
of both
Lawes.**

Touching the comparison you make betwen the Sacramentes of both Lawes (for now soudeinly you chop from the Sacrifices into the Sacramentes) in expressing Christes death then to come , and nowe paste , whereby you go about to proue the equal valewe of both Sacramentes : notwithstanding that both do expresse or signifie (though in diuers degree) the death of Christ , yet doth our Sacrament of the Aulter farre surmount theirs , bicause in ours is conteyned the very body and bloude of Christ , in theirs was nothing but a figure , in theirs the shadow , in ours the body .

The place you allege out of the booke *de utilitate Penitentiae* , that you attribute to S. Augustine contrary to the censure of Erasmus , serueth you to no purpose . We agree vnto it no lesse then your selfe . In that place the authour speaketh of the spiritual meate , which the Iewes did eat , the same as we do . And that meate he wil both to be Christ , teaching how they did eat Christe , whom we do eat . The whole processe there *Vilitate* is to be vnderstandinge of the spiritual eatinge , for so *Peniten-
tie.* he saith . *Quicunque in Manna Christum intellexerunt , eundem quem nos cibum spiritalem manduauerunt .*

Qui-

Quicunque autem de Manna solam saturitatem quiescunt, patres infidelium, manducauerunt, & mortui sunt. Sic etiam eundem potum: Petra enim Christus. Eundem ergo potum, sed spiritalem, id est, qui fide capichatur, non qui corpore hauciebatur. Who so euer in the Manna vnderstoode Christe, they did eat the same spiritual meate that we eat. But who so euer sought onely to fil their bellies by eating Manna, being the Fathers of the vnfaithful, they did eat, and dyed. So likewise they dranke the same drinke. For the Rocke was Christe. And therefore the same drinke which we drinke, they dranke, but spiritual, that is to say, whiche was receiued by faith, not that whiche was taken in by the body.

Now what though Christe, whome both the Iewes and we do eat spiritually, be one spiritual meate, one Christe, and likewise one spiritual drinke, as he is eaten and dronken with spiritual eating and drinking? Shal that therefore whiche, we receiue in our Sacrament by sacramental eating and drinking vnder the formes of bread and wine, be no better, then that which they did eate and drinke in the ceremonie of their Sacramentes? Christe that was to come, and Christ that now is come, is one Christe, thereof who doubteth? And though the wordes *shal come*, and *is come*, be sundry, yet Christe is one, Christe is not sundred with diuision of times.

And this is al that the au^tour meant, wherein lyeth no controuersie betwixte vs. But that you woulde proue, and can not proue, and we vtterly denye, is this, that the thing and substance of the Sacramentes of both

both Lawes be not sundry , but one and the same , and of equal worthines. We receiue Christ both sacramentally , to wit , his true and real body and bloude in the Sacrament of the Aulter vnder the formes of bread and wine, and also spiritually, that is to say, by faith. They receiued him only spiritually , bicause in Manna they vnderstode Christ . The like is to be sayd of the water, that flowed out of the Rocke which they dranke, in comparison of the very bloude of Christe , which we drinke, not onely spiritually, but also sacramentally, and in deede vnder the forme of wine mingled with water , which bloude is the true water of life , the same that issued out of our Lordes body the true Rocke, after it was striken

*Exod. 15. Aug. Tra-
etatu de
vilitate
Peniten-
tie.
* Propri-
naret.*

with the Rodde, that is to say, after that the Crosse came vnto it . For in figure thereof the olde Rocke was striken with woodde, and not with Iron; *quia Crux ad Christum accessit , vt nobis gratiam propinaret*, bicause the Crosse came vnto Christ, that it might * bringe his grace vnto vs, as saith S. Augustine, or who so euer was the author of that booke.

*M Ilevv.
forgethe
sayinges
of his
ovvn, fa-
thering
them vs
pon the
Doctours*

The other place that you pretende to allege out of S. Augustine , *In Iohannem Tractat. 26.* is soone answered: where so euer it be, it is not there . Thus to forge sayinges of your owne, and to beare your Reader in hande, it is S. Augustines, or any other learned Fathers, is a very false parte , and such as must needs much discredit you, when it is detected against you . And yet by such false dealing you , and your fellowes haue begyled many vnlearned and vnstable soules. How be it if it were S. Augustine, or any other auient Doctours saying, it forced nothing . For true it is, the signes or sacramentes of

the

the newe Testament, be diuerse from the sacramentes of the olde Testament : the faith notwithstandinge is not changed,bicause Christ signified by the signes or sacramentes of both , being that which faith reacheth vnto, remaineth one and the same. Let vs see whether your other stuffe be any better .

Jewel.

But here hath M. Hardinge donne greate, and open vrronge vnto S. Augustine, vvilfully suppressing, and drovvning his vvoordes, and uncourteously commaunding him to silence in the middest of his tale . VVherein also appeareth some suspicion of no simple dealing . S. Augustines vvoordes touchinge this vvhole mater, are these: In illis carnalibus Victimis Fi- Aug. De
guratio fuit Carnis Christi, quam pro nobis fuerat oblatus , & Fide ad
Sanguinis, quem erat effusurus in Remissionem peccatorum : In Petrum isto autem Sacrificio Gratiarum aetio est , & Commemoratio Diacon.
Carnis Christi, quam pro nobis obtulit, & Sanguinis , quem pro cap. 19.
nobis idem Deus effudit. In illis Sacrificijs , quid nobis esset donandum, Figurare significabatur : In hoc autem Sacrificio , quid nobis iam donatum sit, euidenter ostenditur . In illis Sacrificijs
prænunciabatur Filius Dei pro impijs occidendum: in hoc autem,
pro impijs annuntiatur occisus. In those Fleashly Sacrifices (of the
Levves) there was a Figure of the Fleashe of Christ , whiche he
woulde afterwarde offer for vs , and of the Bloude , whiche he
would afterwarde shew for the Remission of Sinne: But in this
Sacrifice (of the newe Testament) there is a Thankesgeuinge , and a
Remembrance of the Fleashe , which he hath already offered
for vs, and of the Bloud, which he being God,hath already shew
for vs. In those Sacrifices it was represented vnto vs vnder a Fi-
gure, what thing shoulde be geuen vnto vs: But in this Sacrifice it
is plainly set foorth, what thing is already geuen vs. In those Sa-
crifices it was declared , that the Sonne of God shoulde be slaine
for the wicked: But in this Sacrifice it is plainly preached vnto
vs, that the same Sonne of God hath already benne slaine for the
wicked.

*Aug. Contra Fau-
stum. lib. 20.ca.21.* Likevwise againe be saith; Huius Sacrificij Caro, & Sanguis ante Aduentum Christi per Victimam Similitudinem promittebatur: in Passione per ipsam Veritatem reddebat. Post Ascensionem vestrum Christi per Sacramentum Memoriae celebratur. The fleas he, and Bloude of this Sacrifice, before the comming of Christ, was promised by Sacrifices of Resemblance: The same in his Passion (*Cupon the Crosse*) was geuen in Truth, and in deede: But after his Ascension it is solemnized by a Sacramente of Remembrance.

This is the Difference that S. Augustine noteth betwene the Sacramentes of the Olde Lawe, and the Sacramentes of the Newe. Therefore, the vroordes, that M. Harding bath herevnto added, Christe is offered vp vnto his Father, and that vnder the Formes of Bread, and VVine, yea and that truely, and in deede, are his ovne onely vroordes, confidently, and boldly presumed of him selfe, neuer vsed, neither by S. Augustine, nor by any other Ancient godly Father.

Harding.

Ful euil doth it become you to charge me with wrong done vnto S. Augustine, wheras in the very next sentence before, your self did him so much wrong, as to farther a saying vpon him in that place, where he hath none such at al. If he be to be burthened with doing wrong vnto the Doctours, that in alleging their sayinges doth not with al circumstances of the place that serueth to the present purpose set them forth: then is there no man so much to be reprooved, as your selfe M. Iewel. For of al that euer wrote, we finde none, that so much, and with like falshode, and to so euil meaning, cutteth, paresh, and nippeth their sentences, as you commonly doo. Truly in laying this to my charge, you haue not so clearly proued me to haue donne wrong vnto S. Augustine: as you haue with the scornful vtterance of your wordes declared your owne spite.

Con-

Concerning the thing it selfe , I haue donne S. Augustine no wrong at al. For what needed me to reherse his whole processe to the ende of the Chapter ? I recited faithfully so muche as apperteined to the proufe of the mater for which I alleged his authoritie . The sentence that foloweth belongeth to an other mater , whereby is declared(which no catholike man euer denied) that the Sacrifice of the newe Testament is a thankes geuing, and a commemoration of Christes flesh and bloude, which he hath offered for vs . But that member of the diuision, which I went about to establish by S. Augustines autheritie , speaketh onely of the Sacrifices of the olde Lawe, that they prefigured the flesh of Christ, which he would afterward offer, and the bloude, that he would shed for remission of sinnes . If I had rehersed al that you blame me for leauing it out , I had but made the booke bigger, and wearied the reader with a long superfluous saying, superfluous I say,bicause the same was in effect vttered in the next sentence before , taken out also of the same S. Augustine. For al that you force out of the longe processe there folowing, is only the cōmemoration of Christes flesh and blood offred and shed , which (though in fewer wordes)was expressed in the former sentence out of the bookes against Faustus the Manichey , as the reader by conference may sone perceiue.

The place of S. Augustine , for leauing out whereof you so much reproue me , and wherein you repose the cōfidence of your doctrin,helpeth you nothing at al. For there he saith,not what is the substance of our Sacrifice, wherein lyeth the questiō:but what thing is done in our Sacrifice,to wit,geuing of thankes, and the cōmemoratiō

G ij of our

M. Jewels
charge
dischar-
ged.

Diuiſ.1.

A Reioindre to M.Iewels Replie

of our Lordes flesh and bloude, which he offred and shed for vs, and likewise what thing is shewed and declared in the same, that is to say, his death and passion. Al which we denye not. But that S. Augustine ascribing vnto the Sacrifice of the Church thankes geuing, and commemoration of the flesh and bloude of Christ, doth exclude the real Sacrifice of his fleshe and bloude, by vertue of his woordē through the holy Ghost made substantially present: that we denie vtterly. And that was your parte to proue, els you proue nothing againte the auncient doctrine of the Church.

M.Iewel But seing your selfe not hable to performe so muche,
erect h
one truth
against an
other
truth. you thought it an easier mater, after your common woontē, to set one truth against an other truth, to wit, the commemoration or memorie of the bloudy Sacrifice of the Crosse, against the vnbloudy and mystical Sacrifice of the Aulter. By the worde mystical, I exclude not the truth of our Lordes body and bloude, the substance of this Sacrifice: but I signifie the couert manner of their being in the same. If S. Augustine had in that place affirmed in the Sacrifice of the Church a thankes geuing and remembrance of Christes death only, wherein he should haue said vntruly: in some respect then had he serued your turne. Now that he saith not so, by the uncourteous reprove of me for leauing the wordes vnreherfed which pertained not to my purpose, and helpe your doctrine nothing at al: it appeareth how feeble the parte is, that with the trumpet of your vaine Challenge you woulde needes to be proclaimed, and that nowe with your colourable Replie you haue taken in hande to mainteyne.

S.Au-

S. Augustine contrarywise declaring with what kinde of Sacrifices the Iewes gaue a signification of Christes Sacrifice that was to come , and with what kinde of Sacrifice the Christians do kepe the remembrance of Christes Sacrifice now past: saith expressly, that the substaunce of the Iewes sacrifices were brute beasts, and that of the Christians Sacrifice is the body and bloude of Christ. his woordes be these. *Hebræi in victimis pecorum prophetiam Augu. c. 5. celebrabant futura victimæ, quam Christus obtulit. Vnde iam Faust. lib. Christiani peracti eiusdem sacrificij memoriam celebrant oblatione & participatione corporis & sanguinis Christi.* The Hebrewes celebrated a prophecie of the Sacrifice to come , which Christe offered. Wherevpon the Christians doe now celebrate the memorie of the same Sacrifice already performed, by the offering, and receiuing of the body and bloud of Christe.

This Sacrifice was in al times to be recommended vnto the mynde of man , bicause thereof onely dependeth the saluation of man . Before the Lawe , and during the tyme of the Lawe , it was prefigured and fore-signified by many and sundry thinges, but specially by the sacrifices of beastes . In the time of grace , wherein we now liue, the Christians do preserue, kepe, celebrate, and solemnize the memorie of it by a more liuely and effectual representatiō, as to whom more abundāce of grace through Christes Incarnation is dispensed, that is, as Saint Augustine teacheth, *by the Oblation and participation of the same body and blonde , that was offered and shed for vs.* Nowe if it be not the true body and blonde of Christe, that we offer and receiue: then neither can S. Augustines wordes be duly iustified, and the Sacrifice of the Chri-

Divisi.

A Reioindre to M. Jewels Replie

stians shal be lesse liuely , lesse euident , lesse representative (as I may so say) and of lesse valewe , then were the Sacrifices of the Iewes. For what comparison is there betwene a Lambe , and a piece of bread with a suppe of wine ? And who iudgeth not the death of Chritte to be more exprestly represented by a lambe slaine , then by bare bread and wine?

Neither bicause our Sacrifice is done in commemo-
ration or remembrance , thereof foloweth it , that the
presence of Christes body and bloud is not requisite. But
forasmuch as this is the commemoration , which alone
Origen, in maketh God merciful unto vs, as Origen saith: therefore to
Leuit. the working of so great an effecte it is necessary , that
Hom. 13. Christes true body and bloude be really present in our
Sacrifice.

M. Jewvel
exclu-
deth one
truth by
an other.

Chrysost.
in epist. ad
Heb. Ho-
mil. 17.

And whereas you bring Testimonies of the Fathers to proue that our Sacrifice is a remembrance, an exâple, a token, or signe of the true Sacrifice that was made vpon the Crosse, you tooke more paines then neede required. For that no Catholike man denieth . But the conclusion, which guilefully your endeuour is to inferre thereof, which is, that therefore Christe is not really present, and offered by the Priest : we deny vtterly . For both be true, that Christe is present substantially and in deede, and is so offred by the Priest , and also that the same is donne in a remembrance . And this much is witnessed by S. Chrysostome , where he saith . *Pontifex noster ille est, qui hostiam mundantem nos obtulit. Ipsam offerimus & nunc, quæ tunc oblata quidem consumi non potest. Hoc autem quod facimus, in commemoratione quidem fit eius, quod factum est.* Christ is our Bishop , who offered a Sacrifice
cleaning

cleasing vs. We do offer the selfe same now also . Which being then offered can not be consumed . That which we doo , is done in commemoration of that which was done .

Here we be taught by S . Chrysostom , that we offer now the selfe same hoste or Sacrifice , that Christe our high Bisshop offered , wherewith to cleanse vs from the filth of our sinnes : which was none other , but his ewne body and bloude. And neuerthelesse that which we doo , is done for a remembraunce of that , which Christe did . So that by Chrysostoms iudgement , nei- Comme-
moratio,
example,
ād signe,
do not
exclude
the real
presence,
and real
oblation.ther the commemoration , nor example , nor signe doth exclude the real presence , and real oblation of Christes body and bloude . But you M . Iewel after your com- mon manner go about to put away one truth by an o- ther truth . Which your accustomed shifte is now very stale , and moueth fewe , that reade your bookees with any meane iudgement . For the foolishnes of your argu- ment is laughed at by euery Baker , who hauing set forth a loafe of breade vpon his stal , can tel you , that that loafe signifieth and putteth folke in mynde , there is bread to be solde in his house , and that the same notwithstanding is breade , as other his loaues be , and perhaps of the same batche . Right so the body of Christe in the Sa- crament , is both a signe of Christes body , and also his very true body in dede . And likewise his very flesh and bloude is offered in our dredful mysteries , in signe , com- memoration , and remembrance of his fleshe and bloude , offred and shed vpon the Croffe .

You

YOU finde great fault with that I said , Christe is offered vp vnto his Father vnder the formes of breade and wine, truly, and in dede : and to make it seme more odious,you affirme *these to be myne own only words, confidently, and boldely presumed of myselfe, never used before by any auncient Father.* Whiles you take delite in such Rhetorical amplifications,you do but increase the number of your vntruthe, and make the worlde witnesse of your shamelesse vanitie. Though the auncient Fathers that wrote within in the first six hundred yeres after Christe , haue not these precise termes,yet they haue the self same doctrin: and that is ynough. Your Sacramētarie heresie is not so auncient, the Churche was,as it were in quiet possession of the Catholike faith touching this Article,for the space of a thousand yeres . If the flames of your heresie had flashed abroad out of Hel in their daies, there is no doubt; they would haue quenched it with stremes of holesom doctrine vetered in the same termes,whereof nowe you would faine take some aduaun-tage.

*These termes, Christ is offered vp to his Father under
the formes of bread and wine truly and in
dede, proued not to be of my pri-
uate devise.*

HOW so euer it be concerning the auncient Fathers, certaine it is these termes be not of my onely presumption,or devising . It is wel knownen to al that reade the later Councells both general , and prouincial, the Scholastical Doctours , and who so euer haue written

ten against Berengarius, Wikleff, Luther, Zuinglius, Oecolampadius, Caluine, and those other late false teachers: that these be not wordes of mine owne inuention, but common to others that haue written in this matter sithens your Heresie first sprang. Christe is in the Sacrifice of the Churche so offered, as he is present: for there he is made present by vertue of consecration to be offered, and to be receiued. But he is present vnder the formes of Breade and Wine, and that truely, and in deede. Ergo he is offered vnder the formes of Breade and Wine, truly, and in deede. For proufe of the *Minor*, or second Proposition, for els nothing here I suppose you wil denie: that it may appeare these wordes not to be of myne owne onely deuising, let a fewe testimonies suffice, where many might easilly be brought.

In the great Council of Laterane thus you finde *In Actis* this Article set forth. *Verum Christi corpus, & sanguis Conc. Late
in Sacramento Altaris sub speciebus panis & vini veraciter ran. cap. 1.
continentur, transubstantiatis pane in corpus, & vino in de fid. Cat.
sanguinem potestate Diuina.* The true Body of Christe, and his Bloude are contained truely and in deede (for so much the worde *veraciter* doth signifie) in the Sacrament of the Aulter, vnder the formes of breade and wine, the breade being transubstantiate into the body, and the wine into the bloude, by the power of God.

The Councel of Florence, whereat accordē was made betwene the Greke and Latine Churche, hath the very like, or rather the same wordes touching the point by you denied. *Sacerdos in persona Christi loquens, hoc con-*
ficit Sacramētum. Nam ipsorum verborum virtute substan-
tia panis in corpus Christi, & substantia vini in sanguinem

In Decret.
Con. Flor.
super vno.
Iacobin. &
Armenior.

Diuis i.

A Reioindre to M. Jewels Replie

convertuntur, ita tamen quod totus Christus continetur sub specie panis, & totus sub specie vini, sub qualibet quoque parte hostie consecrata, & vini consecrati, separatione facta totus est Christus. The Priest speaking in the person of Christe, consecrateth this Sacrament. For by the vertue of the very wordes the substance of bread is turned into the body of Christe, and the substance of wine into his bloude, yet so that Christ is contained whole vnder the forme of bread, and whole vnder the forme of wine. Also if a diuision be made Christe is whole vnder euery parte of the consecrate hoste, and of the consecrate wine.

With this agreeth the late learned Council of Trent,
Concil. Tri-
dent. Sess.
22. cap. 1. whose wordes these be touching both the real presence,
and also the real Sacrifice. *Christus in cena nouissima sa-
cerdotem secundum ordinem Melchisedech se in eternum
constitutum declarans, corpus & sanguinem suum sub specie-
bus panis & vini Deo Patri obtulit, ac sub earundem rerum
symbolis, Apostolis, quos tunc noui testamenti Sacerdotes co-
stituebat, ut sumerent, tradidit, & eisdem, eorumq; in sacerdo-
tio successoribus, ut offerrent, præcepit per hac verba: Hoc fa-
cite in mea commemorationem.* Christe in his last supper de-
claring him selfe to be ordeined a Priest for euer after
the order of Melchisedech, offered vp vnto God the Fa-
ther his body and bloud vnder the formes of bread and
wine, and deliuered them vnder the signes of the same
thinges vnto the Apostles, whom then he ordeined
Priestes of the newe Testament, that they should re-
ceine: and gaue commaundement to them, and to their
successours in Priesthode, that they should offer the
same, by these wordes, *Doo ye this in my remembrance.*

Petrus

Petrus Lombardus saith, *Sub specie panis & vini, sententia corpus & sanguinem suum discipulis tradidit. Christe gauie lib 4 Di-*
his body and his bloude vnto his Disciples vnder the stinct. 8.
forme of breade and wine.

S. Thomas also, whom onely I allege among so many Scholaistical Doctours, saith most plainly. *Quia parte Sūnon est consuetum hominibus, sed horribile, carnem homi- me, quae quis comedere, & sanguinem bibere: proponuntur nobis ca- stione. 75.*
ro & sanguis Christi sumenda sub speciebus illorum, que fre-quentius in usum hominis veniunt, scilicet panis & vini.
Because it is not a thing customeable for men, but a horrible thing, to eate mans flesh, and drinke mans bloude: the flesh and bloude of Christe are set before vs to be receiued vnder the formes of those things, which man is comonly vsed vnto, to wit, of bread and wine.

There was no neede why I should recite so many testimonies for a thing so cleare, and so wel knownen, I graunt. Yet bicause you are either so ignorant, which I beleue not, or so shamelesse, which semeth, as to say, these woordes, *Christe is offred vp vnto his Father under the formes of bread and wine truly, and in deede, to be my woordes onely, confidently, and boldly presumed of my selfe, as though I were the first that deuised them of mine owne head, and the first that presumed to vse them: I thought good to reherse so much, to thintent I might cleare my selfe of such presumption, and geue the worlde to vnderstand, how litle you regard to vse manifest and impudent lying for maintenance of your doctrine, rather then you would seeme to be ouercome It is a token ye care litle what ye say, when ye feare not to vtter so open vnittruth.*

H ij Iffor

Diuis.i.

A Reioindre to M.Iewels Replie

If for this point you require testimonies of auncient Fathers , whom you pretende to alowe:as the same doctrine is by them most assuredly auouched , whiche is ynough , as I said before : so some of them haue vtred it either with the same wordes , or with the very like, and such, as in signification are equiualent.S. Hilary *Hilar. de faith, Nos verè sub mysterio carnem corporis sui sumimus.* Trinit. lib. We receiue the flesh of his body vnder a mysterie truly, & or verily.

Augu. ad Bonifaciū Epist. 23. S. Augustine saith, *Nonne semel oblatus est Christus in semetipso? Et tamen in Sacramēto non solum per omnes Pasche solennitates, sed omni die populis immolatur.* Was not Christe once offered vp in him selfe ? And yet neuerthelesse he is sacrificed in a Sacrament for the people , not only through al the solemne feastes of Easter, but also euery day . Here you must either graunt , that the fleshe of Christes body to be receiued of vs in , or vnder a mysterie , and Christe him selfe to be sacrificed in a sacrament , doth importe his fleshe to be eaten , and him to be sacrificed vnder the formes of bread and wine, which be our Sacrament , and the eating of Christes body vnder the which , is an eating mystical , or eating vnder a mysterie : or els you must shewe vs some other mater , wherein as vnder a mysterie , and as in a Sacramente , his body is eaten , and him selfe is offered.

De consec. Distinct. Hoc est quod dico. mus. But there is an other more manifest place in S. Augustine , where he vseth the very same termes and wordes , that you would nedes to be myne only, and of myselfe boldely and confidently presumed . His woordes be these. *Caro eius est, quam forma panis operata in Sacramen-*

eramento accipimus, & sanguis eius, quem sub vini specie & sapore potamus. It is the flesh of Christe, which we receiue couered with the forme of bread in the Sacramēt, and his bloude, which we drinke vnder the shewe and taste of wine.

You see then M. Iewel, these wordes be not onely myne, they be S. Augustines, whose auctoritie you can not contemne. Neither can you reasonably reiecte the booke out of which they be taken, because your selfe euen in this very place haue alleged it for your helpe. If, as he saith, we eate the flesh of Christe couered with the forme of bread, then so is he also offred. For before it be receiued of vs, it behoueth it be cōsecrate and offred. Therfore it is true which I said, Christ is offered in forme of bread: onlesſe you make a differēce between Christes flesh and bloud in formes of bread and wine, and Christes flesh and bloude couered with the formes of bread and wine.

This is so plaine, that you must needes yeelde vnto it. As for the answer you make to this place alleged by me in the . 12. Article, it is such, as any man that knoweth your Diuinitie, would sone judge it to be a peece of your owne coyning. The whole is fooiled and glased ouer with a false colour of a phrase of speache. As though wordes in al phrases were taken in one and the selfe same signification. Your aunswer is this. Because this worde *Forma*, forme or shape in English, doth signifie the substance in S. Paule, where he saith, *Christus seipsum exinanivit formam serui accipiens*, Christe empted him selfe taking the forme of a seruaunt: therefore it must signifie the substance in this place of S. Au-

In the Re-
plie. Page.
471. lin. 6.

Phill. 2.

H iij Augustine,

Diuisi.

A Reioindre to M. Jewels Replie

gustine, *Caro Christi est, quam forma panis operata accipimus*, It is Christes flesh, that we receiue coouered with the forme of bread.

M. Jewels
ignorance
or malice.

μορφή,
forma.

opera.

In this answer you considered not, first that a thing can not in proper speache be said to be coouered with the substance of an other thing, because the substance of thinges is inuisible. Next, that in some places this worde *Forma*, or μορφή, which S. Paule in that place vseth, is an Accident, and a mere qualitie, as in Aristotle, *in quarta specie Qualitatis*, and is not alwaies taken for the name of nature, as it is taken of Aristotle, *in 2. Physicorum*. Againe you looked not vnto the later parte of S. Augustines sentence, where it is likewise of the bloud said, *Sanguis est, quem sub vini specie & sapore potamus*. It is bloude, that vnder the shew and sauour of wine we drinke. By these wordes, *shew* and *sauour*, the accidentes of wine, and not the substance must needes be vnderstandinge. By conference of which two membres of one sentence together, you should haue perceiued, that S. Augustine speaking of Christes flesh, meant by the worde, *Forma*, the same that he meant by the other wordes, *species*, and *sapor*, where he spake of the bloude. If then we drinke the blouds of Christe vnder the accidententes of wine, then it is a true construction to say, that we receiue his flesh coouered with the forme, that is to say, with the shew and outward shape (which is an Accident) of bread.

As for the worde, *opera*, which signifieth coouered, in the same place you make much a doo, and rake together out of your Notebooke a heape of phrases and wordes, by which, lying priuy, hyding, coouering, keeping

keeping priuy , representation , resemblance , and any the like thing is signified : And al to an heretical purpose , to exclude the true presence of Chistes body and bloude out of the blessed Sacrament , and to leauue nothing in it but a bare signification . And there in the ende you shutte vp the mater with a false caste of lgerdemaine , falsifyng a testimonie of S. Augustine .

For whereas S. Augustine saith , *In veteri Testamento occultabatur nouum , quia occultè significabatur* : The newe Testament was hidden in the olde Testament , because it was secretely signified : you haue chaunged S. Augustines worde , *quia* , into *id est* , and say , that he expoundeth him selfe , *occultabatur* , *id est* , *occultè significabatur* , *It was hidden, that is to say, it was secretly signified* . And therefore you would haue the place which I alleged out of S. Angustine , thus to be expounded and vnderstanding , *Caro Christi operata* , *id est* , *occultè significata* : *Christes flesh is priuily hidden, that is to say, is priuily signified* , whereby you would exclude the real presence .

And this you call S. Augustines exposition , as though S. Augustine had euer said so , or meant so , and as though *operta* had in the place I alleged , bene put alone without an Ablatiue case , as the verbe , *occulta-*
batur , is in the other sentence . Nowe the true wordes of S. Augustine be these . *Caro eius est , quam for-*
ma panis operata in Sacramento accipimus . It is his flesh , which being coouered with the forme of bread in the Sacrament , we receiue .

And if you would needes haue these wordes , *Forma*
panis operata , to be expounded by *Forma panis occultè*
significata

August. de
Baptif. cōr-
Dona rīf.
lib.1.ca.15

M. Jewel
falsifieth
S. Augustine,
changing
quia, into
id est.

Duylst.

A Reioindre to M. Jewels Replie.

significatam (though you haue no warrant for it) that we vnderstand the flesh of Christe coouered with the forme of breade, to be as much as if we said it to be secretly signified by the forme of bread, wherein there is no great cause why we should much contend with you: what can you thereof substantially conclude against the real presence? Wil you make this wise argument, The forme or shape of breade signifieth the body of Christ, *Ergo*, the body of Christ is not in deede present? If you reason so, the Baker must haue you to schole, who shewing you a loafe set vpon his stal, can tel you, that that loafe signifieth breade to be in his howse to be solde, and yet that the same loafe also is breade, whiche I tolde you before. And yet this is al the issue of your wrested interpretations, and heaped phrases. Once leaue your bad shifte of putting away one truth by another truth. Howe oftentimes muste we tel you, the formes of bread and wine do signifie the body and bloud of Christ present, not absent?

One
truth put
avvay by
an other.

Againe if for proufe that these wordes, which reporte Christe to be present in the blessed Sacrament of the Aulter, or to be offered in the Sacrifice of the Aulter vnder the formes of bread and wine, be not onely my wordes, I should here also allege the place of *Cyrillus Hierosolymitanus*, which I alleged in my Answer to the tenth Article of your Chalenge: what could you reasonably replye to the contrary? That auncient Father saith thus, vsing the verie termes of the Scholastical

*Cyril. Hierosol. Ca-
techisi. Mystagog.* Doctours. Christe once chaunged water into wine, which is nye unto bloude, in Chana of Galisiey by his onely *bis*

his last supper) he chaunged wine into bloude? For if being bidden to a corporal wedding he wrought a woonderous miracle, shal we not much more confess, that he gaue his body and bloude unto the children of the Spouse? Wherefore with al assurednesse let vs receive the body and bloud of Christe. (Hitherto reason mouing credit, now folow the wordes that are specially to be noted.) *Nam sub specie panis datur tibi corpus, & sub specie vini datur sanguis, vt sumptuoso corpore & sanguine Christi, efficiaris ei comparticeps corporis & sanguinis.* For under the forme (shape, shew or figure) of bread the body (of Christe) is geuen unto thee, and under the shape of wine his bloude is geuen, that hauing receiued the body and bloud of Christe, thou maist be made copartener with him of his body and bloude. Here haue you the expresse wordes, teaching vs the body of Christe to be present in the Sacramet vnder the forme of bread, and his bloude vnder the forme of wine, which you report to be wordes of myne owne only inuention, neuer vsed by any auncient Father before my tyme.

Where you go about to answer to this place of S. Cyrius in the tenth Article of your Replie, to thintent the body and bloud of Christ might not be beleued to be really present in the blessed Sacramet: I wish that al men saw both your weakenes, and also your falshod. You confess this lerned Fathers wordes touching this point of the real presence, to be quicke and violent. Wherby vnwares as it semeth, you confess him therein to be cleare, and resolute, as he is in dede. To say truly, violent he is not but a plaine reporter of the truth. But in dede he is to quicke, for dul heretikes, that beleue their carnal senses, rather lent, then Christes owne most plaine wordes.

Vvordes
in M.
Jewels
iudgemēt
quicke
and vio-

Divis. I.

A Reioindre to M. Jewels Replie

In the
tent Ar-
ticle of
the Re-
plie, page
432.

For he him self in plaineſt wife (ſay you) openeth, and clea-
reth his owne meaning. Truth it is, he doth ſo, as euery one
that readeſt the place, as the Author reporteth it, not as
you haue falſified him, may eaſily iudge. Now bicaufe e-
uery man hath not the booke of Cyriſlus, nor the booke
of your Replie at hande, for trutheſ ſake, and that your
impudent falſhod may appeare: it ſhal be to good purpose,
to lay here before the Reader, what you make that holy
and auncient Father to ſay, and what he ſaith him ſelſe.
Thus then ſay you falſly.

M. levvel
falfiſieth.
S. Cyril.
lus Hiero-
ſolym.
Cateches.
Mystago-
gica. 4.

For thus he writeth. Ne conſideres, tanquam panem nudū:
Panis Eucharistiae non est amplius panis ſimplex, & nudus.
Conſider not, as if it were bare bread: The bread of the Sa-
crament is no lenger bare and ſimple breade. Which wordes
are naturally reſolute thus. It is bread, how be it not only bare
bread: but bread, and ſome other thingelles beside. And there
after a few wordes you conclude thus. Of theſe wordes of
Cyriſlus we may wel reaſon thus by the way. The Sacra-
ment is not only, or bare bread: therefore it is bread, albeit not only
bare bread. And thus the ſame Cyriſlus, that is brought to
teſtifie, that there remaineth no bread in the Sacra-
ment, teſtifieth moſt plainly to the contrary, that there is bread re-
maining in the Sacra-ment.

Cateches.

Myst. 4.

On the other ſide, S. Cyriſlus truly alledged ſaith thus.
Ne conſideres tanquam panem nudum, & vinum nudum:
corpus enim eſt, & ſanguis Christi, ſecundum ipſius Do-
mini verba. Quamuis enim ſensus hoc tibi ſuggeſſerit, tamen
fides te conſirmet, ne ex gaſturem iudices, quin potius ha-
beas ex fide pro certiſimo, ita ut nulla ſubeat dubitatio, eſſe ti-
bi donata corpus & ſanguinem. Doo not conſider it as bare
breade, and bare wine: for it is the body and bloude of
Christe,

Christe , according vnto the wordes of our Lorde him selfe . For although thy sense make that suggestion vnto thee , yet let faith strengthen thee ; that thou iudge not the thing by thy taste , but rather that of thy faith thou hold it as a most certaintie , so as thou be void of al doubt , that the body and bloud are geuen to thee .

These wordes being truly alleged , doo clearely open the meaning of *Cyrillus* . Your false forgeries and corruptions doo vdoubtedly declare , that you seeke not the truth , but intende deceit . False doctrine must be maintained , by false meanes . If you had meant good faith and truth , you would truly and faithfully haue recited that holy Fathers woordes without such mangling and chaunging . Now to vse your owne Rhetorike , you haue done him great and open wrong , wilfully supressing and drowning his wordes , and vncourteously commanding him to silence in the middest of his tale . Why did you not consider the force of his counsel , which is , that a Christen man regarde not the suggestion of his senses , but stay him selfe vpon his faith , not iudging of this high Mysterie , what the sense of sight or tast geueth , but with a simple faith beleuing the wordes that Christ spake .

In al S. *Cyrillus* you find not this order of wordes , *Panis Eucharistia non est amplius panis simplex & nudus* , The bread of the Sacrament is no lenger bare and simple breade , as you turne it , and ascribe it vnto S. *Cyrillus* . By occasion of which wordes you tel vs of your natural resolution , and beare vs in hande , *it is bread, how be it not only or bare bread* . Which is no natural resolution gathered of S. *Cyrillus* wordes , but a crafty collusion wroong

Diuisi.

A Reioindre to M. Jewels Replie

out of your owne forged woordes to enuegle the ignorant.

In cate-
chesis. My
stigogia.

Now S. Cyrilus wordes be these, not in the fourth *Catechesis*, as you haue quoted your booke, but in the third, where he speakest of the holy Oile. *Quemadmodū (saith he) Panis Eucharistie, post sancti spiritus invocationem, non amplius est panis communis, sed est corpus Christi: sic & sanctum hoc unguentum, non amplius est unguentum nudum, neque (si ita quis appellare malit) commune, postquam iam consecratum est. &c.* As the bread of the Sacrement, after the Holy Ghoste is called vpon it, is no lenger common bread, but is the body of Christ: so this holy ointment alſo is no lenger a bare ointment, nor (if any man had rather ſo to call it) a common ointment, after that it is now consecrat. The wordes which you abuse to gyle, *simple bread. bare bread, only bread*, be not there vſed of S. Cyriſt, as you of purpose haue falsified him. Mary speaking of the holy Oile, whose ſubſtāce is not changed into an other ſubſtāce, and remaineth Oile ſtil after it is cōſecrate, he ſaith, it is no lenger after consecration bare Oile. But of the breade he ſaith that after consecration it is not cōmon breade: As if it were done of a great foresight, and of very purpose, to ſtoppe the wrangling of ſuch false Sacramentaries, and corrupte teachers, in conſideration that after consecration it is no lenger breade, that is to ſay, common breade, but the body of Christe the breade of life, that came downe from heauen. The like is to be iudged of the cup.

Ioan. 6.
M. Jewels
falphode
plainely
detected.

What wilt thou haue more good Reader? Christe Math. 26. faith of the one, it is his body, of the other, it is his bloud: Luke. 22. Saint Cyriſt here ſaith, it is not breade, it is not wine, but

but the body and bloud of our Lorde. And to declare his meaning plainly against al cynamion of heretikes , he biddeth vs not to cal our senses , as sight , taste ; or any other sense , to geue vs accompt , what it is : but to stay our hertes vpon faith , and to beleue the wordes of our Sauiour . M. Iewel contrariwise forging a faying of his owne , and falsly fathering it vpon S. Cy rillus , as though he had said , it is not bare , simple , or only breade , which that auncient Father saith not : concludeth his Sacramentary doctrine , that it is bread . If thou hadst rather go out of the way , and be deceiued , then go right : thou hast whome to followe . But howe false a guide he is . these thinges considered , thou canst not be ignorant .

If after this large proufe of the being of Christes body and bloude in the Sacrement vnder the formes of bread and wine , whiche forme of wordes you would your Reader thinke to be myne only , and neuer to haue ben vsed before by any of the auncient Fathers , if I say after al this , least you should seeme fully confuted , you wil yet reply , and say , that I haue nothing wherby to auouche the true and real Sacrifice of Christe (for so much also do your wordes importe) : then omitting here an infinite number of other testimonies , for proufe that Christ is truly , and in deede offered vp of the Priestes in Sacrifice , I wil in this place allege onely the testimonie of the first Nicene Council . The auctoritie wherof is , and hath euer ben esteemed very great , as that , which declareth not the opinion of one man , but the faith of the whole Church of that time , vttered by the mouthes , and after mature and long deliberation confirmed with the subscription of . 318. the best learned , and most holy

That
Christe is
truly and
in deede
offered,

I iiiij Bishops

Divis. I.

A Reioindre to M. Jewels Replie

Bishops then lywng.

The holy Ghoste by them published to the whole
Conc. Nic. Church of God this doctrine. *Exaltata mente fide consideramus situm esse in illa sancta mensa Agnum Dei, qui tollit peccata mundi, qui a Sacerdotibus sacrificatur sine cruxis effusione.* Lifting vp our mynde let vs consider by faith the Lambe of God , that taketh away the sinnes of the worlde, to be layed vpon that holy table, which is of the Priestes sacrificed without the sheddinge of bloude, that is to say , not after the manner of other sacrifices , where the hoste is slain, for so signifieth the worde, *abutros.*

Real, and
true Sa-
crifice,
and Sacri-
fice in
deede.

What other thing doth this addition, *without the shedding of bloude, importe*, but a true and real sacrificing of one and the same substance , that was before sacrificed with bloud shedding? For these two contrary Accidentes be referred vnto one substance, and haue their being in one substance . Seinge then it was the substance of Christes most pretious body and bloude, that was offred bloudily, truly, and in deede vpon the Crosse : it wil follow by necessary sequele of reason, that it is the same self substance of Christ, that is sacrificed vnbloodily , onlesse perhaps you wil imagine there be two Christes offered, the one bloudily, the other vnbloodily . If then it be the substance of Christ, that is offred, it is a true and real Sacrifice . For where so euer Christes substance is offred, there is a true Sacrifice, and a Sacrifice in deede . And thus is your vncourteous reproch of my yndue boldenes, and presumption in vttering the true doctrine of the Churche with the foresaid woordes , answered, and clerely discharged . Now let vs see, what other greater fault

fault or ouersight you finde in my Answer . Thus it foloweth in your Replie.

Iewel.

But vvhile as he adderh further, That Christ is in deede, and verily offered by the Priest; al be it, as he saith, not in respecte of the manner of offeringe, but onely in respecte of the presence of his Bodie , Either he understandeth not , vwhat him selfe meanerh : or els vwith a vaine distinction of cloude vvoordes vwithout sense, he laboureth to dasle his Readers eies . For vwhat a fantacie is this, to saie, Christ is of fered Verily, and in deede, and yet not in Respecte of the Manner of offeringe ? VWhat Respecte ? VWhat Manner is this ? VVherefore comine these blinde Mysteries abroade vwithout a glise ? VVhiche of al the Olde Doctours, or holi Fathers ouer taught vs thus to speake ? Certainly , as he saith, Christ is Really offered, and yet not in Respect of the Manner of Offering . So maike also saie, Christ died vpon the Crosse , and yet not in Respect of the manner of dieinge . By suche manners , and suche Respectes he maike make of Christian Religion , vwhat him li steth .

If he thinke, somevhat to shadovre the mater vwith these vvoordes of the Council of Nice , Sine Sacrificio Oblatus , Let him consider a fore hande, it vvil not healpe him . For the holie Fathers in that Council neither saie, that Christ is Reallie Offered by the Priest, nor seeme to understande these strange Respectes, and Manvers of Offeringe . They agree fullie in sense vwith that is before alleged of S. Augustine: In this Sacrifice the Death of Christe is solemnized by a Sacramente of Remembrance: And vwith that S. Chrysostome saith , Hoc Sacrificium, Exemplar illius est: This Sacrifice, is an Example of that Sacrifice. Thus the Death of Christe is renued before our eies . Yet Christe in deede neither is Crucified , nor dieth , nor sheaddeth his bloude , nor is Substantiallie Presente , nor Reallie Offered by the Priest . In this forte the Council saith, Christ is offered , $\ddot{\alpha}\beta\dot{u}T\omega\varsigma$ without Sacrifice . So Saint Augustine saithe , Quod ab omnibus appellatur Sacrificium , Signum est Veri Sacrificij: The thinge , that of al menne is called a Sacrifice , is a Token , or a Signe of the True

Conc. Nic.
 $\ddot{\alpha}\beta\dot{u}T\omega\varsigma$
Truēveros

Contra
Faustum
lib.20.ca-
21.Chrys.
in Epist.
ad Hebra-
homil.17.

August.
De Cuius.
Dei.lib.10
cap.5.

Sacri-

Diuis. 1.

A Reioindre to M. Jewels Replie

De Confe. **Sacrifice, Likewise againe he saith , Vocatur ipsa Immolatio , quæ Sacerdotis manibus fit, Christi Passio, Mors, Crucifixio , non rei veritate, sed Significante Mysterio. The Sacrifice, that is wrought by the handes of the Priest, is called the Passion, the Death , the Crucifieinge of Christ : not in deede , but by a Mysterie Signifieinge .**

Dis. 2.

Hoc est.

And vwhere as M. Hardinge saith further, Christ is offered onely in respecte of the presence of his Bodie , Neither vwould the Real Presence, beinge graunted, importe the Sacrifice (for Christ vvas Really Presente in his Mothers Vlombe , and in the Cribbe , vwhere notwithstanding he vvas no Sacrifice) nor hath M. Harding bushterto any vraise prooued his Real Presence.

Hardinge.

**That the
Sacrifice
of the
Aulter , is
a true and
real Sa-
crifice,**

The witnesse which I alleged out of the Nicen Council doth declare sufficiētly, what I meant by saying, that Christ is sacrificed in the daily Sacrifice of the Church truly, and in deede, not in respecte of the manner of offering , but in respect of his very body and bloude, really, that is, in deede present . For the Sacrifice that was true and real in al respectes both of the inward substance, and also of the outward manner , was not made without bloudshed , and killing . This Sacrifice therefore of the Church being made without shedding of bloude or killing, lacketh that one point of that most perfite and true Sacrifice . Neuerthelesse for that it hath the substance of the bloody and moste absolutely perfite Sacrifice that was offred vpon the Crosse , it is in that consideration a true and real Sacrifice.

And right wel did I vnderstand , what I meant by these wordes M. Jewell, and so do you too, what so euer you say : but of a wilful and peruerse frowardnesse you would seeme not to vnderstand them, that in worde you might

might reproue me, where in dede you found nothing to be reproued . Yet, who marketh you, shal perceiue, how you bewray your owne knowledge by thobiection you make against your self of the wordes of the Nicen Coucel, which you translate falsely into Latin, not englishing them, least they should seeme to make, as they doo, for the Sacrifice, which ye denie. The Greke wordes be, $\alpha\beta\pi\tau\omega\varsigma$ Τυόμενος. Your vntrue translation hath for them, thus:

sine sacrificio oblatus, as much to say, offred vp without a Sacrifice. Which translation conteineth in it a contradiction. For if Christ the true Lambe of God(as the Coun-
cel calleth him)be offered vp , how is there not a Sacri-
fice ? Therfore the true translation of these woordes $\alpha\beta\pi\tau\omega\varsigma$ Τυόμενος, had ben, *incruentē sacrificatus*, sacrificed vn-
bloudily, or without bloude shedding, or, as a chiese foun-
der, and maintainer of your Sacramentarie doctrine hath turned, *non victimarum more sacrificatus*, sacrificed not
after the manner of hostes(which be sacrificed with kil-
ling). And thus the place hath ben of learned men hi-
therto translated , neither was there euer any so shame-
lesse , as to swarue so farre from the right and natural
sense of the wordes,as you doo, were he neuer so spite-
ful an enemie to that blessed Sacrifice.

This terme of the Nicen Council doth expresse the respecte of the manner of offering which I speake of, to put a difference betwene the Sacrifice of the Crosse, and the daily Sacrifice of the Church : because the one was with shedding of bloude, and with death, the other with-
out shedding of bloude, or death.

The same respecte of the manner of offering is vtte-
red by the first Council of Ephesus . *Incruentum cele-*

K bramus

M. new:
falsifieth
the Cou-
cel of
Nice.

Oecolam-
padus.

Diuis. I.

A Reioindre to M.Iewels Replie

bramus in Ecclesis sacrificij cultum, we doo celebrate in
 Concil. our Churches the vnbloudy seruice of the Sacrifice,
 Ephes. in The same doth Saint Augustine meane, writing, that the
 Epist. ad Nestoriū. fles h and bloude of the Sacrifice is celebrated by a Sacrament
 Aug. Cōt. of remembrance . The same doth S.Chrysostome vnder-
 Faustum stand, where he saith, Non aliud Sacrificium sicut pontifex,
 Marich. sed id ipsum semper facimus , magis autem recordationem
 lib. 20. ca. sacrificij facimus . We make not a diuers sacrifice , as the
 21. high bishop did, but alwaies the selfe same, yea rather
 Chrysost. we celebrate a memorial of the Sacrifice.
 in epist. ad

Heb. Ho- Here is plainly expressed both the truth , and rea-
 nul. 17. litie (if I may so cal it) of the Sacrifice alwaies and con-
 tinually offered , and also the manner of offering , be-
 cause it is done in remembrance of the Sacrifice , that
 was made vpon the Crosse . To be shorte , these
 termes , remembrance , token , signe , sampler , myste-
 rie , sacrament , and suche like , be oftentimes vſed of
 the Fathers to expresse this manner of offering , and
 in no wise to exclude the truth of the substance of the
 thinge offered .

This notwithstanding M.Iewel , you are not ashamed to pronounce , that the Councell of Nice , and
 the olde Doctours , or holy Fathers , neuer vnder-
 stode these respectes and manners . And whereas you
 charge me with dazeling the Readers eyes with a
 vaine distinction of clowdy wordes (so it liketh you
 to control the doctrine of Christes Churche) it is you ,
 that employe your whole witte and cunning to enuegle
 and blinde Gods people , and to bereue them , wan-
 dering in the wildernes of this world , of the true Manna ,
 that came downe from aboue al the clowdes , and

to dazel their vnderstandinges so , that they may not discerne the true body of our Lorde from bare bread , and by your phantaſtical , and vncertaine phrases ap- plied out of place , to vndermine and shake no ſmal number of great and neceſſarie truthes by the Holy Ghoste founded , and ſo many hundred yeres ſustained in Christes Churche .

As for the authorities which you bring either to wea- M. Ievv.
taketh ad
uantage
of his
owne
false traſ-
lation.
ken the doctrine of the Church touching the Sacrifice of the Aulter , or to strengthen your owne contrary opinion , of how little force they are , it is ſone opened . First the Council of Nice maketh clearely for vs , which reporteth *the Lambe of God, that taketh away the synnes of the Worlde to be ſituate upon the holy table* (whereby is meant the Aulter) *and of the Priestes to be ſacrificed , ἀλτερος* , that is to ſay , without bloudſhed , and not after the manner of beaſtes appointed to be killed in Sacrifice . Of these wordes you take a ſmal aduauntage , and that only by false traſlation . For whereaſt the Council hath , *τὸν ἵσπιαν ἀλτερος ἐπούμενος* , the Lambe is ſacrificed of the Priestes vnbloodily , or , not after the manner of killed hostes : you turne it thus barely , *sine Sacrificio oblatus* , offered without ſacrifice , but vnruly , as I haue ſaid before . This place ſerueth you to no purpose , bicaufe false traſlation ought not to make proufe againſt the truth .

S. Augustines wordes againſt Faſtus , you haue alſo falsified , and leaſt you ſhould be taken with the manner , M. Ievv.
falsifieth
S Augu-
ſtine.
*Contra
Faſtum
Manich.*
you leaue out the Latine , and allege them onely in your owne English . Whereaſt he nameth *the flesh and lib. 20.
blonde of this ſacrifice* , leaſt they might ſeme to impoſe *cap. 21.*

Divisi.

A Reioindre to M. Jewels Replie

a real presence of Cristes body and bloude, as they doo
in dede: you haue put in steede therof, *the death of Christ*.
Which declareth your meaning not to be simple and
plaine, and the same in an other your selfe would not let
passe, without note of vntrue dealing.

Chrysost. And where S. Chrysostome saith, *Hoc sacrificium exemplar est illius*, this Sacrifice is a sampler of that Sacrifice:
In epist. *ad Heb.* If you had meant good faith and truth, you would not
Hom. 17. so haue nipped that Father, and stopped him of his tale:
For it foloweth in the same sentence immediatly, *id ipsum semper offerimus*, we offer alwaies that one selfe Sacrifice.
M. Ievv. And that we should knowe certaynely, that he meant
falsifiet
S. Chry- not a signe or an example of the true sacrifice onely, as
sostome by nips-
ping. you doo, but the same it self in substance: he saith in the
same place, *Pontifex noster ille est qui hostiam mundantem nos obtulit: ipsam offerimus & nunc, quae tunc oblata quidem consumi non potest*. He is our high Bishop, who hath of-
fered vp the Sacrifice or hoste, that cleanseth vs: the same
do we also offer nowe, which then being offred can not
be consumed.

Hereupon might a plaine man demande of you, who
is our high Bishop? Is it not Christ? what is that hoste or
Sacrifice, which purgeth and cleanseth vs from the filth
of our synnes? Is it any other, then the precious body of
Christ? What can you answer then to S. Chrysostom,
saying, that we now also offer vp the same? And this
is that, for which you make so muche a doo at me for
saying, that Christ is offered vp in the Sacrifice of the
Churche vnder the formes of breade and wine, tru-
ly, and in dede, not in respecte of the manner of
offering, but in respecte of his very body and bloude
really

really present. And thus my woordes , whiche you would so faine carpe , be grounded as you see , vpon a truth taught by the Councel of Nice , and by S. Chrysostome.

In the other place of S . Augustine you haue very fowly demeaned your selfe . You haue snatched a peece of a sentence out of him , and hauing framed it to an other sense then he meant by your common sleight of falsifying, and vntrue tanslation: you set it forth so, as to the vnlearned it may make some shew for your side , against the Catholike doctrine that we mainteine touching the Sacrifice of the Aulter . And some learned also may haply be deceiued, if they looke not better to your fingers, and by view and conferéce of the booke, espie out your false legierdemaine. *S. Augustine saith (say you) Quod ab August. de omnibus appellatur sacrificium, signum est veri sacrificij. The ciuit. Dei thing, that of al monne is called a sacrifice, is a token, or lib. 10. ca. signe of the true Sacrifice.* Who reading these wordes, at 50. the first being persuaded you haue plaid a true mans parte in alleging them, would not thinke , they made much for your negative doctrine, which denyeth the true and real Sacrifice of the Churche , and auoucheth al that is done in the Masse , to be but a signe , a remembrance , and a voide representation? Voide I say, bicause ye take away the substance of the thing it selfe, to wit , the body and bloud of Christe.

Now S. Augustine in that place , neither speaketh as you make him speake , and much lesse meaneth he , as with your falsified allegation you would force vpon him . In that chapter he treateth of outward sacrifices, and of thei inward, or spiritual sacrifices. And prefer-

Divis. I.

A Reioindre to M. Jewels Replie

ring the spiritual sacrifices before the other, he sheweth how the outward sacrifices made by the Fathers of the olde Testament with slaughter of beastes, were significations of our spiritual sacrifices , that is to say, of those thinges which be done by vs to this ende, that we cleave vnto God , and that vnto the same ende we helpe forward our neighbour . Of these he saith, that God requireth them, and that he is wel pleased with them : Of the other, that he requireth not them , nor hath great liking in them.

After certaine places alleged out of the Scriptures for declaration and proufe hereof, at length he commeth to the woordes , whereof you would take holde against this special , and singular Sacrifice of the Churche , and

De ciuit. lib. 10. cap. 5. Osee. 6. Heb. 13. faith : *Per hoc , ubi scriptum est , misericordiam magis volo , quam Sacrifictum , nihil aliud quam Sacrifictum Sacrifictio pralatum oportet intelligi : quoniam ilium quod ab hominibus appellatur sacrificium , signum est veri sacrificij . Porro autem misericordia verum Sacrifictum est , unde dictum est , quod paulo ante commemoravi , Talibus enim sacrificijs placatur Deus .* Whereas it is written, I would haue mercie , rather then sacrifice , hereby we must vnderstand nothing els , but that sacrifice is preferred before sacrifice: forasmuch as that, which is called sacrifice of men, is a signe of a true sacrifice . And as for mercie , it is a true sacrifice . In consideration whereof it is said , whereof I speake euen now , with such sacrifices (that is to saye , with almose and deedes of charitie) God is appeased .

In the ende of that discourse he concludeth thus. *Quae cunque igitur &c . What so euer thinges therefore we reade to haue*

to haue bene commaunded by God diuers waies concerning sacrifices in the ministerie of the Tabernacle, or of the Temple, they are referred to the loue of God, and of our neighbour thereby to be signified.

By due conference and consideration of this whole place, and of the discourse thiere treated, thou maist euidently see good Reader, how little M. Iewel is to be trusted, when he bringeth ought out of any olde Doctor, that semeth not to agree with the doctrine of the Catholike Church. He would thee to beleue, that S Augustine spake of the special and singular Sacrifice of the Churche, whereof we treat, which Sacrifice indeed is of al men called a sacrifice: and worthily, for so it is. But that by verdit of S. Augustine it is a signe of the true Sacrifice, as though thereby were meant, the same not to be the true Sacrifice, and therefore no true and real Sacrifice at al: therein lyeth much falshoode. For neither speaketh Saint Augustine there of the Sacrifice of the Churche, neither understandeth he by a true sacrifice, the chiefe and most true Sacrifice, which is that of the Crosse, but any spiritual sacrifice in general, wherein the effect of loue toward God, or our neighbour is performed. And therefore he much abuseth the similitie of the vnlearned Reader by his furtel and false translation, turning, *illud quod ab hominibus appellatur Sacrificium*, that which of men is called a sacrifice, whereby S. Augustine understandeth any of the Sacrifices of the olde Law, into, *illud quod ab omnibus appellatur Sacrificium &c.* The thing, that of al men is called a sacrifice, is atoke, or a signe of the true Sacrifice: whereby he induceth the Reader to conceiue the Sacrifice of the Churche, and to beleue

beleue the same not to be a true and real Sacrifice , but only a signe of the true Sacrifice. And in that he turneth *signum veri Sacrificij, a signe or token of the true Sacrifice,* he meaneth Christe offered vpon the Crosse , otherwise then S. Augustine did:whereas he should haue trā-
slated it thus , A signe of a true sacrifice . And what is there meant by a true sacrifice,he could not be ignorant. For it foloweth immediatly, *Porrò autem misericordia ve-
rum sacrificium est*, mercie is a true sacrifice.

Differēce And who perceiueth not a difference betwene these
betvvene two , whether we say , a True Sacrifice,or the True Sa-
a true,ād, crifice? Any spiritual sacrifice, is a true Sacrifice. The true
the True Sacrifice Sacrifice,properly to speake, is Christe him selfe. Which
S. Augustine , after that he hath treated of Sacrifices at
large,calleth,*Summum & verum Sacrificium*, the highest,
August. de ciuit. Dei lib. 10. cap. 20. principal , or chiese, and the True Sacrifice, whereof the
Sacrifice of the Churche (saith he) is a sacrament. The
same Sacrifice of the Churche , may also be called the
True Sacrifice,though not in respect of the olde commō
maner of offering,which was by killing the hoste offred:
yet in respecte of the thing offred , which by vertue of
the woerde is made really present , which is the same
flesh and bloude , that was offered and shed vpon the
Crosse. Here it is not so offred,nor shed, but that offering
and bloud shedding,that is to say,the death of Christ , is
represented and recorded . The Sacrifice of the Crosse
is the True Sacrifice in respect both of the thing offe-
red , and of the common manner of offering , for there
Christ was killed : the Sacrifice of the Aulter, which is
the Sacrifice of the Churche , is also the True Sacrifice
in respect of the thing offered which is the body and
bloud

bloude of Christe, as truly present in the Sacrement, though inuisibly, as vpon the Crosse, where it was visibly, albe it in respect of the olde common manner of sacrificing, it is not a Sacrifice after that manner, and therefore is it called *sacrificium in cruentum*, the vnbloudy Sacrifice.

An other manner there is, singuler, special, and proper to this mystical Sacrifice, after whiche it is made, sacrificed, and offered, so as the Mysterie that Christ instituted, requireth: which they knowe, that haue grace rightly to beleue. Of which manner *Oecumenius* saith, *Christus in Mystica cena modum illis tradidit huiusmodi Sacrificij*. Christe deliuered vnto Priestes the manner of such a Sacrifice. This manner hath euer ben, and is to this day obserued, euen as the Apostles were taught it of Christe, and as the Churche hath receiued it of the Apostles, and offereth the newe Oblation of the newe Testament in the whole worlde, as S. Ireneus writeth. Eu- *Iren. lib.* sebius speaking of the manner of this sacrifice, calleth it *Melchisedeks manner*, and saith, in one place, it is offered *after the newe Mysterie of the newe Testament, in another place, after the Ecclesiasticall ordinances.*

As for that S. Augustine saith, *The Sacrifice that is made by the handes* (that is to say, ministerie) *of the Priest, is called the Passion, the death, the Crucifying, not in truth of the thing, but in Mysterie signifying*: I graunt it to be true, and such, as may wel serue for answer to certaine blasphemous obiections made by the Sacramentaries against this Sacrifice. How this maketh any proufe for your doctrine, I see not. For though the Sacrifice be called sometimes by the name of the Passion, the Death, and

L cruci-

Oecum. in

Epist. ad

Heb.ca.5.

Iren. lib.

4.cap.32.

Euseb. de

demonst.

lib. 1. &

lib. 5.

De Conse.

Dift. 2.

Hoc est.

Cyprian. *mini sacrificium quod offerimus,* The Sacrifice that we offer is the Passion of our lorde) because it representeth
lib 2. epist. 3 and renueth the memorie of the Passion once performed
 and done, whereas in deede it is not the sensible Passion,
 death or Crucifyng, but the same is signified in mysterie,
 for that the body which suffred, died, and was crucified,
 is truly exhibited: yet this taketh not away the truth of
 a Sacrifice. Such a great Logician, as you would seme to
 be, wil not make this childish Argument, I dare say:
 That whiche the Priest maketh, signifieth the Passion
 and Death of Christe, and is not the Passion and Death
 in deede: Ergo, it is not a Sacrifice. That it be a true
 and real Sacrifice, it is not necessary, that Christe suffer
 againe, and be slaine: it is yenough the body of
 Christe that once suffred, and was slaine, be truly ex-
 hibited, and offered vnto God. Which is done in our
 Mysterie by them, who haue commaundement to doo,
 that Christe did, when he said, *Doo this in my remem-
 brance.*

In the ende of this your first Division you say, that
*Neither would the Real presence being graunted, importe
 the Sacrifice, nor that I haue hitherto any waie prooued
 the Real presence,* which after your scoffing custome
 you cal my *Real presence*, as though it had not ben taught
 by the cleare scriptures, by al the olde learned Fathers,
 and vniuersally beleued of Christen people, til the wic-
 ked generation of the Sacramentaries came. But sir,
 whether the Real presence of Christe, where so euer it
 be, do importe a sacrifice or no, it is impertinent to our
 purpose here to dispute. How be it I am not ignorant,
 that

that there want not learned men , who holde , that Christes body from the time it was first fourmed in , and of the body of the blessed virgin his mother , neuer ceassed , nor shal ceasse to be a sacrifice , according as S. Paule to the Hebrewes alleging the prophecie vttered in the Psalme, teacheth , *Ingrediens mundum, dicit, ho Hebr. 10. stiam & oblationem noluisti, corpus autem aptasti mihi.* Psalm.39. Christe entring into the worlde, saith, Sacrifice and oblation thou wouldest not haue , but a body thou hast made fitte for me.

To your position briefly I answer , that although the Real presence of Christe in other places , and times imported not a sacrifice , yet the same in the Sacrament doth necessarily inferre a sacrifice , bicause according to the general teaching of al the Fathers , Christe did institute it not onely to be receiued as a necessary foode , but also to be offered as an healthful Sacrifice , *medicamentum & holocaustum existens ad sanandas infirmitates, Cyprian.de Can.Dom. & purgandas iniquitates,* being a medicine and sacrifice to heale infirmities , and to purge iniquities , as S. Cyprian saith. He taught the new oblation of the new Testament, saith S. Irenæus , *Lib. 4.32.*

That I haue sufficently proued, the Real presence of Christes body and bloude in the Sacrament , the Answer I made to the fifth Article of your Chalenge, doth witnes to as many as be not lead with lewde and blind affection to your syde. As for the shiftes of your Replie thereunto, they are so detected, and fully confuted , and the Real presence otherwise so substantially proued by M. D. Saunder, and M. D. Heskins , that euery meane witte may easely see the weaknes of your cause.

Diuis. 2.

A Reioindre to M. Jewels Replie

The 2. Diuision.

The Answere.

THE two first manners of the offeringe of Christe,
our aduersaries acknowledge and confess. The
thirde they denie vtterly. And so they robbe the
Churche of the greatest treasure it hath or may haue,
the Bodie and Bloud of our Sauour Christe once offe-
red vpon the Crosse with painful suffering for our re-
demption, and now daiely offered in the blessed Sacra-
mente in remembrance. For which we haue so many
prouses, as for no one pointe of our Christian religion
moe. And herein I am more encombred with store, then
straigted with lacke, and doubtē more, what I may
leauē, then what I may take. Wherefore thinking it
shal appeare to the wise more skille, to shewe discre-
tion in the choise of places, rather then learning in re-
cital of number, though we are ouer peartely thereto
prouoked by M. Iuelles vauntinge and insolent cha-
lenge: I intende herein to be short, verily shorter, then
so large a mater requireth: and to bring for prouise a
fewe suche auctorities (I meane a fewe in respecte of
the multitude that might be brought) as ought in eue-
ry mannes iudgement to be of great weight, and esti-
mation.

Jewel.

Touching the Oblation of Christes Bodie, wee beleue, and Confesse as
much, as the holy Ghost hath opened in the Scriptures. VVhereas M.
Harding

Harding saith, Christes Bodie is offred vp by the Priest vnto God the Father , in remembrance of that Bodie , that Christe him selfe offered vpon the Crosse, He seemeth not to consider the incon-
stancie, and folie of his ovne tale, For it is vvel knovven to al Creatu-
res, not onely Christians , but also Ievues , Turckes , and Saracenes, that
Christ was Crucified upon the Crosse; But that Christe shoulde be sacrifi-
ced by a Mortal man, Inuisibly, and, as they say, vnder the Formes of Bread,
and wvine, and that Really, and in deede, it is a thinge so far passinge
the common sense of Christian knovpledge , that the best learned , and
wuisest of the Ancient learned Christian Fathers coulde neuer knovv it.

Therefore this is, not onely the proouing of a thinge knovven, by a
thinge vnknavven : and of a thinge moste certaine , by a thinge vncer-
taine: but also the Confirmation of a manifest Trueth, by an open Errour.

Neither do vree robbe the Churche of God of that most Heauenly ,
and moste comfortable Sacrifice of Christes Bodie : But rather vree o-
pen , and disclose the errours, vvhervvith certaine of late yeeres haue
vvilfully deceiued the Churche of God . Wvee knovv , That Christes
Bodie was rente for our Sinnes , and that by his VVounds wee
are made whole : That Christe in his Bodie caried our Sinnes
vpon the Tree : And by the Oblation thereof, once made vpon
the Crosse, bath sanctified vs for euer , and hath purchased for
vs euerlastinge Redēption: And That there is none other Name
(or Sacrifice) vnder Heauen , whereby wee can be saued , but
onely the name (and Sacrifice) of Iesus Christe. I recken , wvhoso
teacheth this Doctrine , leaueth not the Churche of God wwithout a
Sacrifice .

Eph. 5.3.
1. Pet. 2.
Heb. 9.
Actos. 4.

Touchinge the multitude of Authorities , vvere vith M. Harding
findeth him selfe so muche encombred, the greater his stoare is , the more
vvil wroste men require his discretion, and skil in the choise . His choise
vvil seeme vnskilful , if he allege his Authorities byside his purpose .
His purpose, and promise is to prooue, that the Priest hath good wvar-
rant, to offer vp Christe the Sonne of God vnto his Father . Wvhiche
purpose if he nevere vouchesau once to touche, but range abroade , as
his manner is, and roauie idly at maters impertinent , then muste vree
needes say , He bevrraith his wvant , and bringeth his greate Stoare

Diuiſ. 2.

A Reioindre to M. Jewels Replie

out of credit. So ſhal the offer, that is gently made him, ſeeme to ſtande upon good, and conuenient termes, of Trueth, and Modestie. So ſhal his ſtoareful Vaunte of al thinges, perfourming nothing, vnto the vyſe (to vſe his ovne vvordeſ) ſeeme pearlie, and iſolent.

Harding.

In your 2. Diuision though you be ſhorte, yet you ſpende many moe wordes, then either were nedeful, or M. Jewvel imported any direct anſwer, reaſon, or learning. You faineth me to ſay, pretend that to be ſaid by me, which I ſay not, and then that I ſay as your manner is, fighting with my shadow, which you not and thereto di- recteth his Replie, ſet before you by your owne fained imagination, you come not to anſwer the point directly, but ſpeake alto- ther incoſideratly.

Had that bene my tale, whiche you tel for me, wherein ſhewe you incoſtancie and folie to be in it, whereof you note the fame? For (ſay you) not onely Christians, but also Jewes, Turkes, Saracens (you might haue added alſo the Deuil, whose knowledge is great) know, that Christe was crucified upon the Crosse. This much I graunt, what conclude you? But (ſay you a- gaine) that he is ſacrificed by a mortal man inuisibly, under the formes of bread and wine, the auncient Fathers could neuer know it. Here I ſtoppe you, and this I denie. And what cauſe I haue to denie it, I haue in the Diuision before ſhewed. After this you come vnto your Conclusion, wherein appeareth in deede both the incoſtancie and folie of your tale. Therefore (ſay you of me in effeſte) I prooue a thing knownen by a thing un- knownen, and a thing certaine by a thing uncertaine, and

conferme manifest truth by open errorr.

Here if I would folow you , and set forth the peeuishnes of your Argument , by telling you , how the *Maior* , or first Prorosition is impertinent , the *Minor* false, being the Negatiue of our Question(which being denied of me , was very absurdly brought by you in the Premisses) nor Meode , nor Figure , nor just disposition of the termes duely obserued , the Conclusion not folowing of the Premisses in right order of a *Syllogismus* : I should bestowe many woordes to prooue that a foolish Argument , whiche thereof without any curiose shewing of Logique , of it selfe geueth witnesse.

What leadeth you to thinke , that by the vnbloudy Sacrifice of the Churche , which you cal a thing vncertaine , I go about to prooue the Sacrifice of the Crosse , whiche I graunt to be certaine , and to conferme that most manifest truth by this other Sacrifice , which you , and they of your syde denie ? By what one woorde can you gather , that to haue bene myne intent ? If it were not , as most certainly it was not (for what neede was there to bring any proufe for the Sacrifice of Christe vpon the Crosse ?) why bestow you so many wordes to prooue your beleefe touching that Sacrifice ?

I said not that ye robbed the Churche of the Sacrifice done vpon the Crosse (For of that being now paste , how can ye robbe the Churche ?) But of the body and bloude of Christe , as it is daily offered at the Aulter in remembrance of his Death and Passion : of the Presence of the body and bloud , and of the Sacrifice of the same in mysterie , which the Churche from the Apostles time hitherto

Divis. 2.

A Rejoindre to M. Jewels Replie

hitherto hath euer celebrated , you robbe the Churche ,
and of that speake I expressly , as my wordes be plaine ,
and thereof your selfe could not be ignorant .

*Whether the Sacramentaries rob the Churche
of her greatest treasure .*

But how doo you auoide the crime of spoiling the Churche of her greatest treasure ? Because forsooth ye know and teach , that Christe suffered death for vs vpon the Crosse . As though the Heretikes haue not alwaies acknowledged , and confessed the same . Arius confessed Christe was God , and the Sonne of God : yet he robbed him of his equalitie of Godhed , of his coeternitie , and of his consubstantialitie with God his Father . In like sorte although ye beleue neuer so constantly , and preach neuer so ernestly , that Christe shed his bloude , and died for vs vpon the Crosse : yet shal ye be accompted to robbe the Churche of her chiefe treasure , onlesse ye leauue vnto her the real flesh and bloude of Christe : by oblation , and participation whereof , the effect of the Sacrifice made vpon the Crosse , is transferred vnto vs .

Cyprian. Ye shal defraude her touching foode , *Alimonia immortalitatis , & portione vite eterne* , of the foode of immortalitie , and of the portion of life euerlasting , as S. Domini. origen. in Cyprian saith : *Pane vite , epulo incorrupto* , of the bread Lucam. of life , of the banquet that is incorruptible , as Origen Hom. 3⁶. writeth : *Of the Pledges of our Resurrection* , as the Nicen Concilium Nicenum. Council determineth : *Of the flesh verely geuing life , and proper to the Worde it selfe* , as the Council of Ephesus declareth : to be shorte , *of the meate of Angels* , as S. Ambros Ephegin. testifieth .

Ye

Ye shal rob her touching the Sacrifice , *Hostia salutari* , of the healthful Hoste, as S. Dionyse calleth it : of *clesia*. Hie
the permanent and alwaies continuing burnt offering, as S. rarch.c.3.
 Cyprian esteemeth it : of the *Sacrifice of our Raunsome*, *Augu. 1st.*
 as S. Augustine termeth it: Finally of the *Lambe of God*, *9 Confessio.*
that taketh away the sinnes of the Worlde , as the Council *cap. 12.*
 of Nice teacheth. *Concil.*
Nicen.

What iudge you ? They that violently take from the Churche of Christe these thinges, seme they not to rob her of the gratest treasure she hath , though they preach that Christe died vpon the Crosse for vs neuer so busily? Doo they not leauie her without a Sacrifice , and therefore without a Religion , according vnto S. Cyprians mynde ? Doo not they take the next way to abolishe that, which faith and cōtrition presupposeth, is the chiefeſt meane to apply vnto vs the benefite of Christes death, by abolis̄hing the daily Sacrifice ? S. Gregorie saith, *Quo-
 sies ei hostiam sua passionis offerimus, toties nobis ad absolu-
 tionem nostram ipsius passionem reparamus.* As often as we offer vnto him the Sacrifice of his passion , to ofte doo we repaire and renew vnto our ſelſe his passion to our absolution.

Al this notwithstanding, touching the Oblation of Christes body , you ſaye ; that ye beleue and confesse as much , as the Holy Ghoste hath opened in the Scriptures . But how vntruly this is ſpoken, who vnderstandeth not ? For the holy Ghost hath opened in the Gospēl , that Christe made an Oblation of his body and bloude at his laſt Supper, which you M. Iewel , and your felowes wil not beleue . That Christe made ſuch a Sacrifice , and that the ſame is reueled in the Gospel , if you wil not beleue the

That
 Christ of-
 fered vp
 hi: body
 at his laſt
 Supper.

Divis. 3.

A Reioindre to M. Jewels Replie

Catholike Church , that is to be beleued before any one
August. in man: yet may it please you to beleue S . Augustine with
Psalm. 33. these woordes recording the same . *Erat ut nostis , Sacri-*
Concio. 1. ficium Iudeorum ante à secundum ordinem Aaron in victimi-
mis pecorum , & hoc in mysterio . Non dum enim erat sacrificium corporis & sanguinis , quod fideles norunt , & qui Euani-
gelium legerant . quod sacrificium nunc diffusum est toto orbe terrarum . The sacrifice of the Iewes was , as ye knowe
before , after the order of Aaron in Sacrifices of brute
beastes, and that in mysterie : For the Sacrifice of the
body and bloude (of Christe) which the faithful , and
they that haue read the Gospel do know , was not as yet .
The which Sacrifice is now dispersed abroade in the
whole worlde .

The Sac-
rifice of
Christe
auouched
in the
Gospel, in
the iudge-
ment of
S Augus-
tine.

Sacrifice
spred o-
uer the
worlde.

Now marke good Reader , S. Augustine saith , that the
faithful , and so many as haue perused the Gospel , doo
knowe the Sacrifice of the body and bloud of Christe .
What shal we say then ? Is not that Sacrifice opened by
the holy Ghoste in the Scriptures ? And least any man
should my stake him , and thinke him to speake of the Sa-
crifice of Christes body and bloud , made vpō the Crosse ,
on the mounte of Caluarie , without the gates of Ierusa-
lem : he declareth his meaning , and nameth plainly the
Sacrifice , which is now spred and made thorough out the
whole worlde . Which Sacrifice of Christes body and
bloude can be none other , but that which the Church
hath ben accustomed to offer vp to God in the Masse ,
vnder the visible formes of bread and wine ; in remem-
brance of Christes Passion , Resurrection , Ascension , and
other his great benefites .

Cauil not M. Jewel vpon wordes , commonly vsed by
the

the Churche for a more certaine explication , and the better to repel the wrangling obiections of the Sacramentarie Heretikes, sithens the tyme of Berégarius. The Sacrifice that we defende, is (which S. Augustine confesteth) the Sacrifice of the body and bloude of Christe, which succeeded the Sacrifices of the Iewes , that were of brute beastes , which al Christian people , and the faithful that read the newe Testamente , doo acknowledge and confess , which is nowe frequented and celebrated in al partes of the worlde , where so euer the voice of the Gospel hath bene sounded , and receiued.

Touching the stoare of auctorities , that may be alleged for good witnesse of this Sacrifice , though your sprite stirreth you to scoffe at it , how great it is , and of what number they are : vnto the learned it is not vñknowen . And suche witnessses as I brought , how aptely they serue to this purpose , and how directly thei strike the marke : it doth already (I doubt not) appeare to such , as with an indifferent eye haue perused myne Aunswere to this your seuenteenth Article . And more evidently it shal appeare with Gods grace by this processe , when the weakenes and falsoode of your Replie shal be detected , and thereby it shal be prooued , that your vaine Chalenge being too malepertly and presumptuously made , standeth neither vpon good , nor conuenient termes , but vpon a deuiliſh denial , vñmeete to procede out of any Christian mans mouth .

THE Scripture it selfe ministring euident proufe for the Oblatiō of Christ to his Father by the Priestes of the New Testament, in the Institution of this Holy Sacrament, in the figure of Melchisedech , and in the Prophecie of Malachie the Prophete: the authorites of the Fathers needed not to be alleaged , were not the same Scripture by the ouerthwarte , and false interpretations of our aduersaries wreasted , and tourned to a contrary sense , to the horrible seducing of the vnlearned.

Iewel.

Alas, vwhat toole is there so vreake , that M . Harding vwill refuse , to strike vvitbal? To prooue his imagined Kind of Sacrifice, he hath brought vs forth out of his great stoare , the example of Melchisedech , and the Propheticie of Malachie : As if he vwould reason thus , God saith vnto Christ , Thou arte a Priest for euer according to the order of Melchisedek : Or , God saith by the Prophete Malachie , A pure Oblation shalbe offred vnto me in euery place: Ergo , The Priest hath Authoritie , and power , to offer vp the Sonne of God vnto his Father . If he had not had good chose , and stoare of Authoritie , he vwould never haue begonne vwith these .

Psal. 110.
Malac. 1.

But he addeth further , as mater of greeuance , That these plaine Scriptures , by the ouerthwarte , and false Interpretations of his Aduersaries , are wreasted , and turned to a contrary sense , and that ,(as he saith) to the horrible seducing of the vnlearned . Doubtlesse here is a very horrible accusation . Hovv be it , if vre haevpely had mistaken these places , and our errour therin vvere fully prooued : yet should not M . Harding in such horrible termes reprooue vs , for doing that thing once , that he , and his felovves doo so often . But by vwhat vwordes , by vwhat false interpretation , into vwhat peruerse or Heretical Sense , haue vye so horribly wreasted these Scriptures ? M . Harding is vwise , is eloquent ,

loquent, is vvatcheful, is circumspete, is fast addicted vnto his cause: he dissembleth, and leaueth nothing, that any vray may serue his purpose. If our Errors be so horrible, he shoulde not base spares them: If there be none, he shoulde not thus haue touched them. If M. Hardinge vwinke at them, vwho can see them? If M. Hardinge knowy them not, vwho can knowv them?

Harding.

Whether my tooles be weake, as you ieast, or of good strength, let it be iudged by the strokes they geue, with which doubtles the heresie that ye sustaine aganist the outward and singular Sacrifice of the Churche, is striken downe, and quite ouerthrownen. And the same tooles haue the chiese Doctours and auncient Fathers of the Church vsed before me. By the tooles I meane, as you doo, the Figure of Melchisedech, and the Prophecie of Malachie: by which the doctrine of the Church concerning the Sacrifice of the body and bloude of Christe, is auouched. And here to enter into that special point, little esteming your other impertinent talke, which you thinke toucheth my person, and wise men see helpe not your cause: directing my wordes to the Reader, of whom I may conceiue better hope then I doo of you: thus I lay.

The Argument which M. Iewel here maketh as on my behalfe, albeit to the learned, who knowe and vnderstand the circumstances of the figure of Melchisedech, and of the prophecie of Malachie, concludeth sufficiently and fully: yet thou maist be wel assured good Reader, I would never my selfe haue proponed it so nakedly, and without any declaration of the necessary circumstances. Although there follow hereafter more proper places to open the figure of Melchisedech, and the

Divis. 3.

A Reioindre to M. Iewels Replie

prophecie of Malachie, where I bring them in for proufe of this intent : yet bicause M. Iewel hath by preuention abruptly fallen into them, and to the ende no man be deceiued by his cutted argument, which in deede is good, if the circumstances were not guilefully conceeled: here I thinke good to vtter some of those circumstances.

To beginne therfore with Melchisedech: It may please thee Reader to vnderstand , that he is recorded in the

- Gen. 14.** Scripture to be a Priest of God the highest . Then being a Priest, it behoued him to offer Sacrifice according vnto **Heb. 5.** S.Panles doctrine, Euery Bishop (or Priest) taken from among men, is for men appointed in those thinges that belong to God to offer vp giftes and sacrifices for sianes. What sacrifice then did he offer? He offered vp bread and wine, as

That Mel- Arnobius that auncient Father, beside sundry other Do-
chisedek & tours doth witnesse , notwithstanding the Scripture
offered make plaine and expresse mention only of bringing forth
bread and bread and wine. His wordes be these. *Christus per myste-*
vvine. *rium panis & vini sacerdos factus est secundum ordinem Mel-*
Arnob. in *chisedech, qui panem & vinum solus obtulit in sacerdotibus,*
Psal. 109. *dum Abraham Victor reuerteretur de p[re]lio.* By the myste-
 rie of bread and wine Christ became a Priest after the or-
 der of Melchisedech, who onely among the Priestes of-
 fered bread and wine, when Abraham returned conque-
 rour from bataile. *This order (saith S.Cyprian speaking of*

Cyprian. *the order of Melchisedech) is here comming of that sacri-*
epist. ad *fice, (he meaneth Melchisedeks sacrifice) and descending*
Cecilium. *from thens, that Melchisedech was the priest of the highest*
lib. 2. epi. *God, that he offered bread and wine, that he blessed Abraham.*

Here it is expressly affirmed, that Melchisedech offe-
 red bread and wine, and moreouer that Christ by doing
 the

the like, was made a Priest according to the order of the same Melchisedek.

*That Christe at his Supper shewed him selfe a priest
after the order of Melchisedek.*

But when, and where did Christe beginne to shewe him selfe a Prieste in offering sacrifice after that Order? Verely at his last Supper: For of that he did vpon the Crosse, whereof the Sacrifice of the Supper taketh his merite, now I speake not. And that he did so at his laste Supper, S. Hierome in his Commentaries vpon the. 26. chapter of S. Matthew, is an euident witnesse, where he saith thus. *Postquam typicum Pascha fuerat impletum, & Agni carnes cum Apostolis comederaat, assumit panem, qui confortat cor hominis, & ad verum Pascha transgreditur sacramentum, ut quomodo in præfiguratione eius Melchisedech summi Dei sacerdos, panem & vinum offerens fecerat, ipse quoque veritatem sui corporis & sanguinis representaret.* After that the figuratiue Passeouer had ben fulfilled, and he had eaten with his Apostles the flesh of the Lambe, he tooke vnto him breade, that strengtheneth the harte of man, and passeth ouer vnto the true Sacrament of Passeouer, that like as Melchisedech the Priest of the highest God had done in offering bread and wine in a foregoing figure of him: So he him selfe also might represent the truth of his body and bloude. Who can more plainly vtter this mater, then S. Hierome hath done in these wordes, expressly saying, that Christ executed in deede at his last Supper that Priesthode, which Melchisedech did prefigurate, when having taken bread, he represented, that is to say, presently exhibited, not the figure or signe, as Zuinglius and Oecolampadius teach, nor the po-

Hieron. in
Mat. 26.

wer

Divis. 3.

A Reioindre to M. Jewels Replie

wer and vertue , as Caluine teacheth, but the truth of his body and bloude.

Cyprian. S.Cyprian speaking of that Christe did at his last Supper, auoucheth the same thing with woordes of like effecte. *Qui magis sacerdos Dei summi, quam Dominus noster Iesus Christus, qui sacrificium Deo patri obtulit, & obtulit hoc idem, quod Melchisedech, id est, panem & vinum, suum scilicet corpus & sanguinem?* Who is more a Priest of the highest God, then our Lorde Iesus Christe, who offered a Sacrifice to God the Father , and offered the same, that Melchisedech did that is to wit, bread and wine , as much to say, his body and bloude.

Consider Reader , when Saint Cyprian had said, that Christe offered the same sacrifice that Melchisedech had offered , which was , bread and wine : least any man shoulde mistake his meanning , and thinke , that Christe offered none other, nor better thing , then breade and wine , and in so doing should not excel Melchisedech: he addeth an interpretation of his owne woordes , to wit , that although Christes offering appeared to be bread and wine, yet in deede it was his body and bloud. Wherefore if thou wilt acknowledge Christes excellēcie aboue Melchisedech, and folow the interpretation, that S. Cyprian putteth vpon his owne woordes : thou must beleue Christe and Melchisedech to offer one and the same thing in outward forme, and in mysterie or sacrament , but not one in substance and truth . The premisses considered , it is most certaine , that Christ fulfilling the figure of Melchisedech at his Maundie , offered his body and bloude , that is to say, him selfe vnto his Father.

Let

Let vs go a steppe foreward, and consider one circumstance more, whereby it may appeare , that priestes also haue auctoritie to offer vp Christ vnto his Father. How wil that appeare ? Forsooth bicause Christ , after that he had offered his body and bloude him selfe, and deliuered the same vnto his Apostles, gaue them withal a cōmaundement to doo the same , saying, *Doo ye thus in remembrance of me .* No man, be he neuer so great an enemie vnto the continual Sacrifice of the Churche , wil denie, but that the Apostles had a warrant geuen them by this commaundement requiring them to doo , that they had sene their Lorde and Maister to haue done before them. But it is proued already by sufficient authorities, that Christe at his Supper did offer his body and bloud vnto his Father : *Ergo* the Apostles had warrant to offer Christes bodie and bloude vnto God his Father.

That
priestes
haue au-
ctoritie
to offer
vp Christ
vnto his
Father.
Luc. 22.
1. Cor. 11.

Nowe let vs descende one steppe lower , and we shal come vnto the very point, at whiche M. Iewel unlearnedly , and wickedly maketh suche a woondering, as if it were a monstrous , and most dangerous presumption , which is , that a priest hath auctoritie to offer vp Christe vnto his Father. It is therefore to be vnderstood, that Christe gaue not this commaundement , and through vertue of the same a warrant, to doo the thing he had him selfe done before vnto his Apostles onely, but also vnto such as should succede them in office of Priesthode (whereunto they were admitted by Christe at the maundie) to the worldes ende. Which truth S. Paule doth insinuate, where he speake- *1. Cor. 11.*

keth of this blessed Sacrament , shewing that it must be celebrated in remembrance of his death vntil his

N last

last comming. Whereof this argument is easilly gathered.

Conti- Our lordes Supper is to be celebrated vntil his last
nuaunce of comming. But that can not be performed , onlesse some
Priestes succeede the Apostles in the office, by vertue whereof it
necessary is done: *Ergo it is necessary, that some succede the Apo-*
stles in that office . The first proposition is proued by S.
Paule. The second is manifest , because the Apostles , to
whom the commaundement was geuen , were not to
continue a liue in the Church vntil Christes second com-
ming. That commaundement therfore was geuen as wel
vnto them who should succeede , as vnto the Apostles
them selues:For that any should take vpon them to exe-
cute so high an office , who haue no commaundement
thereto, or that the commaundement was geuen to al in
general , it is to absurde to thinke.

Priestes To whom then hath this office ben cōmitted? By what
by special name haue these successours ben called ? Verely it hath
calling ben cōmitted to the Priestes of the Church, and to none
succede els. Of this special calling and cōdition of certaine , S. Hie-
the Apo- rome geueth vs an euident witnes, saying . *Absit ut de ijs*
stles in *quicquam sinistrum loquar, qui Apostolico gradu succedētes,*
degree. *Christi corpus sacro ore conficiunt, per quos & nos Christiani*
Hieron ad *sumus.* God forbid I should speake ought amisse of them,
Heliodo- who succeding into the degree of the Apostles , with
rnum. their sacred mouth make the body of Christ, by whom al-
so we be made Christians . Thus we are taught , that
it is the office of Priestes , to make or consecrate the
precious body of Christe by vertue of his woorde , by
them , as Ministers, and substitutes of Christe pronoun-
ced, for which S. Hierome acknowledgeth their mouth to
be sacred and holy, and for the same dignitie , confesseth
them

them to succede the Apostles in that degree.

To the like effecte we finde in S. Cyprian a testimonie worthy of note. *Si Christus summus Sacerdos Sacrificium Deo Patri ipse primus obtulit, & hoc fieri in sui commemorationem praecepit: utique ille sacerdos vice Christi vere fungitur, qui id quod Christus fecit, imitatur.* If Christe the highest priest him self did first offer the sacrifice vnto God his Father, and comaunded the same to be done in remembrance of him : then that Priest doth truely supply the stede of Christ , which foloweth that which Christ did.

Cyprian.
lib. 2. ep. 3.
Priestes,
substitutes
of
Christe.

This saying of S.Cyprian goeth somwhat hygher, then the former of S.Hierome. There it was said, that Priestes succeded in Apostolike degree . Here a Priest folowing the acte of Christ in offering the Sacrifice , is said to be the substitute of Christ him selfe . By S.Hieromes verdit they may consecrate the body of Christ , as the successors of the Apostles: by S.Cyprians doctrine they may offer the Sacrifice , as the Vicars of Christ. What thinke we then ? May any Christian man sauing his profession, imagine, yea beleue, and openly by preaching , and writing publish vnto the worlde , that the Apostles successors, and Christes substitutes want auctoritie and commission to doo that, vnto thoffice whereof they succede, and be substitutes ?

Now let these circumstances be gathered, and set together in fewer wordes, so shal the necessary sequele the better be perceiued. Melchisedech was a priest , and figure of Christ by offering bread and wine . Christ fulfilled this figure at his Maundie by consecrating, and offering his bodie and bloude vnder the formes of Breade and Wine vnto his Father, him selfe being

N ij the

Divis.3: A Reioindre to M.Iewels Replie

the true bread of life, that came downe from heauen:and
gauē commaundement and auctoritie to his Apostles,
and to their successours,to do the same in remēbrance of
him: The successours of the Apostles in this behalfe be
the Priestes of the newe Testament : Ergo, the Priestes
haue a commaundement, and thereby sufficient auctori-
ty , to doo that Christe did at his Maundie,that is, to cō-
secrate and offer the body and bloud of Christ vnto his
Father . And so to conclude , these circumstancies thus
considered , doo clearely prooue to the detection of
M. Iewels either blinde ignorance , or cankred malice
against the Churche , this to be a good and true conse-
quent , which he proponed as absurde and ridiculous:
*God the Father saith vnto Christe, Thou arte a priest for euer
after the order of Melchisedech: Ergo the Priest hath aucto-
ritie and power to offer vp Christ vnto his Father.*

*That the Prophecie of Malachie foresignifieth
the Sacrifice of the
Masse.*

Touching the prophecie of Malachie,it doth in con-
clusion importe as much as the figure of Melchisedech,
if the circumstancies be wel weighed and cōsidered.This
Prophet enspired with the holy Ghoste forsaw , that the
sacrifices of the Iewes, w hich were grosse, and in sundry
respects vncleanē,yet for a time allowable,should ceasse
Malach.1. and haue an ende. And that in stede of them,God would
be honoured with a pure and cleane Sacrifice , which
should be offred vnto his name not only in Iewrie, but also
among the Gentiles,frō the rising to the going downe
of the sunne. This is the effecte of that Prophecie.

Now

Now, if we serch neuer so exaclly, and seeke for that Sacrifice, which was not vsed in the olde Lawe, but succeeded in the roome of al them of the olde Law, and hath ben frequented thorough out al nations: what other can we finde, but the Sacrifice of the body and bloud of Christe? In this Sacrifice we perceiue most clearely al the conditions of that Prophecie fulfilled. First, it is in stede of many. Next, it is offered vnto Gods most holy name. Thirdly, it is celebrated and solemnized among the Gentiles, and thereby Gods name is magnified. Fourthly, it is a most pure and syncere Sacrifice, because the thing that is offered, is the immaculate Lambe of God, the body and bloud of him, that was conceiued of the holy Ghost, borne of the pure virgin, who neuer committed synne, nor was any guyle founde in his mouth: Fifthly, it is offered through out al the worlde from East to West. Sixthly, it had beginning in the newe Testament, and was not vsed in the olde Testament, but only by figures foresignified. Sure it is, that none can be named beside this, in which al these conditions by the Prophete specified be accomplished.

As for the Sacrifice of Christes body vpō the Crosse, it was offered in one special place, in Golgoltha without the gates of Ierusalem. The sacrifices of thankes geuing, of praise, of almose dedes, of mercie, of a contrite harte, of preaching Gods wordes, these and such like, succeeded not in the roome of al the olde sacrifices, nor beganne they in the newe Testament, but were vsed in the tyme of the Law, as wel as they be now in these daies, as they which be common to bothe Testamente.

That this Sacrifice of the body and bloud of Christe

Al the
conditiōs
of Malas
chies pro
phecie
founde in
the Sacri
fice of the
Aulter.
1. Pet. 2.

Sacrifices
con: met
to be th
Testa
mentes.

That this
Sacrifice

N iij succe-

Divis. 3. A Reioindre to M. Jewels Replie

succeded al the Sacrifices of the olde Law, which of the
al the Sa, Fathers in their learned treatises haue not reported ? It
critices of the olde is needelesse to reherse many testimonies . The witnesse
Lavve. of S. Augustine alone for the plainenesse and auctoritie
of it, might suffice . He writeth thus . *Vbi ait (Eccle-*

August. de siastes) non est bonum homini , nisi quod manducabit & bi-
ciuita.lib. bet , quid credibilius dicere intelligitur , quam quod ad par-
17.ca.20. ticipationem mensa huius pertinet , quam sacerdos ipse me-
diator Testamenti noui exhibet secundum ordinem Melchise-
dech , de corpore & sanguine suo ? Id enim Sacrificium succedit
omnibus illis Sacrificijs veteris Testamenti , que immolaban-
tur in umbra futuri . Propter quod etiam vocē illam in Psalmo
tricesimo nono eiusdem mediatoris per Prophetiam loquen-
tis agnoscimus . Sacrificium & oblationem noluisti , corpus au-
tem perfecisti mihi , quia pro illis omnibus sacrificijs & obla-
tionibus corpus eius offertur , & participantibus ministratur .

Eccles. 3. Whereas Salomon saith, *a man hath no good thing, but that he shal eate and drinke*, what thing is more credible
that he vnderstandeth in so saying, then that appertaineth vnto the partaking of this table, which the Priest
him selfe the mediatour of the newe Testament doth
exhibit according to the order of Melchisedech , of his
owne body and bloude ? For that Sacrifice hath suc-
ceeded al those sacrifices of the olde Testament , which
were sacrificed in shadow of that which was to come.
For whiche cause we doo acknowledge that same
voice of the selfe same Mediatour speaking by prophecie
in the nyne and thirteth Psalme , *Sacrifice and Oblation*
thou refusedst , but a body thou madest perfite for me , because
for al those sacrifices and oblations his body is offered ,
and ministred vnto the partakers .

The

The last cause of this testimonie declareth plainly, that S. Augustine meant not the bloudy Sacrifice made vpon the Crosse, but the vnbloudy Sacrifice offered by the Priestes in remembraunce of the same, as the which is not only offered vp, but also ministred vnto the partakers.

If this notwithstanding any yet remaine in doubt, whether the Prophecie of Malachie be to be vnderstaned of this vnbloudy Sacrifice, it may please him to heare other olde learned Fathers teaching the same doctrine. S. Chrysostome writing vpon the .95. Psalm, alleging this very Prophecie : *In omni loco Sacrificium offeretur nomini meo, & Sacrificium purum* : In euery place a Sa-^{Chrysost.} in Psalm.
crifice shalbe offered vnto my name, and that a pure Sa-^{95.}
erifice : saith forthwith : *Vide quām luculenter, quāmque Malac. 1. dilucide mysticam interpretatus est mensam, quae est in- cruenta hostia.* See how plainly, and how clearely he hath declared the mystical Table, which is the vnbloudy Sacrifice.

S. Irenaeus likewise writing against Valentinus the Heretike, S. Augustine, also, and S. Iustinus the martyr, do expounde the prophecie for the same Sacrifice. Whose sayinges here to reherse, to the proufe of so certaine a doctrine, it were more tedious, then needful.

Wherfore this being so sufficiently witnessed by the Auncient Doctours of the Churche (against whose auctoritie no noueltie is to be heard) as a most vndoubted truth, that the sacrifice, which Christe made of his body and bloude at his last supper, is that pure and Vnbloudy Sacrifice, whiche Malachie prophecie should be offered vp vnto God from the Easte to the

Irene. lib.

4.ca. 32.

Aug. cōtra

Aduersar.

leg. et pro-

phet. lib. 1.

cap. 20.

Iustinus in

Dialog. ad

Tryphonē.

to the west: this also being no lesse true, that Christe appointed and auctorized some to offer the same (otherwise to what purpose was it instituted ?) and sith that we reade of none other appointed and auctorized thereto, but the Apostles, and their successours, Priestes of the newe Testament, nor haue we heard of any that lawfully euer tooke vpon them to offer the same, that were not Priestes: with what impudencie is it denied, that the Apostles had, and Priestes now haue, auctoritie to offer vp this pure Sacrifice of the body and bloud of Christe vnto his Father?

Thus thou maist perceiue good reader, the argument, which M.Iewel here ascribeth vnto me, and would to seeme ridiculous, to conclude rightly for the truth, if the due consideration of the circumstances be not omitted. Withal thou vnderstandest, that who so euer allegeth the figure of Melchisedech, and the Prophecie of Malachie to prooue, that the Priestes of the newe Testament haue auctoritie and power to offer vp Christe vnto his Father, he maketh no euil choise of the stoare of authorities, by witnesse of which that point is prooued and confirmed.

As for the mater of greeuance M.Iewel, whereof you complaine so greeuously, which is, that I charge them of your syde, with wresting by ouerthwart and false interpretation the wordes of the Institution of this Sacrifice, the figure of Melchisedech, and the Prophecie of Malachie: I vttered it vpon very iust occasion, as the learned do knowe. The same ought to be greuous indeede vnto you, not bicause ye are tolde of it by me, but bicause it is true. Neither thought I it good to exemplifie the

fie the mater , staying the course of my briefe Answer to your Chalenge , by descending vnto the particulars: for that my scope and chiefe intent was , not to confute the contrary Doctrine , but to prooue and establish the truth of this Article by you most wickedly denied .

If it be pleasure vnto you to beholde paricular places and pointes of your false Legierdemaine disclosed , by reading ouer my Confutatio of your lying Apologie , my Reioindre to your Replie , that also which M . D . Sander , D . Heskins , M . Rastel , M . Dorman , and M . Stapleton haue written against you : your luste may happely be satisfied . Take your fyl of that , vntil more come .

Jewel.

Perhappesi le uvil say, Yee expoande the Prophecie of Malachie, sometimes of Praier, and sometimes of the Preachinge of the Gospel . This was never the Prophetes meaninge: This is an horrible vreasting of the Scriptures. Thus, no doubt, M . Harding uvil say: for otherwysse he can say nothinge. And yet he knoweth, and, beinge learened, can not choose but knowy, that this is the Olde learned Catholique Fathers Exposition, to change these uvoordes of the Prophete Malachie, and not ours. He knowyth, that the Ancient Father Tertullian saith thus, The pure Sacrifice, that Malachias speaketh of, that shoulde be offered vp in euary place, Est Prædicatio Euangelij vsque ad finem Mundi: Is the Preachinge of the Gospel vntil the ende of the worlde: And in an other place, Simplex Oratio de Conscientia pura : The Sacrifice, that Malachie meante, is a deuoute Praier proceedinge from a pure Conscience. He knowyth, that S. Hierome expoundeth the same uvoordes in this uweise: Dicit, Orationes Sanctorum Domino offerendas esse, non in vna Orbis Prouincia Iudæa, sed in omni loco: The Prophete Malachie meaneth hereby, That the Praiers of Holy people shoulde be offered vnto God, not onely in Iewrie,

Tertull.

contra

Iudeos.

Tertull.

contra

Marcion.

lib. 4.

Hieron. in

1. Caput

Malach.

O

that

Diuis.3.

A Reioindre to M. Jewels Replie

Euseb. De Demonst. li. 1. Tō S. I. 3. X̄v̄ Bv̄ maſſa.

that was one prouince of the worlde , but also in al places . He knoweth, that Eusebius calleth the same Sacrifice of Malachie, The Sacrifice, and the Incense of Praier. Thus the Holie Catholique Fathers expounded these vvoordes of the Prophete Malachie : and yet were they not therefore iudged either ouerthyvare vvreasters of the Scriptures, or horrible deceivers of the people.

Nowv, of the other side, if it may please M. Harding to shew foorth but one Ancient Doctour, or Father , that either by the Exāple of Melchisedech, or by force of these vvoordes of Malachie, vvil conclude, that the Priest hath Authoritie, and Power, to offer vp Verelie, and in dede, the Sonne of God unto his Father, he may happily vvinne some credit.

Harding.

In defence of your felowes, and of your selfe, you say, that wheras ye expound the prophecie of Malachie sometimes of Praier , and sometimes of the preaching of the Ghospel, therin ye vſe no wreasting of the Scripture, nor falshod: because the old lerned Catholike Fathers haue so expounded the place. And here you name Tertullian, S. Hierome, and Eusebius. That the Preaching of the Gospel may be, and is called a Sacrifice, I denie not. Marry that by th'auctoritie, which here you pretend to allege out of Tertullia it is proued, and that by the fame the meaning of Malachies prophecie is to be drawen quit frō the Sacrifice of th'Aulter: this I deny vtterly. And how farre

M. Ievvel forgeſt a ſayng of his ovne Ad putteſt it vpon Tertullian your dealig in these weighty maters cōcerning the faith of a Christē man is to be trusted, by this to al it may appere. First, wheras you beare al men in hand, that I know, that the Ancient Father Tertullian faith, as here you reporte: it is very false. for how can I know the thing, that is not at al? Tertullian faith not ſo. These wordes, *The pure Sacrifice, that Malachias speaketh of, that ſhould be offered vp in every place, eft Prædicatio Euangelij vſq; ad finē mundi, be* not

not to be found in al Tertullians booke *Contra Iudeos*. Yet you haue put them in a distinct letter, in which the sayinges of the Doctors be printed, that your Reader should beleue, they were the wordes of Tertullia. This is a forgerie wrought in your owne shoppe, fathered vpon Tertullian. Phy M. Jewel, can neither shame, nor the feare of God, withdraw you from vsing such forged sayinges of your owne, with which being by you fathered vpon som Ancient Doctor of the Church, your common manner is to face out an vntrue mater, as crafty players at Cardes doo as they say, with a Carde of ten?

Nexte, you swarue very much from the meaning and purpose of Tertullian. For he saith not, that the Preaching of the Ghospel is that cleane Sacrifice, which Malachie prophecied of, but farre otherwise. Tertullian hauing spoken of the two kindes of Sacrifices of the two peoples, the Iewes and the Gentiles, foreshewed at the beginning in th' oblations of Cain, and Abel : demaundeth, whereas *Genes. 4.* Gods law geuen by Moyse required the carnal sacrifices to be made by the people of Israel in the land of promise, and nowher els: why the holy Ghost afterward notwithstanding by Malachie, and also by Dauid fortelleth, that *Psal. 95.* the Iewes earthly and flesly sacrifices should ceasse, and that spiritual Sacrifices should be offered vp to God ouer the whole world. Vnto this question he answereth him selfe, and saith. *Indubitate, quod in omni terra exire habebat prædicatio Apostolorum*, that is to say, Vndoubtedly, because the preaching of th' Apostles was to come forth ouer al the world.

This assuredly is the true abbrigement and meaning of Tertullians woordes there. And cleare it is, he saith not, that the Preaching of the Ghospell is the pure

O*ui* *Saci-*

Tertullia :
contra Iudeos.

Tertullias
place trus-
ly declar-
ed.

Sacrifice , that Malachie speaketh of , as you vntruly reporte of him : but onely that the holy Ghoste foresignified by Malachie , and by Dauid , that the Lewes sacrifices being abolished , pure sacrifices should be offered among al Nations of the earth , because it should come to passe , that the Apostles should preach ouer the whole woldē . So that by Tertullians verdite , the preaching of the Gospel was not that pure Sacrifice it selfe spoken of by Malachie , but the Apostles preaching that then was to come , was the cause , why Malachie and Dauid enspired of the holy Ghoste , fortolde the ceassing of the Lewes carnal sacrifices , and the setting vp , or vse of the Gentiles spiritual Sacrifices . More then this , which is nothing at al , Tertullia in that place maketh not for you .

Leave, leave M.Iewel for your credites sake (if nothing els can moue you) to deceiue ynlearned soules , whom Christe hath so derely bought , with sayinges of your owne forging , fathering them vpon the auncient Doctours . It is a manifest token what litle good stuffe ye haue to defend your new ghospel withal , whereas ye set forth your owne pelfe vnder the name of the auncient writer Tertullian . Wherein ye folow false Lapidores and Goldsmithes , who sel Cristal and glasse , for true pretious stoanes , and gilted copper , for pure golde .

Your other three places , which you pretend to allege out of Tertullian , S.Hierome , and Eusebius , be not with such forme of wordes by those Fathers set forth , as you here reporte them . The sleight of falsifiyng that you so comonly vse , in this place for your purpose maketh but only a colourable shew to the ignorāt , who beleue what so ever you say : to the learned , who by diligent examination

tion wil serch what you say, a substantial proufe in dede, it maketh not. Albe it I graunt, wheras the Prophecie of Malachie speaketh of two thinges, *thymiam*, incense, *ma, oblatio mundi*, the cleane Oblation or Sacrifice: that *tio mun-*
the best learned Fathers haue expounded the Incense, of da.
Prayer, and the cleane Oblation, of the Sacrifice of the
Aulter, that is now offered in the Churche, through the
whole worlde.

Where Tertullian disputing with Marcion the heretic expoundeth it of Prayer, either it is his priuate sense, which bringeth no preiudice vnto the doctrine of the Catholike Churche: or he meaneth it as the other Fathers doo, of the Sacrifice of the Aulter which is consecrate with prayer. For so the olde learned Fathers cal the wordes of Consecration. Els if it should be expounded of al manner of prayer, or of prayer in general, as it is made of ech priuate man: it can not alwaies seeme to be the cleane Sacrifice prophecied of by Malachie, because the same is made by those that be not altogether pure, and without spot of sinne. For so the Scripture witnesseth: *who can say, my hart is cleane, I am cleane frō sinne?*

But the Prayer, wherewith the Sacrifice of the body and bloude of Christe is consecrate, being the wordes of our Lorde, *who never did synne, nor was guile found in his mouth:* is both in that respect pure and cleane, and also for that it is pronounced by the Priest, as the publicke minister of the Churche, whose priuate vncleanness what so euer it be, in that behalfe impaireth not the worthinesse of the sacrifice, nor of the prayer, wherewith it is consecrate. Who also at what time he offered that Sacrifice, ought specially to be of a pure cōscience.

O: iii. And

Contra

Marcionem
lib. 4.

VVhat
Tertullian
meant by
pure prais-
er.

Prayer-
bior. 29.

1. Pet. 2.
Esa. 53. 0.

Diuis. 3.

A Reioindre to M. Jewels Replie

And therefore Tertullian hauing rehersed the woordes
of Malachie (though some what otherwise then either
the feuenty Interpretours, or the Hebrue booke haue,
and otherwise then he him selfe rehersed them writing
against the Iewes) in euery place shalbe offered vp in my
Tertullia. aduersus Marcion. lib. 4. name sacrifice, and the cleane Sacrifice: might wel adde
further by way of exposition, scilicet, simplex oratio de
conscientia pura, to wit, simple (or pure) prayer from a
cleane conscience. In which prophecie the prophete
fortelleth, that God hath disposed a better Sacrifice to
be offered vp vnto his name, then the sacrifices were,
which the Iewes offered.

Simple prayer. By simple prayer, he meaneth such, as is not tempered
and mingled with any sinneful infection of humane affections, of which sorte is the prayer of consecration of this
Sacrifice, as that which is the worde of our Lorde, and
not the worde of man. Whose prayer, as al other his actions, proceeding out of his corrupte harte, is steined with
some sporte of synne, wereunto oure nature corrupted
in Adam is thrall and subiecte.

*The wordes of Consecration of the Sacrament,
called by the name of prayer.*

If to any it seme strange, the wordes, wherewith
the body and bloude of Christe are consecrate, to be cal-
led a prayer: by reading the olde learned Fathers he shal
Iustinus finde it so termed in sundry places. S. Iustine the Martyr
martyr in 2. Apolog. speaking of the blessed Sacrament, nameth it τὸν δι' ὄλ-
λον λόγον τῷ πατέρι ἀντοῦ ὑπερισκεπτῶν τροφήν, the foode
which is made the Eucharist through the prayer of the
worde that we haue of him, he meaneth Christe. Loe he
calleth the consecration, the Prayer of the worde, that
Christe

Christ deliuered vnto his Apostles, and consequently to their successours, Priestes of the new Testament.

S. Augustine writing vnto Paulinus, saith, *Precationes accipimus dictas, quas facimus in celebratione Sacramentorum,* ^{Augustin.} *antequam illud quod est in Domini mensa, incipiat benedici:* ^{ad Pauli-} *Orationes, cum benedicitur & sanctificatur, & ad distribuendum num.* ^{Epi-} *cōminuitur.* We take *Precationes* to be called those praiers, ^{stol. 59.} which we make in the celebratiō of the sacramentes, before that, which is on our Lordes table, beginne to be blessed: and *Orationes* (we take for the praiers that be said) when that (which is on our Lordes table) is blessed and sanctified, or consecrated, and broken to be distributed.

Againe he saith there; *excepto nomine generali orationis, ea propriè intelligenda est Oratio, quā facimus ad votam;* id est, προσ θυσίαν. *Vouentur autē omnia quæ offeruntur Deo,* maximè sancti Altaris Oblatio, &c. Beside the general name of Praier, that properly isto be vnderstāded praier, which we make at vowe. And al things are vowed, which be offred vnto God, chiefly the Oblatiō of the holy Aulter. Sith then that is properly a praier, which is made at vow, that is to say, when we vow ought vnto God, and what thinges so euer we offer vnto God, the same be vowed, that is to wit, by the seruice of our harte, be geue, dedicated, and rendred vnto God, thereby to protest our faith in him, to thanke him, to praise him, to honour him, to shewe ourselues myndeful of his benefites, among al thinges the Oblation of the Aulter being that which is chiefly vowed: it foloweth that the Consecration is specially to be called and accompted prayer.

S. Hierome likewise called the wordes of Consecration by the name of Praier, where he saith in his Epistle to ^{Hieron.} *ad Eusebium.*

Diuis. 3.

A Reioindre to M. Jewels Replie

stle to Euagrius. *Quid patitur mensarum minister, ut super eos se tumidus efferat, ad quorum preces Christi corpus sanguisque conficitur?* What aileth the minister of tables, (wherby he meaneth a Deacō) to swel and aduaunce him selfe ouer them (he speaketh there of Priestes) at whose Prayers, the body and bloude of Christe is consecrated?

What shal I neede to allege mo Fathers for proufe of a thing so wel knownen to them, that be conuersant in their booke? Wherefore seing the worde of Consecration is the woerde of prayer, whereby the body and bloude of Christe, *the Sacrifice of our Raunson*, as S. Augustin. calleth it, is by vs offered vp and vowed vnto God, that a remembrance of his death be celebrated of our parte, and that mercie be extended vnto vs of Gods parte, for that bodies sake represented and offered vp which hath dyed for vs: and seing in the same we our selues are also offered vp, dedicated, vowed, and rendred vnto God, bicause therein Christe our head, whereof we be members, is offered: the worde of Consecration in this consideration being most properly ond truly a prayer, yea (if I may so terme it) an actual prayer, bicause it is such a woerde, as fulfilieth the acte of the Sacrifice: it standeth with good reason and learning, that Tertullian expounding the cleane Sacrifice wherof Malachie speaketh of prayer, be vnderstanding to meane the oblation and Sacrifice of the Aulter, as being that, which is the highest kinde of prayer, and of worshipping God, that can be.

Thus that you bring out of Tertullia, maketh nothing for excuse of them of your side, whom I noted for wrenting the place of Malachie, for that by their ouerthwart and

and false interpretations , they racke it from the meaning of the Sacrifice of the Aulter , offered vp vnto God in the new Testament in al places among the Gentiles , by Priestes after the order of Melchisedek , vnder Christe.

TOuching the two other Doctours , S . Hierome, and Eusebius , whom you allege for you , as expounding this place of Malachie of praier (whereby, thought they so did, you see the Sacrifice of the Aulter is not excluded) : let vs see whether in them you haue vsed a more truth and fidelitie , then you haue in Tertullian . Verily were you myne Aduersarie neuer so much , yet for truthes sake I can not but gene you this commendation : You shewe your selfe alwaies in your writing one manner a man , which is a token of great constancie. I meane , that lightly you neuer recite any Doctour, but you falsifie him, and corrupte his meaning, The practise
of
falsifiers. by clipping away of parte , or by changing of woordes, or by adding of your owne , or by keeping close some what that goeth before , or commeth after , or by conceeling the circumstances of the places alleged by one way or other. *He knoweth (say you meaning of me) that Saint Hierome expoundeth the same woordes in this wise . Dicit , orationes sanctorum Domino offerendas esse , non in una orbis prouincia Iudea , sed in omni loco : The Prophete Malachie meaneth hereby (so you interprete) that the prayers of holy people should be offered unto God, not onely in Iewrie, that was but one prouince of the worlde, but also in al places.*

For the right vnderstanding of this point, I pray thee
P Reader

Diuis. 3.

A Reioindre to M. Iewels Replie

M. leuell
falsifieth
S. Hie-
rome.

Reader peruse the place of S. Hierome thy selfe , beleue thine owne eyes, beleue not such false jugglers. Which counsel I aduise thee to obserue not onely for trial of this one place , but also for trial of other places , which M. Iewel bringeth in defence of any his negatiue Articles. Verily neither hath S. Hierom these very wordes in such order, as they be here laid forth, and the whole sentence viewed and considered together, maketh directly for the Catholike doctrine which I defend , and quite against that M . Iewel saith . To thintent I be plainer, though longer, here I wil reherse the whole place,as we finde it written in S. Hierome. Thus he saith.

Hieron. in Commen. in Malac. cap. 1. *Propriè nunc ad Sacerdotes Iudaorum sermo fit Domini, qui offerunt cæcum & claudum, & languidum ad immolan- dum: ut sciant carnalibus victimis spirituales victimas suc- cessuras. Et nequaquam taurorum hircorumq; sanguinem, sed thymiam, hoc est, Sanctorum Orationes Domino offerendas: & non in una orbus prouincia Iudea , nec in una Iudeæ vrbe Hierusalē, sed in omni loco offerri oblationem, nequaquam im- mundā, ut à populo Israel, sed mundā, ut in Ceremoniis Chri- stianorum. Ab ortu enim solis usq; ad occasum magnum est nomen Domini in gentibus, &c.* The worde of our Lord is nowe properly vttered vnto the Priestes of the Iewes, who do offer that which is blind,lame, and sickely, to be sacrificed,to thintent they might know,that spiritual sacrifices should succede their carnal Sacrifices : And that the bloude of bulles, and goates should no more be offe- red vnto our Lorde, but Incense, that is to say, the Prayers of Holy men. and that not in Iewrie only , which is but one prouince of the world,nor in Ierusalem only,which is but one Citie of Iewrie, but in euery place there is of- fered

fered an Oblation, not an vncleane one, as was offered of the people of Israel , but a cleane one , as is offred vp in the Ceremonies of the Christians. For from the rising of the sunne to the setting, the name of our Lorde is greate among the Gentiles.

This Prophet speaketh of two things, the one don amōg the Iewes, and now to be leaste of, the other to be done among the Gentils. Of ech he hath a double cōsideration. Ttwo
things
spoken of
by Malas
chie. Concerning the first, which is the sacrifice of brute beastes, that it was done but in one prouince of the worlde, in Iewrie, and only in Hierusalem , a Citie of that Prouince. Againe, that the same thing was vncleane and filthy. For how filthy a thing the bloude of Bulles , goates, rammes, and other beastes, the smoke and sauour of their grefe burnt in Sacrifice, was: it is sone conceiued . Concerning the second, which is Sacrifice to be done among the Gentiles, the consideration thereof is also double, for that it is pure and cleane, and also for that it is frequented in euery place.

This Sacrifice is of two sortes , the one mere spiritual and internal: the other external as touching the Ceremonie of doing it, spiritual also notwithstanding. The one, after the maner of the Prophetes, who be wont to expresse things of the new Testament, with wordes of the olde Testament, he calleth *Incense*, and S . Hierome expoundeth it of praier, which ascendeth frō our hartes vnto the heauenly throne of mercie like a swete perfume of Incense. And so S. Iohn in his reuelation, as S. Irenaeus wri-
Prayer
signified
by Ins-
cense.

*Apoc. 5.
Lib. 4. ca.
33. Augu-
contra ad-
uersar. le-
gis et Pro-*

The other he termeth *a pure Oblation* , the which S. phetarum Hierom expoūdeth of that pure Oblation, which is offred:

**Foure
conditiōs
of the
Mystical
Oblatiō.** eucry where, *in the Ceremonies of the Christians*. Which can be vnderstandinge of none other, but of the Sacrifice of the Body and Bloude of Christe offered vp vnto God by Priestes of the newe Testament. For what other Oblation or sacrifice can be named, that hath these foure conditions, which S. Hierome here toucheth, but the Oblation of the Aulter? The conditions be these. That it succede the Sacrifices of the olde Law, that it be pure and cleane, that it be made in al places, and that it be celebrated and solemnized in the Ceremonies of the Christians.

**In his
booke
Against
the B. of
VVin.
chester.li.
3. fol. 42⁵.
& 44³.** Of what so euer spiritual and internal Sacrifice the Gospellers wil vnderstand this place, be it laude and praise, thankes geuing, prayer, a contrite harte, mercie, or any suche other, as Cranmare vnderstandeth it of laude, praise and thankes, and M. Iewel of prayer: it shal quite be auoided by one or other of these conditions, specially by the first, and the fourth. For how can laude and praise, or praier, at any other mere spiritual sacrifice vsed in the newe Testament, seme to succede the Sacrifices of the olde Testament, seing al suche spiritual Sacrifices be cōmon to both Testaments, and that thing cannot be said to succede, that had place before?

**Against
the B. of
VVin.
ster. lib.
3. fol. 89.** And if our Aduersaries wil cauil neuer so much, expounding the pure Oblation that Malachie speaketh of, of some other thinge, as Cranmare in one place expoundeth it in general of al the workes that Christian people doo to the glorie of God: the same shal be auoided by that it is restrained vnto that Oblation, which is made (as S. Hierom declareth) *in Ceremonijs Christianorū*, in the Ceremonies of the Christians. For al these spiritual and

and internal sacrifices be done inwardly in the harte of man: and what other workes can they name done to the glorie of God in the publike Ceremonies of the Christians, which the prophete may reasonable feme to haue meant? And what meaneth S. Hierome by the Ceremonies of the Christians, but the Ceremonies of the Church vſed through al the worlde in the celebration and solemnitie of the Masse, wherein the Sacrifice of the Body and bloud of Christ is made and offered by the Priestes, touching ministerie, by the faithful people also, touching vowe? Which Ceremonies be the chiefe, the most aun-
cient, the most reuerent, the most mystical, and most holy Ceremonies, that Christians haue.

Ceremo-
nies of
the Chris-
tians.

Wherfore, whereas Malachie, and likewise S. Hierome expounding his wordes, speake of two thinges , of prayer, and of the pure Oblatiō, the same being that Oblation which is offred euery where from the East to the west in the Ceremonies of the Christians by his interpretation : now it appeareth how falsly M . Iuel demeaneth him selfe in this point, who maketh S. Hierome so to vnderstand the place of Praier, as though he vnderstode the whole saying of Prayer only , and not one parte of it of Prayer , and an other parte also of the Sacrifice of the Church, whereas in deede he vnderstandeth it of both, and most expressly speaketh of both, as I haue now declared. Thus he neuer leaueth to iustle away one truth, with an other truth.

Now to come to Eusebius, let vs see, whether you entreat him with more truth, then you haue entreated Tertullian, and S. Hierom. *He knoweth (say*

P iiiij you

Divis. 3.

A Reioindre to M. Jewels Replie

you likewise of me) that Eusebius calleth the same sacrifice of Malachie, the sacrifice and the Incence of prayer. And for some shewe of proufe for that you say, you put in the margent of your booke, this peece of a Greke sen-

Euseb. De tēce out of Eusebius, Τὸ δι' ὅληῶν θυμίχυα, as much to say,

Demonst. the incense, or perfume that is made through prayers.

lib. 1.

Incense,
Pure Sa-
crifice.

M. Jewvel
falsifieth
Eusebius.

Euseb. De
Demonst.
lib. 1.

For answer here vnto, It is to be remembred, as I said before, that Malachie speaketh of two thinges to be offred vp vnto God in al nations from the East to the west, Incense, and the pure Sacrifice. Eusebius, where he allegeth this place of Malachie, to proue that Moses Lawe is ended, and that the new Lawe of the new Testament is come in place: by Incense vnderstandeth Prayer, as S. Hierome, and other olde learned Fathers doo. As for the Pure Sacrifice, whereof now we speake, that he calleth it the Sacrifice, and the Incense of Prayer, it is vtterly false. In that very place which you allege, Eusebius doth so expounde Malachie, as to any man of iudgement it shal euidently appeare, how vntruly you reporte of him, and how aptly he maketh for the catholike doctrine, and against you.

The beginning of the sentence is this. Τὸ γῆρων πάντι τόπῳ θυμίχυα καὶ θυοῖς ἀναφέσται θεῷ, τι εἰτε πορ παρισησον ἄντι &c. In English the whole truely turned worde for worde, soundeth thus. That in every place Incense, and Sacrifice is offred vp unto God, What other thing doth it signifie, then that the time shal come, When they shal offer vp unto God that is aboue al, the Incense which is made by Prayers, and that which is called the Pure Sacrifice, that is made not by bloude, but by Godly actions, not in Ierusalem, neither in this or that determinate place, but in every countrie,

countries, and in al nations. Beholde Reader how he expoundeth the Incense or perfume, whereof Malachie speaketh, of the Incense that is made by Prayer, as afterward in the ende of that first booke to that meaning he allegeth the wordes of the Psalme, *Dirigatur Oratio mea P[sal. 148.] sicut Incensum in conspectu tuo Domine*: Let my Prayer ô Lorde like a perfume be brought vp into thy sight.

Touching the Pure Sacrifice, which is offred vp vnto God by pure and godly actions, that thereby he vnderstandeth most specially the External Sacrifice of the Church, which is offred vpon an Aulter, the wordes following do manifestly declare. For immediatly to shew what he vnderstode by the Pure Sacrifice, he bringeth forth a prophecie of Esay foreshewing the same. *There shal be an Aulter* (saith the Prophet Esay as Eusebius reciteth) *to our Lorde in the countrie of Egypte, and our Lord shal be knownen vnto the Egyptiās; and (God) shal send them a man who shal saue them: and the Egyptians shal know our Lorde in that day, and they shal offer vp sacrifices, and make vowedes vnto our Lord, and shal performe the same, and they shal be conuerted vnto our Lorde, and he shal heare them, and heale them.* *Esa. 19.*

For the better vnderstanding of this place, by the Egyptians Esay meaneth, as Eusebius there afterward expouñdeth, al kind of mē, that before the cōming of Christ were Idolatours, as the Egyptians were. Now if Eusebius had vnderstāded the Pure Sacrifice mētioned by Malachie of prayer, or only of mere spiritual and internal sacrifices, he wold not haue alleged for further prouf and declaratiō of it, that place of Esay, wher he maketh expres mentiō of an Aulter to be set vp among the Egyptiās, that is, amōg al the

Divis. 3. *A Reioindre to M. Jewels Replie*

the Gentiles, who were before geuen to Idolatrie . The external Aulter argueth and presupposeth an external sacrifice. For els if the Sacrifice be inward onely and spiritual,to the doing of it, the building of an Aulter is void and to no purpose.

If M. Jewel to auoide the force of this place alleged by Eusebius, wil bring phrases, as his manner is, whereby to declare , that Aulters oftentimes be vnderstood to be spiritual (which I acknowledge and confesse that the Aulters of our hartes be of the Fathers not seldom spoken of) and therfore wil say, that Eusebius vnderstode this prophecie of Esay of such a spiritual Aulter : to this I answer: Eusebius vnderstandeth Esay to meane such an Aulter, as Moses lawe forbad any where els to be set vp, then in Iewrie, and that only in one citie of Iewrie . But it was neuer forbidden by Moses Lawe, but that the spiritual Aulters of mēnes hartes might be prepared in moe places then in one onely Citie of Iewrie , for Ieremie, Ezechiel, Daniel, Ezdras, Tobias , and many other holy Iewes, and Israelites had such spiritual Aulters, and theron offered acceptable spiritual sacrifices vnto God in other Countries besides Iewrie, and in Cities farre distāt from Ierusalem: wherfore he meant of such Aulters , as Christians haue euer had in their Churches , which be made after the manner of the Aulter appointed by Moses, though the Sacrifice be of a farre diuers manner.

visible,
and ex-
ternal
Aulter,

Eusebius wordes be these, δέντε Μωϋς θυσίαςκοι ετc.
Moses ordeined Aulter and sacrifices to be made in no Land els where, but in Iewrie only, and that in one only, Citie therof. But this prophecie of Esay saith, that an Aulter shal be set vp unto our Lorde in the Land of Egypte , and that the
Egypt-

Egyptians them selues shal offer vp the Sacrifices unto the Lorde of the Prophetes, and no lenger unto their Countrie Goddes.

After that he hath spoken what he thought good of this new manner of Aulter, and Sacrifice, of the translation of the Aulter, and priesthod appointed by Moses, and therefore consequently of the translatiō of the Law it selfe: in conclusion thus he saith. ὡς δὲ οὐ καυνήσ νομοθετίας δὲν ἐτί τιν τῷ δηλουμένων σύστασιν. As much to say, Now then is the time come, that there is neede of a new lawe to be made, that the foresaid thinges may take place. But as for the spiritual Aulter of mennes hartes, and the mere spiritual and inward sacrifices, as the sacrifices of prayer, of laude and praise, of thankes geuing, and such other: who vnderstandeth not, that they might wel take place, and be frequented without necessitie of any newe Lawe to be made, and that other wheres, then onely in one Citie of Iewrie? Verely the vse of such Aulters requireth not a change of Moses lawe, and priesthode. For such Aulters, and such sacrifices were in Egypce, and Chaldaea, among many thousandes of Iewes, who lyued in those Landes, long before Moses law was dissolued. The Aulter therfor and Sacrifice that Eusebius meaneth in that place for declaratiō of Malachies Prophecie, is the Aulter and Sacrifice, wherevpon and which, the faithful people by ministerie of Priestes of the new Testamēt, doth continually offer vnto God, to wit the body and bloude of Christ, in remembrance of his death, after the new Decrees and ordinances of the new Testament, as he saith in * one place, after the Decrees and ordinances of the Church, as he saith in an * other place.

* Lib. i.
De De-
monstrat.
καὶ τοῦ
ἐκκλησί=
ασικοὺς
θεσμοὺς.
* Lib. 5.
De De-
monstrat.

Q That

Diuil. 3:

A Reioindre to M.Iewels Replie

That no man should doubte of what Aulter he meant,
Lib. 1. De thus there he speaketh of it. To our one onely Lorde an Aul-
Demonst. ter of vnbloudy and reasonable hostes , after the new myste-
ries of the new Testament , throughout the whole worlde
hath ben erected, both in Egypt it selfe, and in the other na-
tions being of like conditions vnto the Egyptians as tou-
ching wicked errour . Verely these wordes can not with
any reason seme to be meant of the spiritual Aulter of
our hartes. For though on the same we offer vp vnblou-
dy and reasonable hostes , yet that is not done after the
new Mysteries of the new Testament . For in the olde
Testament also no lesse then in the new, such mere spiri-
tual and internal sacrifices were offered vp vpon the spi-
ritual Aulters of good mennes hartes.

Luc. 22. And what other be these new *Mysteries of the new Te-*
1. Cor. 11. *stament* , whereof this doctor speakeith , but those that
Christ taught the Apostles , and deliuiered vnto them at
Iren. lib. his last Supper, where he conuerted bread and wine into
4. cap. 32. his body and bloud, whom , as S. Irenæus saith , he taught
the new Oblation of the new Testament, which the Church
receiuing of the Apostles , offereth vp unto God throughout
the whole Worlde ?

Whereas then Eusebius expounding the prophecie of Malachie, speaking of Incense, and pure Sacrifice, vnder-
standeth it to speake of two distinct sortes of Oblations: therein appeareth either the ignorance, or the wilful ma-
lice of M.Iewel, who referreth al to one, that is to say, to Prayer, to thiatent the Mystical Oblation and Sacrifice
of the body and bloude of Christ, be quite excluded. But as the weighing of that which is already alleged out of
the myddest of Eusebius first booke. *De Demonstratione*

Euange-

Euangelica, detecteth M. Iewels falshod not obscurely: so the due cōsideration of that he writeth vpon the same place of Malachie in the ende of that booke , doth the same most clearely , and putteth away al mystes and clowdes of any obiection to the contrary.

For hauing alleged the prophecie of Malachie to proue the New state of the new Testamēt,in which prophecie God saith,that in enery place, *Incense shal be offred vp vnto his name , and Pure Sacrifice*: to declare what he vnderstādeth by either of them,first he sheweth,what is the Pure Sacrifice that we offer , next,what *Incense we burne*,and what perfume we make.

Concerning *Incense*, he maketh it to be Prayer , and VVhat
not only Praier, but also other spiritual Sacrifices, name-
ly the sweete fruit of our right opinion touching God,
the sacrificing of our selues vnto God, the puritie of our
bodies and mindes, the worshipping of God with syncere
affection, and with doctrines of truth. For these (saith he) Eusebius
do please him more , then the multitude of sacrifices made vnderstādeth by
With bloud, smoke, and unsweete sauours. incense
in Malachi. Ad finem
lib. i. De
Demonst.

Touching the Pure Sacrifice, he saith, that we sacrifice vnto God the sacrifice of praise. And least he shuld seeme to meane none other but the mere spiritual sacrifice, that is declared by wordes , he declareth with very expressē and apt termes, what Sacrifice specially he meant, saying . θύμεν τὸ ἐνθεον καὶ σεμεῖον καὶ ἴρροπεπτὸς θῦμα . Θύμεν Lib. i. De
καυνῶς κατὰ τὴν καυνὴν διαβάκην τὴν καθαρὰν θυσίαν . i. Demonst.
in fine. *Sacrificamus Diuinum , & venerandum , & sacrosanctum*
Sacrificium . Sacrificamus nouè secundūm Nouum Testa-
mentum Sacrificium purum . We sacrifice the Diuine ,
and the reuerend, and most holy Sacrifice . We sacrifice

Diuil.3.

A Reioindre to M.Iewels Replie

after a new manner according to the new Testament the
Pure Sacrifice.

In these wordes Eusebius, doth as it were with pointing of his finger direct vs vnto the most blessed Sacrifice of the Aulter:and withal toucheth the manner how it is offred . For what other sacrifice is there in the Church, which is set forth with so special, and so high titles of honour, but the Sacrifice of the body and bloud of Christ ? For this aboue al other is Diuine, as that wherein Christ, God and man, but as man, vnto God is offred. This chiefly is reuerend and honorable , and most worthily to be accompted holy, wherein is conteined, *Sanctum sanctorum*, the holiest of al holy.

As for the manner of sacrificing, what is that we offer vp now in the Church of God, after a new manner , and according vnto the new Testament, but the Sacrifice of the body and bloud of Christ, which Priestes vnder Christ after the order of Melchisedech offer vp vnto God, vnder the formes of Bread and Wine ? This new manner of offering, Christ taught his Apostles, the Apostles deliuered it vnto the Church, to whom, after that he had taken bread into his handes, geuen thankes, broken, and blessed,
Luke.22. saying, *this is my body*, and likewise the cuppe, saying also, *this is my bloude*, he gaue that he professed to be his body and bloude , and commaunding them , and in them their successours , to doo the same in remembrance of him, he taught (as S.Irenæas saith) *the new Oblation of the new Testament.*
Ireneus.
lib.4.ca-

prie. 32. Let it be remembred now and considered , how many properties are attributed vnto this Sacrifice, that Malachie speaketh of , partly by the other olde learned

learned Fathers , but specially by S. Hierome, and Eusebius, whom M. Iewel hath brought for him.

First , that it succede al the sacrifices of the olde Lawe:

Secondly, that it be offered in euery place:

Hieron. in
Malachi.
Cap. 1.

Thirdly, that it be pure and cleane:

Fourthly, that it be done in the Ceremonies of the Christians:

Fifthly, (to come to Eusebius) that it be Diuine, reuere, and most Holy:

Euseb. de
Demonst.
lib. 1.

Sixthly, that it be offered after a new manner:

Seuenthly, that it be offered according vnto the Mysterie of the new Testament:

Eightly (that I may adde certaine properties out of Eusebius fift booke *De Demonstratione*) that it be done according vnto the rules , rites , and ordinances of the Churche:

Nienthly , that Christe doth performe it after the forme and maner of Melchisedech yet to this day amonest men by his ministers:

τοστική.
νῦν διὰ
τὸν αὐ-
τοῦ θεό-
παπτευ-
τῶν.
* εζ αὐ-
τού.

Tenthly,that it be such, as was first done by our Lord and Sauour him selfe , and afterward by Priestes that procede from out of him:

* Lib. 1 De
Demonst.

Eleuenthly , that the thinges which be offered contained vnder the formes of bread and wine vsed in this Sacrifice , bee (as Eusebius saith) τὰ ἀληθῆ και ἔκοντας ἀρχέτυπα, that is to say, the very and true thinges, and the principal paternes of the Images : by which worde he meaneth the Sacrifices of Moses Law, which were Images in respect of this truth:

Twelfthly, that they be the thinges , whereof being

τὰ μελι-
λόντων.

Diuis.4.

A Reioindre to M. Iewels Replie

ταῖς τιναῖς then to come, Melchisech long before vsed the Images,
κοστιπρο- as Eusebius speaketh, which Images were Breade and
κεχρημάτι- Wine, wherewith (as he saith) he blessed Abraham. S.
ου.
Gen. 14. Cyprian calleth this, *veritatem præfiguratae Imaginis*,
Cyprian. the truth of the Image, that went before in figure.

lib. 2. epi- Now let M. Iewel name, if he can, what sacrifice is
stol. 3. that which we offer vp after a newe manner according
vnto the newe Testament, and hath al these conditions
and properties. And if he haue none to name besides
the blessed Sacrifice of the body and bloude of Christe,
whereof we speake, as we are assured he hath none:
then I wish his conscience would ouercome shame, lead
him to recant, and consider of the false doctrine, whereby
he enuegleth the people of God, making them to be-
lieue, that this Sacrifice is to be vnderstanding only of
Prayer, as he him selfe taketh Prayer: and that there
is no such external Sacrifice of the body and bloude
of Christe at al. This much I thinke to be yenough for
answer vnto his.3.Diuision.

The . 4 . Diuision .

The Answere.

FOr, whereas the holy Euangelistes reporte, that
Christe at his last Supper tooke Breade, gaue
thankes; brake it, and said, This is my body, which
vvordes
of Oblas-
tiō, with-
out Ter-
mes of
Oblatiō. is geuen for you: Againe, this is my Bloude, which is
sheadde for you in remission of sinnes: By these wordes
being wordes of Sacrificing and offering, they shewe,
and

and set forth an Oblatio in Acte, and deede, though the terme it selfe of Oblation, or Sacrifice be not expressed. Albeit to some of excellent knowledge, Datur, here soundeth no lesse, then offertur, or immolatur, that is to say, is offered, or Sacrificed, specially the addition, pro vobis, whilal considered. For if Christe said truely (as he is trueth it selfe, and guile was never founde in his mouthe) then was his body presently geuen, and for vs geuen, at the tyme he spake the moordes, that is, at his Supper. For he saide datur, is geuen, not dabitur, shalbe geuen. And likewise was his Bloud sheadde in remission of sinnes, at the tyme of that Supper: for the text hath funditur, is sheadde. But the geuing of his Body for vs, and the sheadding of his Bloude in remission of sinnes, is an Oblation of the same: Ergo Christe offered his body and bloud at the Supper. And thus datur, signifieth here as much, as offertur.

Now this beinge true, that our Lorde offered him selfe vnto his Father at his last Supper, hauing geuen comandement to his Apostles to do the same, y^e he there did, whom then he ordeined Priestes of the newe Testament, saying, Doo this in my remembrance, as Clemēt doth plainly shew. Lib. 8. Apostol Constitut. cap. vltimo: the same charge perteining no lesse to the Priestes, that be now the successours of the Apostles in this behalfe,

then

Diuis.4.

A Reioindre to M.Iewels Replie

then to the Apostles them selues: it doth right wel appere, howe so euer M. Iuel assureth him selfe of the contrary , and what so euer the Diuel hath wrought, and by his Ministers taught against the Sacrifice of the Masse , that Priestes haue auctoritie to offer vp Christe vnto his Father.

Iewel.

Here M. Harding beginneth to scanne his Tenses, to rip vp Syllables, and to hunte for Letters: And in the ende builderth vp the highest Castle of his Religion vpon a gheasse. I maruel, that so learned a man vwoulde either use so vnlearned argumentes; or, hauing such stoare of Authorities, as he pretendeth, vwould euer make so simple choise .

He saith, These wordes, Is Geuen, Is Shead, be wordes of Sacrificing, though the Terme it self of Oblation and Sacrifice, be not expressed. Here M. Harding, bisides that he bath imagined a strage Construction of his ovne , that never any learned man knewe before , and so straggleth alone, and svarueth from al the Olde Fathers, includeth also a repugnance, and Contradiction against him selfe. For, vvheneas vvoordes, and termes sound both one thing, the one being miche Englishe , the other borovved of the Latine, M. Harding saith , Christe in the Institution of his Supper, vsed the VVordes of Sacrificing , and yet exprefsed not the Termes of Sacrificinge . Such Priuilege these menie haue, vwith shifte of termes to beguile the vverlde. For if Christe vsed the vwordes of Sacrificing, how can M. Harding say, He vsed not the Termes of Sacrificing ? And yf he vsed not the Termes (vwordes , and Termes being one thing) how can he say, He vsed the vwordes?

Harding.

Little regarding what M. Iewel saith in the lying and scoffing entrie , that he maketh vnto his Replie in this

Diui-

Diuision, I wil first briefly note vnto thee (good Reader) the pointes, wherein the weight of his whole tale standeth. That done, I wil answer to them in such order, as they shalbe proponed.

First, he would prooue, that my wordes include a repugnance and contradiction against my selfe.

Secondly, he chargeth me with controlling the Olde common Translation of the Newe Testament.

Thirdly, he would a contradiction to seme to be im-
plied in my doctrine.

Fourthly, he burtheneth me with the corruption and falsifying of S. Clement.

Fifthly and lastly, he auoucheth that Christe by these woordes, *Doo ye this in my remembrance*, made not the Apostles Priestes, nor gaue them, nor their Successours, auctoritie therby to consecrate and offer vp in Sacrifice his Body and Bloude: but that what so euer was by these wordes commaunded to be done, it perteined vnto the whole people, as wel as vnto the Apostles. So he denieth vtterly the singular and external Sacrifice of the Churche, confoundeth the order of the Mysteries, and referreth al to eating of bread, and drinking of wine, in remembrance of Christe.

These be the pointes he treateth of in this Diuision, whereby his intent and endeavour is, to reproue my Answer vnto his Challenge. But with how substantial and pithy reasons, or authorities he performeth it, when they shalbe examined and disclosed, it wil appeare.

Touching the first, the mater is sone answered. Lyes make no proufe. This is your common grace M. Jewel, for your aduantage in one place, to make me say

Duis. 4.

A Reioindre to M. Jewels Replie

wher then I doo , in an other place, more then I doo, in ever place other wher then I doo. Why do you here by falle abbridging of my wordes , attribute that vnto two verbes, *is geuen* , and, *I shew* , which I ascribe vnto the whole sentence ?

Answer. To the I am to syl vp the paper with repeating that I said before : but your impudencie driueth me vnto it. Read the place againe. There (as you knowe) I say thus. Whereas the holy Euangelistes reporte , that Christe at his last supper tooke Bread , gaue thankes , brake it , and said , *This is my body, whch is geuen for you: Againe, this is my bloude, whch is shed for you in remission of synnes:* By these woordes, being woordes of sacrificing and offering, they shewe and set forth an Oblation in acte and deede, though the terme it selfe of Oblation or Sacrifice be not expressed . Vse as much pryieng as you can , in these woordes where finde you the Contradiction ?

M. Jewvel. I graunt you , that woordes and termes , sounde both mineth a one thing. But where said I , that Christe in the Insti- lye vpon tution of his supper , vsed the woordes of sacrificing , and fary , and yet expressed not the termes of sacrificing ? For thus you therewp^b make me to speake , and therevpon you dally at your delicateth pleasure , and grounding your selfe vpon a lye , you seeme to conclude absurditie against me , as though I had said , that Christe vsed the wordes of sacrificing , and yet had denied that he vsed the termes of sacrificing . Which had ben very vaine and sonde wordes , and termes , being one thing. Now the truth is , I said not the one , ne denied not the other. Here one of vs both must needes be found alyer. If it be not you , tel al the worlde for clearing of your selfe , and for sauing your Ministerships honestie , where

where I say, that Christ vset not the termes of sacrificing.

The woordes by which the Euangelistes do describe what Christe did at his last supper , doo importe and implice the signification of sacrificing and offering. Christe say they, *toke bread into his handes , gane thankes , brake it, and said, This is my body, Whiche is genen for you. Againe, This is my bloud , whiche is shed for you in remission of synnes.* Because these wordes do report and set forth an oblation in acte and deede : therfore I said, and might wel so say, they were wordes of sacrificing and offering . Yet in al this description , there is not founde this expresse terme, *Sacrifice, or Oblation.* I referred me to the Euágelistes description, and you referre al to the wordes of Christe.

If you marke my wordes wel , you shal finde therein reported, not only woordes, but also an acte of Christe, and by the Euangelistes, who declare the whole, an oblation shewed and set forth in acte and deede , this very terme it selfe of *Oblatio, or Sacrifice*, not expressed, and this to be shewed and set forth (whereby I meane the Gospel written) not by Christe, but by the Euágelistes. Againe. whereas I said of the woordes of the Gospel, that they were wordes of sacrificing and offring, and that the terme M. Jewel
falsifieth
the vvor
des of the
Ansver:

it selfe *Oblation, or Sacrifice*, was not expressed : to make my saying seeme more absurde. you falsifie my saying, reporting me, to haue spoken of the termes of sacrificing, as though I had acknowledgēd the wordes of sacrificing, and denied the termes of sacrificing .

But sir, what meane you ? Hath the long studie of Rhetorique, driven out of your head the remembrance of Logique ? Haue you quite forgoten the olde Distinction of *implicitè, and explicitè*, so much tossed in our So-

R ij phismes,

Divis. 4.

A Reioindre to M. Jewels Réplie

Taing^s implied, though not vtre red in ex preſſe ter mes. phisnes, when we were yong Sophisters at Oxforde? Remember you not that a thing may be implyed in wordes, albeit the very termes signifying that thing, be not expressed? As for example, where it is written in the Psalme, *Dixit Dominus Domino meo, sede à dextris meis:*

Psal. 109. Our Lorde (the Father) said to my Lorde (the Sonne) sit at my right hand, is not the Omnipotencie of God the Sonne, and his Equalitie with the Father in these woordes signified, though the terme it selfe of omnipotencie or equalitie, be not expressed?

1. Reg. 31. It is written of kinge Saules wicked and miserable ende, *Arripuit Saul galldum suum, & irruit super eum:* Saul caught his owne sworde, and ranne vpon it: doth not the Scripture by those woordes shewe, and set forth his murthering and kylling of him selfe, though the terme it selfe of murdering, or killing be not exprefſely vttered?

2. Reg. 11. Likewise the Scripture signifieth with very plaine woordes the Aduoutrie that Dauid committed with Bethsabee, and his murdering of Vrias her husband: and yet in what place these actes be described, there is not at al expressed, the terme of Aduoutrie, nor of Murder.

In the whole storie of Christes passion written by the Euangelistes, it is not with any exprefſe terme of killing said, that the Iewes or Souldiers killed him. Yet I trowe ye wil not denie, but that in woordes it is implied. If you denie it, S. Peter shal control you, who said to the Iewes, *Hunc interemistis*, this man ye haue killed. S. Steuen also, who said vnto them, *cuius vos nunc proditores & homicidae fuistis*, ye haue now ben the
tra-

traitours and murderers of Iesus.

But what neede we to vse so many examples in a matter , that may be declared by infinite examples? Right so (to be shorte) the wordes which the Euangelistes , and S . Paule vse in the Description of the Institution of the blessed Sacrament at Christes last supper , be wordes implying and importing a Sacrifice , albe it this terme it selfe of *Oblation*, or *Sacrifice*, be not expressed. And who so euer affirmeth him that so saith , to include a Contradiction : is either a wrangler hunting for termes , not regarding the thing implied , or very ignorant , not knowing the nature of a Contradiction .

No cōt a,
dictio pro
ued by M.
levvel to
be in the
Ansver.

But besides al this , as M . Iewel hath founde in my wordes a Contradiction , where none is , so doth he also with like truth , and like proufe , charge me with (as it pleaseth him to terme it) straggling alone , and swaruing from al the olde Fathers , by a strange construction of myne owne , for that I haue so construed the wordes vised in the Scripture to declare the Institution of the Eucharist , as to include and implice a Sacrifice. For verely I haue learned this construction of the olde learned Fathers , and haue not bene so presumptuous , as in so weighty a mater to trust the devise of myne owne head. Which Fathers doo not onely in equiualent , but in expresse termes declare , that Christe offered a Sacrifice at his last supper .

Hesychius an olde Father maketh mention of three sundry Sacrifices, that Christe offered: two at his Maundie , and the thirde vpon the Crosse . His wordes be plaine . *Prius figuratam Ouem cœnans cum Apostolis , postea suum obtulit Sacrificium : & deinde sicut ouem se- lib. 2, cap. 8:*

R ij

ipsum.

Diuis.4.

A Reioindre to M. Jewels Replie

That Christe fas *ipsum occidit*. Christe supping with his Apostles , first
crifcide hi offered the figuratiue Lambe , afterward he offered his
felfe at his owne Sacrifice : and then after that he killed him felfe
last supper (that is to say , deliuere vp him felfe to be killed) like
a Lambe .

S. Cyprian one of the most auncient Fathers of the
Churche , speaking of the Figure of Melchisedech , ge-
ueth most iuft occasion of this construction , where he
^{Cyprian.}
^{lib. 2. epift.}
^{3.} faith , *Quam rem perficiens & adimplens Dominus , pa-*
nem & calicem mixtum vino obtulit , & qui est plenitudo ,
Veritatē p̄figurata Imaginis adimpleuit. Which thing
our Lorde perfourming and fulfylling (he meaneth the
perfourmance of that which Melchisedeks Sacrifice did
foresignifie) offered bread , and the cuppe mingled with
wine , and he who is the fulnesse , did fulfil the Truth of
the forefigured Image .

Theophylacte although not so olde as the others , yet
a schoolemaister olde yenough to teach a Christian man
this construction , expounding the later wordes of the
Institution of the Sacrament , and speaking of the Sacri-
^{Theophyla-}
^{fice , saith : *Sicut Vetus Testamentum immolationem ha-*}
^{*ctus in bebat & sanguinem , ita Novum Testamentum sanguinem*}
^{*Matt. 26. habet ac immolationē*}. Like as the Olde Testament had sa-
crafice and bloude : euen so the Newe Testament hath
bloude and Sacrifice . Here is to be considered , that if
the wine by th'almighty power of the Worde be not co-
uerter into the bloud of Christe , but remaine stil wine ,
as before consecration , which doctrine our Caluinistes
teach , and the Lutherans impugne : then wil not this
comparison of Theophylacte holde , neither is it true at
al, that now the Newe Testament hath bloude .

Euihy-

Euthymius also a Father of the Greke Churche, con- Euthym.
 strued the same wordes of Christe in like sence , saying , in Matt.
Sicut Vetus Testam̄entum hostias & sanguinem habebat , ita
sane & Nouum , Corpus videlicet & sanguine Domini . Non
dixit autem , hec sunt signa corporis mei , & sanguinis mei ,
sed hec sunt corpus meum . & sanguis meus . As the Olde
 Testament had sacrifices and bloude , euen so truly hath
 the New Testament also , to wit , the Body and Bloud of
 our Lorde . He said not , these be the signes of my body ,
 and of my bloud , but these be my Body , and my Bloude .

These Fathers , and sundry others , whose sayinges
 here to reherse I omit that I be not tedious , auouching
 so plainly , that a Sacrifice was offered by Christe at
 his Maundie : I maruel at the impudencie of M. Iewel , It is M.
 who solacing him selfe with the terme of straggling a- levv. that
 tone , reporteth me in this point to swarue from al the in deed
 olde Fathers , as though I had deuised a newe constru- stragg. eth
 ction , that any learned man neuer knewe before . Verely in deniying this Sacrifice , he sheweth him selfe to
 be departed from Christes folde the Churche , and like
 a lost shepe to straggle alone , and to wander from the
 saued flocke . Our Lorde yet turne his harte , and kepe
 him from the wolues and roaring Lion , that neuer cea- 1. Pet. 5.
 feth going about , and seking whom he may deuour .

Iewel.

Verily if this Latine vvorde , Dare , be , Sacrificare : and , Geuinge ,
 be Sacrificinge , then , vybere as S. Paule saithe , If thine enimie be thir-
 stie , Geue him drinke : And vybere as Iudas saithe , VVhat wil ye
 Geue me , and I wil deliuier him vnto you : And , vybere as the foo-
 lish Virgins saie , Geue vs parte of your Oile &c. In euerie of these ,
and suche other like places , by this Neyre Diuinitie , M. Harding vvil be
nable .

Roman. 15

Matt. 26:

Matt. 25:

Divis.4.

A Reioindre to M. Jewels Replie

hable to finde a Sacrifice.

Harding.

Forth you go,rather ieasting and scoffing,then pro-
uing ought , or disprouing. If *Dare* , be *Sacrificare* , and
geuing be *sacrificing* , say you : then where so euer in the
Scriptures the worde *Dare* , which signifieth to geue, is
found , there must be concluded a *Sacrifice* . And so sa-
crifice must be done vnto Iudas , bicause he said , *Quid
vultus mihi dare, What wil ye geue me , and I wil deliuer
him vnto you ?*

Matt.26. M. Ievel The sadnessse of this mater M. Iewel , beareth not
fondly ar- wel your lightnesse. Praised be God,that his enemies
gueth frō the special Wittes finde so litle weight of reason , or learning , in
to the ges- impugning his truth. You knowe , that I make not ge-
neral affir- matively. *uinc*, to be *sacrificing* , nor that *Dare* should alwaies signi-
fie *sacrificare* . Which if it be not presupposed , your Ar-
gument is peeuiish. For what if *Datur* , in the wordes of
Christes Institution of the Sacrament (for thereto onely
my saying is restrained)do sounde to some learned men,
as much as *offertur* , specially in that place , where the
addition of these two woordes , *pro vobis* , for you , is
withal to be considered : wil it thereof folowe, that e-
uery where els , *Dare* , be *sacrificare* , and that geuing be
sacrificing in general ?

Matt.26. By this your Logique it wil folow,that bicause this
Luc.22. worde *calix*,is taken sometimes for passion , and tribula-
tion,as where Christ said, *transcat à me calix iste*, let this
John.18. cuppe passe from me, and likewise in other places : wher
it is written of Christe being at his last supper , *accipiens
Calicem gratias egit* , He tooke the Cuppe , and gaue
thankes

thankes, it must be interpreted, Christ tooke his passion, and gaue thankes: whereby it is concluded, that he suffered his passion at his supper in the euening, and not on the morow, onlesse it be said, that he suffered his passion twise. By this it is made cleare, how fondly you reason.

How be it I iudge, if you were wel examined, your selfe would not denie, but that *Dare*, may signifie *offerre*, <sup>Dare, vsed
for offerre</sup> where the circumstance of the place reporteth Christe *re*, to geue his body, or him self for vs, or for our synnes, specially when being spoken of Christe, it is put with this Proposition *pro*. This if you deny, S. Paule shal conuince you, writing to the Galathians, *Gratia vobis & pax a Deo Patre nostro, & Domino Iesu Christo, qui dedit semetipsum pro peccatis nostris, ut eriperet nos de praesenti seculo nequam*. Grace and peace be to you from God our Father, and our Lorde Iesus Christe, who gaue him selfe for our sinnes, to deliuer vs from this present wicked world. Now if *dare*, be *offerre* in this place, why may it not signifie the same in the wordes of the Sacraments institution, where Christ also gaue his body and bloude, not only vnto vs, to be a foode, which no man denieth: but also for vs, to be a Sacrifice, which our newe Gospellers denie, and I now haue proued?

Iewel.

Yet, saith he, Certaine menne of excellent knowledge haue thus expounded it. It seemeth very strange, that these so notable men of excellent knowldege should haue no names. Perhaps he meaneth Tapper of Louaine, or Gropper of Colaine, of whom he hath borovved the vphole substance vvelneare of al this Article. Hovv be it, the demaunde vvas of the Ancient Doctours of the Churche; not of any of these, or other such petite Fathers.

I said not, as you reporte me, that certaine men of excellent knowledge haue thus expounded it, but that to some such men, *Datur*, here soundeth nolesse then *offertur*, specially in cōsideration of the addition, *pro vobis*. And therein I said truly. And though I named them not, yet was there no cause, why you should make so strāge a mater of it, as though worthy men had no names. Because some of them be yet liuing, I thought it better not to name them.

Tapper,
Gropper. If I had meāt Tapper of Louaine, as I did not, or Gropper of Coulen : I had meant men in dede wel knownen, and eōmended vnto the worlde, both for excellent learning, and singular vertue. How so euer it please you in contempt to cal them petite Fathers.

These, or others like them, if I folow, and helpe my selfe in this, or any other question, with their or with any other mennes knowledge : what skilleth that, so that I mainteine nothinge but the truth ? If you thought to abase myne estimation with the report of helpeing my selfe with other mennes labours, you are deceipted, the thing is lawful and commendable. Neither ought that to grieue me being obiected by you, who, as it is wel knownen, haue taken the parcels of the false wares packt together in your Replie, out of other mennes shoppes, I meane the Lutherans, and Caluinistes of our age, who haue impugned the Catholike Religion, sithens Luther beganne to write against the Churche.

Jewel.

But Christ saith in the Present Tense: This is my Bodie, That is Geuen; not in the Future Tense, That shalbe Geuen, and like-
wise

wrise, This is my Bloude, That Presently is Ihead: not in the Future Tense , That shalbe Shead . Therefore Christ sacrificed his Body, and Shead his bloude presently at the Supper.

Here M. Harding is driuen to control the olde Common Translation of the nevv testament, not only, that beareth the name of S. Hierome , and hath ben euermore generally receiued in the Churche , and is allowed by the Council of Tridente, but also, that is stil vsed, and continued in his ovne Masse Booke. I graunie, In the Greeke it is vvrten, Datur, Is Geuen: not Dabitur, Shalbe Geuen. But here the Present Tense , according to the Common Phrase of the Scriptures, is vsed for the Future. Chrysostome readeth it thus, Dabitur, Shalbe Geue: not Datur, Is geuen. Origen like-
vwise readeth, not, Effunditur, Is Shead. but, Effundetur, Shalbe Shead. And in this sorte Chrysostom also expoundeth it: Effundetur pro multis. Hoc dicens, ostendit, quod Passio eius Mysterium Salutis humanae per quod etiam Discipulos consolatur. Shalbe Shead for many. Thus saying, he sheweth, that his Passion is the Mysterie of the Saluation of mankinde : and by the same he comforteth his Disciples. Againe he saith . De Passione, & Cruce sua loquebatur. Chrysost. Christe (uttering the wordes of the Sacramente) spake of his Passion, in Catena, and of his Crosse.

Chrys. in
1. Corin. 11
Origen. in
Matthau.
tract. 35.

Harding.

Touching that I noted Christes wordes concerning his body and bloude , to be spoken in the present Tense, *Datur*, is geuen, and *funditur*, is Shead : there was no iust cause, why you should say, that I am driuen to control the Olde common Translation of the new testament. Who so euer controlleth any thing, findeth fault with the same. As for the Olde Translation of that place , I take not vpon me to finde faulfe with it . It standeth not with the humilitie and modestie of such as be Catholik, to control that Translation , which hath bene corrected by S. Hierom (as it is beleued) so generally receiued in the Church,

The olde
texte by
me not
control-
led, as Ms
levvel
faith.

S ij and

and also wel allowed by sundry Councils. We leauue that pride, and temeritie vnto the sawciness of them of your side : who as wel in Latine, as in their vulgar tonges, haue presumed of their owne heades, to set forth very many new Translations, not one wholy agreeing with an other. And yet eche one must boldly and stoutely be auouched to be Gods worde.

As for my selfe , I doo gladly imbrace and folow the olde common Translation, confessing the senfe and mea-
 of the verbes in the future tense to be true according to
 the Latine texte . Neuer the lesse perceiuing that al the
 Greekes,in whose tongue the greatest parte of the new
 Testament was first writté, and that many of the Latines,
 Ambros. in and their bookeſ, as S. Ambroſe, and S. Bede, and the new
 u. cap. 1. Testament of Isidorus Clarius printed in Venis , with o-
 ad Corint. thers, do reade thoſe verbes datur,frangitur,effunditur , is.
 Beda & In geuen, is broken, is ſhed, in the preſent tense, and that not
 Lyc. cap. without cauſe and reaſon : I thought good thereon to-
 22. ground an Argument for my purpose, and to take the ad-
 uantage of that text, without controlment of the other.

Chrysostome Chrysostome readeth Dabitur, ſhalbe geuen, ſay you , not
 from beli datur, is geuen. For trutheſ ſake , I muſt ſtreine nouture,
 ed by M. leuel. and tel you truely , you ſay falſe of Saint Chrysostome.
Chrysostome in The Latine Chrysostome hath in two places , tradet
 a. Corin. 11. tur , ſhalbe deliuereſ : in both it is corrected in the
 Margent , where , for traditur , is noted , frangitur , and
 in both thoſe places the Greke hath κλωμένη, which be-
 ing ſpoken of our Lordes Body, is as muſch to ſay, as, bro-
 ken , in the preſent tense. As for your Dabitur , ſhalbe
 geuen, it is of your owne forgieng: the woerde is not in S.
 Chrysostome in the place by you coted . And the olde-
 common

common texte it selfe in S. Luke , hath *datur* , is geuen, *Luc. 22.*
and not *dabitur*, shal be geuen.

And as the Latine translatour hath made S. Chrysostome to speake otherwise in Latine, then he speaketh in Greke , putting *tradetur* , for *frangitur* : euen so hath he done, who so euer translated Origen, whom you allege, placing *effundetur*, shal be shed, in the future tense, for *effunditur*, is shed, in the present tense. Except therfore you can shewe vs the Greke Origen , your Latine Origen is to proue your future tense of that verbe , of as small auctoritie , as the Latine Chrysostome is now shewed to be, for proue of your false reported, *Dabitur*.

How be it that Origen in his owne tongue would fay *effunditur*, and not *effundetur* , it may partly be gathered by that foloweth in him a fewe lines after the place, which you haue alleged. For there thus we reade in the present Tence. *Hic est Sanguis meus noui Testamenti , qui & bibitur , et effunditur , &c.* This is my bloude of the new Testamēt, which both is droonke, and is shed. But wheras Origen treateth vpon S. Matthew , how is it to be thought, that he being a Greke writer, would recite the texte of the Euangelist otherwise , then he founde it in the Greke, where it is not reade *effundetur*, in the future tense , as you woulde haue it , but , *ἐκχυνόμενος , quod effunditur*, which is shed , by a participle of the present tense?

As for that you bring out of *Catena aurea* of S. Thomas, you haue fowly falsified it. For neither hath S. Chrysostome, nor S. Thomas, as you reherse the wordes. For these wordes, *effundetur pro multis*, be not placed immediatly before this sentence, *Hoc autem dicens . &c.* Which S. Tho-

Reasons.
vwhy O-
rigen se-
meth to-
be belyed
by M.
level.
Origen. in.
Math.
tract. 35.

Matt. 26.
Marc. 14.

S. Thos.
mas in
Catena,
falsified
by M.
levvel,

S. ij mas

Divis.4.

A Reioindre to M. Jewels Replie

mas allegeth as out of an Homilie of S. Chrysostome: For a saying of S. Remigius, and certaine other wordes, are put betwene, so that the same sentence is to be referred to that went before, pro multis, or, in remissionem peccatorum.

S. Tho-
mas a,
gaine fal-
sified by
M. levv. Your other place also alleged out of Catena, contei-
neth the like falshod. For whereas by your owne forged
parenthesis (uttering these wordes of the Sacrament) you
would restraine S. Chrysostomes wordes to the mention
of the Sacrament, which neuerthelesse in a right sense
may be graunted: therby craftly ye would bereue the bles-
sed Sacrament altogether of the truth of Christes body
and bloude. Now S. Thomas in Catena allegeth S. Chryso-
In Catena stome thus. *Quia verò de passione & cruce eis locutus erat,*
in 26. cap. *consequenter eum qui de Resurrectione est sermonem indu-
cit, dicens, Dico autem vobis, non bibam ammodo &c.* Because
Matt. he had spoken vnto them of his Passion and Crosse, therē
vpon he bringeth in talke of his Resurrection, saying, I
tel you, I wil not drinke henceforth, &c. Now the talke
that Christ had with his disciples of his passiō and Crosse,
appereþ other wheres at his supper, then in the wordes
Matth. 26 of the Sacrament. For there he said, *Verely I say unto you,*
that one of you shal betray me. Againe, *The sonne of man*
*goeth, as it is written of him, &c. item, I haue very much de-
sired to eate this Passeouer with you, before that I suffer my*
passion. In consideration of these, and other the like
Antequā wordes spoken by Christ at his last supper, and not only
patiar. or chiefly of the wordes of the Sacramēt, S. Chrysostom
Luc. 22. saith, as he is alleged in Catena, that Christ had spoken of
M. Jewels his passion and Crosse. And thus your falshod M. Jewel
fall hod depre-
hended. is disclosed on every side, so much, that in manner your
whole

whole processe against this Article hitherto, is founde to be none other but a continual lye.

But Sir, when you pryd so much in that Homilie of S. Chrysostome, to finde your forged worde, *Dabitur*, which is not in him to be found: what eyes had you, that you sawe not in him so plaine, and so expresse mention, both of the real Presence, and of the Sacrifice? Els if you saw it, why do you dissemble it? Yea, why do you denie it?

There demaunding of him selfe, wherefore he that eateth this bread, and drinketh the cuppe of our Lorde vnworthily, shal be guilty of the body, and bloude of our Lorde: doth he not answer, because he hath shed the bloude, and so hath shewed the thing to be a slaughter, and not only a sacrifice? Doth he not compare him that doth communicate vnworthily, vnto the tormentours, who, when they pearfed the body of Christ, did not pearfe it to thinntent to drinke, but to shed his bloude? Now if there be no real bloude at al in the dredful Mysteries, but Symbolical and tokening wine only: what reason were it so expressly to charge the vnworthy receiuer with the hainous crime of shedding Christes bloude? Were your Sacramentarie doctrine true, the vnworthy communicant deserueth otherwise to be reprehended, he can not truly be called a shedder of Christes bloude. For where no bloud is, there can not bloude be shed pardy.

Yet here to auoid the wicked carping of a Sacramentarie, where S. Chrysostome termeth the vnworthy receiuing of Christes bloude, $\sigma\phi\alpha\gamma\tau\upsilon$ that is to say, slaughter, likewise spilling and shedding of his bloude: we knowe that it is not a slaughter in deede concerning Christes.

Divis.4.

A Reioindre to M.Iewels Replie

Rom. 6. Christes parte, for Christe can no more be slaine, and *be-*
ing now risen from the dead, he dieth no more, deah shal no
more haue maisterie ouer him: as S.Paule saith . But it is
 slaughter on the vnworthy receiuers parte , bicause by
 his vnworthy receiuing he doth as it were shed and spille
 for so much as in him lyeth, and caste away the bloude of
 Christ. Which thing though he doo it not visibly , yet
 doth he it truly not by sensible way of doing, but bicause
 wickedly he presumeth to abuse that , which is the ve-
 ry substance of the precious bloude , by vertue of the
 worde of consecration made really present.

Sacrifice
auouched
by Saint
Chrysostom.

To be shorte, verely in that .27. Homilie vpon the first
 epistle to the Corinthians , S.Chrysostome calleth the
 body of Christ present by consecration , a Sacrifice sun-
 dry times, and in the .28. Homilie that foloweth , he na-
 meth it, *τὸν καθηρέαν ἔκεινον θυσίαν, illud purum Sacrificium*, that
 pure Sacrifice, with the pronoune *ἔκεινον* (which importeth a
 special notification) signifying it to be Singular
 aboue other Sacrifices.

Touching the Present Tēse, in which the wordes of the
 Institutiō of the Sacrament be expressed, whereof I ga-
 thered an Argumēt for the Sacrifice at the Supper: for an
 swer therto M.Iewel saith , that *it is the cōmon Phrase of*
the Scriptures, to use the present Tēse for the future. But this
 confuse and vncertaine answer , putteth not away the
 force of my Argument. For what meaneth he ? That the
 present Tēse be taken for the Future, is it cōmon to the
 whole Scripturēs, and to euery partie, or to some partes
 only ? He wil not affirme it of the whole, I trowe. For so
 he should be guilty of denying Christ to be come , and of
 many other great vntruthes, and absurdities. So, whereas
 the

the voice of God the Father said of Christ, *This is my be-*
loued sonne, in whom I am wel pleased: we should take it, as Mattib 3.
G. 17.
though God had meāt, this is he that is not yet my sonne,
but, that shal be my sonne. And where Christ said to the
Samaritane woman, I am Meßias or Christe, euēn I that Ioan. 4.
speake with thee: that should we expounde of the time to
come, that he shal be Messias. Which doctrine maketh a
right way for Antichrist, who is to come.

If he sooth his saying of some parte of the Scriptures, the same I graunt also, specially of the olde Testament, where prophecies are vttered of thinges to come in the new Testament. But it had ben his parte to prooue (onlesse his profession be to prooue nothing, and to stand only in denials) that in the Institution of the Sacrament the Present Tense standeth for the future, and that so, as the thing signified may not by any conuenient sense be verified in the Present Tense. For els if it might, how much better were it to expounde it of both Tenses, then of one onely, that Christes saying might thoroughly, and on euery side appeare true? And if it may appeare true for the Present Tense, then so farre forth standeth my reason in force, and is not yet repelled.

Whereas then I said in my Answer, that Christ gaue his body for vs, and shed his bloude at his supper, which againe I affirme to be true in a right sense: that I said not the same altogether without the authoritie of certaine olde and learned Fathers, and therfore neither stranglely, nor alone, as M. Iewell chargeth me: by that whiche here foloweth, it shal appeare. I reporte me to Gregorie Nyssen S. Basils brother, and to Theophylacte.

That
Christ
gaue his
body for
vs, and
shed his
bloud at
the sup-
per, affir-
med by
certaine
Fathers.

T Gre-

Divis. 4.

A Reioindre to M. Jewels Replie

Gregor. Nyss. De Resurre- Christi, Oratio. 1. Gregorie Nyssen saith thus. *Pro ineffabili arcanoque, & qui ab hominibus cerni nequit, sacrificij modo, sua dispositione & administratione praoccupat impetum violentum, ac sese Oblationem ac victimam offert pro nobis, Sacerdos simul & Agnus Dei, qui tollit peccatum mundi. Quando hoc accidit? Quum suum corpus ad comedendum, & sanguinem suum familiaribus ad bibendum præbuit. Cuilibet enim hoc perspicuum est, quod one vesci homo non possit, nisi mactatio comedionem præcesserit. Qui igitur dedit discipulis suis corpus suum ad comedendum, aperiè demonstrat, iam perfectam & absolutam factam esse immolationem. &c.*

Christ at the supper, both Priest, and Lambe. Christ after a manner of sacrifice, that is vnspeakable, secret, and such as can not be sene of men, by his owne disposition and administration preuenteth the violent assault (that afterward was made) and offereth him selfe an Oblation and Sacrifice for vs, being the Priest, and also the Lambe of God, that taketh away the synne of the worlde. When was this done? At what time he gaue vnto them of his householde his body to be eaten, and his blouide to be droonke. For to euery one this is a cleare mater, that a man may not eate of the Lambe, except killing go before the eating. Whereas then he gaue vnto his disciples his body to eate, he sheweth euidently, that a perfite and absolute immolation (or Sacrifice) was now made.

What can M. Jewel require more? This learned Father saith, that Christ *preuented the violence and furie of the Lewes*, meaning that he did vnto him selfe that at the Supper, which was done on the morow with the violence of them that crucified him. Wherby neuerthelesse he understandeth the mystical Oblation of him selfe, not the

the manner of his bloudy Oblation . For he confesseth it to be secret,inuisible, and vnspeakeable . And that no man should doulte of this Sacrifice , he ascribeth vnto him both the office of a Priest , and also of the Lambe . As a Priest , he sacrificed , as the Lambe , he was sa-
crificed.

For the better vnderstanding of this point, the Sacri-
fice at the Supper , and that on the morow vpon the
Crosse , may truly be accompted and named one Sacri-
fice, and also diuers Sacrifices . Neither is this Sophistrie
good Reader , as these newe Gospellers wil beare thee
in hande : by this true distinction , sophistical obiections
and wranglings of the Gospellers may reasonably be an-
swered. How then is it one, how be they diuers ? Learne
it once, and be no more contentious, as they be, who ha-
ving heard it so ostentimes by the Catholikes tolde them,
wil yet seme not to vnderstand it.

Before I answer to this question, this much is neces-
sarily to be declared, that the name of Sacrifice , is wont
to be taken sometime for the thing that is offred vnto
God, sometime for the action it selfe of sacrificing . Now
then it is one Sacrifice in respect of the thing offred and
sacrificed, which is the body and bloude of Christ . For
that is one and the selfe same in both, in the Supper, and
vpon the Crosse . The Action is of two manners ,
bloudy , and vnbloudy . These Sacrifices be diuers in
respect of the manner of the Action and of the offe-
ring . For in the Supper it was vnbloudy , and vpon the
Crosse, it was bloudy .

Concerning the former Sacrifice , in deede al de-
pendeth of the real presence , that is to say , vpon
T ij the

The sac-
rifice of
the sup-
per, and
the sacri-
fice of the
Crosse,
one, and
diuers, in
diuers re-
spectes.

Sacrifice,
taken
tocco
vvaeis.

the credite of Christes worde , whereby his body and bloude is both professed to be present , and is made real-ly present . Which if it were truly beleued, al contention about the Sacrifice were sone ended . And yet hath that point of late bene learnedly , and substantially entreated by D. Heskins , and by D. Saunder , who hath clearely answered , and refuted the obiections , what so euer Maister Iewel in his Replie was hable to bring to the contrary . But what shal we say ? These mennes reasons may sone be answered , their pertinacie can neuer be answered . Of suche Tertul-lian faith , ouercome they may be , persuaded they can not be .

*Tertull.
In pra-
script.*

*Theophy-
last. in
Matt. ca-
p. 28.*

Now to come vnto Theophylacte . His wordes be these , according to the Greke . *Quinta feria fecit Domi-nus canam, & Discipulis dixit, Accipite, & comedite Corpus meum. Itaque quia potestatem ex se habebat ponendi anima-sum, manifestum est, quod ex eo tempore immolauerit seip-sum, quando tradidit discipulis suis corpus suum. Nemo enim comedis aliquid, nisi prius fuerit immolatum.* Vpon the fifth day our Lorde made his Supper , and said vnto his Disciples , take ye , and eat my body . So that bicause he had power of him selfe to put of his soule , it is manifest that from that time he sacrificed him selfe , when he delyuered his body vnto his Disciples . For no man doth eat any thing (at the solenitie of a sacrifice , so he meaneth) which is not sacrificed before .

What can be vttered in plainer termes , then that we find in these two Fathers ? The one saith , that Christ offe-red him selfe , when he gaue his body and bloude vnto his Disciples . The other , that he preuented the violence that was done vnto him on the morow , and offered vp
him

him selfe an Oblation and Sacrifice, performing the parte bothe of a Prieste , and of the Lambe . And least any man should myslētake them , vnderstanding it to haue ben done vpon the Crosse onely : with most expresse wordes they referre it vnto the Supper . And so by their doctrine be the verbes, *Datur, frāguntur, ffunduntur, is geuen,* *is broke, is shed,* verefied in the present Tense, and not on- ly in the future Tense.

In these testimonies the cause, that both Nyssen, and Theophylacte geueth , why Christe offered his body, which he deliuered vnto his Disciples , is specially to be noted: which is , bicause in the solemnitie of Sacerdices, no man eateth that which is not before sacrificed. Wherein they allude vnto the olde manner of Sacrifices, which alwaies were offered vp, before they were eaten. And so the body and bloude of our Sauiour Christe our true Paschal Lambe, was at his Maundie , and now ought to be offered vp, before it was then, or now is to be eaten and dronke in the blessed Sacrament. Hesychius ^{Hesychius} vttereth the like doctrine writing vpon the booke of *Leuiticus.* lib. 1. in Leuit.

Cap. 4.

Jewel.

To be shorte, if it be true, that Christe shad his bloud at his Last Supper, and that Verily, Really, and in deede, as M. Hardinge alone strangely auoucheth, and no man els, I trouve, beside him, then can he no more say, The same was an vnbloudy Sacrifice : And so must be yelde vp the strongest Tovver of al his Holde. For yf the Sacrifice, that Christe made at his Supper vvere vnbloudy, howv did Christ there shad his bloud? If Christ as M. Harding saith, did there shad his Bloude , howv can that Sacrifice be called Vnbloudy?

But to leaue these fantasies, and vaine shifries, Christe gane his Bodie to be broken , and his Bloude to be shad, not at his Last Supper, but on-

T. iij. ly vpon

Diuis. 4.

A Reioindre to M. Jewels Replie

Psal. 53. *ly vpō his Croſe, and no vvere els.* There he bare our iniquities: there was he rent for our Sinnes. And in that only respect vve receiue his body, and embrace it, and haue fruit of it. In this respect S. Paule saith, God forbid, I ſhould reioice in any thing, ſauing onely in the Crosse of our Lorde Iefus Christe.

Galat. 6. Therefore, this nevv Article of the faith , of the real ſacrificing , and Sheadding of Christes bloud at the table, neither being true in it ſelf , nor bitherto by M. Harding any vray proued, nor vvhilftāding the great Stoare, and choife of his Authoritieſ: for asmuch as Christ neuer gaue, neither his Apostles, nor any their ſuccellours Commission to do more in that behalfe, then he him ſelſe had done, To ſay, that any mortal man hath povver , and authoritie, really, and in dede to Sacrifice the ſonne of God, it is a manifest, and vwicked blaſphemie: the great, and groſſe errores, vvhethervvith the Diuel, and his Disciples in the time of his kingdome of darkeneſſe haue deceiued the vvorlde, nor vvitſtanding.

Harding.

But here M. Jewel replieth , and would faine prooue a contradiction to be implied in this doctrine . I omit his falsifying of my Answer, affirming me to ſay, that Christe did ſhed his bloud at his laſt Supper verily , really , and in dede (which I ſaid not, though it may be ſo ſaid in a right ſenſe): and much leſſe meant I, as thereby his intent is to report vnto the ſimple, to wit , an external , and ſenſible ſhedding, which was done only at the tyme of his Paſſiō. That the mater might ſeme the more abſurde and vnreaſonable, If (ſaih he) Christes Sacrifice made at the Supper were unbloudy, how then dih he therer ſhed his bloud? If he dih ſhed his bloud, how can that Sacrifice be called unbloudy ?

Why Sir, wil you nedes haue the Mysterieſ of this Singular and peerleſſe Sacrifice to be diſcussed by reaſon , and not to be conceiued only by faith ? Wil you require the

the meane of this Sacrifice to be set forth euidently vnto you , which is secret as Nyssen before mentioned saith, inuisible, and vnspeakeable ? S. Paule him selfe where he speaketh of the Priesthoode of Christe after the order of Melchisedek, saith he not, that *thereof he hath much to say,* Heb. 5. and that the things be hard to expound ? These howes and questions M. Iewel become Iewes, Infidels , and Heretikes , much better then a true Christian man . Christes bloud was shed at his Supper , so as it is now shed in the daily Sacrifice of the Aulter : that is to say, in a mysterie, and in a Sacrament, by a meane to man inuisible, and vn-speakeable.

Because his bloud is beneficial vnto vs to redemption, in that it was once actually , externally , and with death drawen forth of his body: In cōsideration thereof, where so euer that bloud is by the almighty power of our Lords worde in the Sacrifice made and exhibited, we thinke it no absurditie, nor inconuenience, to say, that his bloude is shed in a mysterie, and vnbloodily. Whereby we meane, that not only his memorie is celebrated, but also that the effecte of the bloody shedding of his bloude, that is to say, the effect of his death, is thereby applied vnto vs hauing faith, and being disposed, as we ought to be, as if he were now hanging on the Crosse , and presently bleeding before our eyes. For to shew this and that of the Crosse, to be one and the selfe Sacrifice, we offer him , saith Theophylact , *perinde ac si esset hoc tempore immolatus* , as if he were at this very time sacrificed . Againe , *hanc hostiam lact. in semper ut presentem offerimus* : we offer vp this hoste alwaies, as if it were present , saith he , meaning the visible presence vpon the Crosse; for otherwise it is present.

And

Divis.4.

A Reioindre to M.Iewels Replie

And therefore it may truly be termed an vnbloudy shedding of bloude, the terme of shedding being referred to the bloude by the power of the worde of consecration made present , offered , presented, and verily exhibited, the terme vnbloudy , referred to the manner of offering and exhibiting it without any such violence, as was done vnto the person of Christe by the Souldiers , who with thornes , nailes , and speare , drew bloud of him , when he hong on the Crosse.

That no doubt remaine , to speake so plainly as I can of this high Mysterie , thus it is . The bloude of Christe (we confess) is the price of our Redemption, in that it was once shed vpon the Crosse . That bloude, and body whereof it issued out , is the Hoste of our Saluation . That very bloude is here made present in the Sacrifice of the Aulter by vertue of Christes worde , and is said presently to be shed (whiche neuer the lesse we understand to be done in mysterie and in remembrance of that which was shed vpon the Crosse) because the effecte of that external shedding by this is applied vnto vs , as if it were now in our sight offered and shed.

The vn-
bloody
shedding
of bloud.

This shedding may be, and is called vnbloudy, as the offering and the Sacrificing of Christ, and as the death is called vnbloudy . For like as is the Sacrifice , such is the Death . Where is bloody Sacrifice , there is bloody Death. Where is the vnbloudy Sacrifice , there is the vnbloudy Death, and consequently the mystical and vnbloudy Sheddng of bloude.

But for better credite , and that it seeme not strange, let vs confirme this pointe with some testimonies of Ancient Faters , where the like speaches are vttered.

S.Gre-

S. Gregorie saith, *Christus in seipso immortaliter viuens, iterum in hoc mysterio moritur.* Christe, who liueth immortally in him selfe, in this Mysterie dieth againe. S. Augustine likewise. *Semel immolatus est in semetipso Christus: & tamen quotidie immolatur in Sacramento.* Christe was sacrificed in him selfe once: and yet is he sacrificed daily in a Sacrament. *Paschasius* faith in like manner. *Quotidie Christus mystice pro nobis immolatur, & Passio Christi in Mysterio traditur: &c.* Christe is daily sacrificed for vs mystically, and the Passion of Christe is in a mysterie deliuered.

To be shorte, *Eusebius Cæsariensis, Cyrillus, S. Chrysostome, Theophylacte, Euthymius, S. Gregorie Nazianzen,* and in manner all the other Fathers doo cal this, *Incruentam immolationem*, the vnbloudy sacrificing, and vnbloudy Hoste. By the whiche Christe to effecte is so sacrificed for vs, as to them who were present, when he offered him selfe on the Crosse, yet so, as this Sacrifice take effecte of that. And that there be truely and properly a Sacrifice, it is yenough, that Christes death be so now applyed to remission of synne, as if he him selfe now dyed.

In these former and the like sayinges, the Fathers doo set forth the way and meane of this Sacrifice, of this Death, and consequently of this shedding of Christes bloude: as they may seeme to signifie not obscurely their vnablenesse to expresse the same, terming it *Sacrifice in a Sacrament, Death in a Mysterie, Sacrificing mystical.* The whiche wordes, Sacrament, and Mysterie, doo not importe a signification of absence of the thing reported to be sacrificed, to be shed, and

V to dye:

Gregorius Dialog. 4. cap. 58. De consec. di. 2. Quid sit.
August. e- pist. 23. De Conse. dist. 2. Semel. De Conse. dist. 2. Iter- ratur.

Diuis.4.

A Reioindre to M.Iewels Replie

to dye : but the secrete manner of sacrificing , shedding , and dying . And bicause this oblation is not with shedding of bloude , whiche bloude may presently be fene , but by application of the bloude already shed : it is of the auncient Fathers rightly called an vnbloudy Sacrifice .

S. Chrysostome ioyning *Hostiam* , an Hoste , and *Chrysost.in Incruentam* , Vnbloudy , together , could vnderstand Psal.95. an vnbloudy shedding of bloude in a Mysterie , and thought it not absarde . Yet neuerthelesse a man that standeth wel in his owne conceite , and skanneth al Diuinitie by Phrases , as M. Iewel doth : might finde mater in it to vtter a scoffe or two ; and demaunde of Chrysostome , if it be an Hoste , how is it vnbloudy ? If it be vnbloudy , how can it be an Hoste , seeing that an Hoste hath not bene woont to be offered without bloudshedding ?

Likewise S. Gregorie Nazianzen that great Diuine , hauing respect vnto the body and bloude of Christe offred by the Priestes in the Saerament , feared not to set together *Ivriias* , sacrifices , and *ἀναιμάτους* , vnbloudy , saying : Ω *Ivriias τέμποντες ἀναιμάτους ἵρατα* , O ye Priestes that offer vp vnbloudy Sacrifices ! And to put al out of doubt , that he meant it of the Sacrifice of the Body and Bloude of Christe : he addeth further in the same place : Ω μεγάλοι ταλαῖτμα Θεοῦ χείρεσσιν γε ὑμετέροι φέροντες . O yee that beare the wrought worke of Greate GOD in your handes ! Wherby he meaneth the true and real Body of Christe in the Sacrament .

Theophylacte also among other is very plaine , where

Gregor.
Nazian.
in Carmi-
nibus ad
Bisopcos.

where he saith thus. *Num & ipsi sine sanguine immolamus? Omnia. Sed nunc reminiscimur mortis Domini.* Do we also sacrifice without bloude? Yea verely. But now (in our Sacrifice) we remember the death of our Lorde. The Greke woerde, which Theophylacte vseth is such as properly signifieth the killing of a lyuing thing. Here is a woerde alone for M. Iewel to vtter his scoffing eloquence vpon. Do we kill? Then how without bloude? If without bloude, how then do we kill? Thus the learned Fathers being perswaded, that through the almighty power of Christes woorde, his flesh and bloude are really exhibited, and made present in the Sacrament: thought it no absurditie in this singular Sacrifice, to ioyne those termes together, which in no truth could stand together in the order and manner of offering the olde sacrifices, or Christes Sacrifice vpon the Crosse.

If M. Iewel wil here replie and say, that the ioyning of these vnagreeing termes together is an Argument, that the Fathers meant not to auouche a true and Real Sacrifice, but a figuratiue Sacrifice onely: how can it not appeare most absurde, to thinke that, whereas they affirme Christes Real flesh and bloude to be made present by vertue of his woerde, to thende it be the *Sacrifice of the newe Testament*, and likewise where as they teache this Sacrifice and this hoste to be one with that of the Crosse: they should meane no true and Real Sacrifice, but onely a Figuratiue Sacrifice?

And wilt thou vnderstand Christian Reader, how the olde Fathers of the Churche meane, where they

Theophy-
lactus in
10. cap. ad
Hebr.

Divis. 4

A Reioindre to M. Jewels Replie

In vwhat
sense the
Fathers
make the
sacrifice
of the
Aulter,
and of the
Crosse,
one Sa-
crifice.

*Chrysost.
hamil. 17.
in Epist.
ad Hek.*

*Hacra-
tione.*

reporte the Sacrifice of the Aulter , to be one with the Sacrifice of the Crosse ? Verely they meane , as euer where we teache , the Hoste , or the thinge sacrificed , to be one , and the very selfe same , vpon the Aulter , and vpon the Crosse . For witnesse hereof heare S. Chrysostome . Hauing asked this question , *Quo-
modo una est Hostia , & non multa ?* How is it one Hoste , and not many ? After a few wordes he saith : *Id ipsum semper offerimus . Nec nunc quidem alium a-
gnum , crastina alium , sed semper eundem ipsum . Proin-
de unum est hoc Sacrificium , hac ratione .* We offer vp alwaies the selfe same thing . Neither doo we offer one Lambe to day , an other to morow , but alwaies one the selfe same . Therefore this is but one Sacrifice , by this reason , or in consideration hereof , that is to say , bicause the thinge whiche is offered , is one . *Christe is our high Bisshop* (there saith he further) *which bath offered vp the hoste that cleanseth vs* (of our sinnes) *the same offer we now also , which being then offered , can not be consumed .* If we offer the same hoste and sacrifice , that Christe offered , whereby we are made cleane from our sinnes , whiche is the sacrifice of the Crosse : it foloweth , that this be a true and real sacrifice (in respecte of the thing sacrificed) as that was . By this M. Jewel may vnderstand , how lawful it is for me to speake , as the catholique Churche speaketh , that Christe is offered vp vnto his Father by the Priestes of the new Testament , *verely , really , and in deede .* Now let vs see what substance there is in al that , wherewith he burdeneth me touching S. Clement .

Jewel

Jewel.

As for Clemens, whom M. Harding so often calleth the Apostles fellow, as he is but lately start vp, and comme abroade, and therefore hath not yet gotten sufficient credit, and in bere brought in dumme, and saying nothing, so is he not worthy of further answeare. Hovve be it M. Harding dooth greate vvrong, otherwisse to report his Authours vwordes, then he findeth them. Truely his Clemens, vvhich so euer he were, saith not, The Priest hath Commissiō, or Power, to offer vp the Sonne of God. His vwordes are plaine to the contrary: Antytipon Regalis Corporis Christi offerte: Offer ye vp (not the Bodie of Christe, Constit. bur) the Signe, or Sacramente of the Roial Bodie of Christe. Apostoli. Likevwise againe he saith, Offerimus tibi Regi, & Deo iuxta Insti- lib. 6. tutionem Christi, Hunc Panem, & hoc Poculum: VVee offer cap. 50. vp vnto thee, our Kinge and God (not the very Bodie of thy Sonne Clemens Really, and in dede, but) This Breade, and this Cuppe, accor- Constit. ding to Christes Institution. It is a greate Prerogatiue for M. Har- Apostol. dinge, both to make Doctours of his owne, and also to geue them his owne lib. 8. Constructions.

Harding.

First, he laboureth to put him out of credite, to that Ende vsing pretie light termes, but neuer a weighty rea- Philip. 4. son. He is but lately start vp, and come abroad, saith he. Hierony. For whereas I cal him the Apostles fellow (and that not often as he saith) he should be offended with the Apo- in perora- stles, who so vsed him, and with S. Hierome, who so cal- tione trāſ latoris, ad finem Cō- leth him. Next, he reproueth me after his scoffing mētarior- manner, for that I bring him in dumme, and saying no- rum Ori- thing. Lastly, he chargeth me with reporting my au- genis in e- thours wordes otherwise then I finde them. pist. ad Ro- manus.

That S. Clement can not truly be said, lately to haue started vp, as it pleaseth M. Jewell to speake, I haue in my

Diuis.4.

A Reioindre to M. Jewels Replie

Page. 29.b Reioindre to his first Article , sufficiently proued his Antiquitie , and authoritie , as there the Reader may see.

S. Cle^s
met not
brought
in dāme.

I do not bring him in dumme . To referre the Reader vnto a special place of a writer , is not to bring him in dumme . So I in my Answer referred the Reader to the eight booke and last chapter of S. Clements Constitutions . There shal he finde a cleare testimonie for the vnbloudy Sacrifice , for the Priesthood , and for the Institution , and commaundement of the exercise of the same , al which M. Iewel denieth . The wordes for breuities sake I rehersed not . To aduertise the Reader of the place , I thought it yenough .

Clemens
in Con-
stitut. li. 8
cap. vlt.

Christe
made Sac-
rifice be-
fore his
Passion,
and com-
maunded
the same
to be co-
tinued.

Least M. Iewel charge me againe with S. Clements dumnesse , certaine of his wordes , here briefly to satisfie the man , I am content to allege . Thus then he saith . Christe the only begotten (sonne of God) by nature is the first high Bishop , who tooke not honour vnto him selfe , but was ordeined of his Father , Who for our sake being made man , and offering a spiritual Sacrifice vnto God and his Father , before his passion commaundered vs (his Apostles) alone to do the same : albeit there were others present with vs , that beleuēd in him , but every one that beleuēth , is not forth with a priest , nor hath Bishoppsly honour .

Spiritual.

Here haue we expresse , and plaine mention of the Sacrifice , which Christe , as high Bishop offered vp vnto God his Father , and commaundered his Apostles to offer the same , before his passion . This Sacrifice he calleth Spiritual , in respecte of the sacrifices of Moyses lawe , which were grosse and bodily of brute beastes , meaning

meaning the sacrifice of his body and bloude , spiritual-
ly , that is to say , with spiritual manner , and not with vi-
sible shedding of bloude offred , and that before his pas-
sion , whereby he signifieth the Sacrifice made at the
Supper . And that it be not vnderstanding of the Sacri-
fice of Praise , or prayer onely , S.Clement saith it was
such , as the Apostles only were commaunded to offer ,
for that they were Priestes .

Of what other sacrifice can M.Iewel vnderstand this ,
whiche Christe offered before his passion , and com-
maunded his Apostles , and Priestes onely to offer : but
of the Sacrifice of his Body and bloud , which there after
a fewe wordes is called the pure and vnbloudy Sa-
crifice ?

Of this Sacrifice he is to be expounded , where spea-
king of S . Steuen in the same chapter , he saith thus .
Whereas he was such , and so great a man , fervent in spirite ,
and saw Christe on the right hande of God , and the gates of
heauen open : yet it appeareth nowhere , that he exercised
those offices , which be not conuenient for the degree of Dea-
conship , as that either be offered the Sacrifice , or laid
handes upon any , but kept the order of a Deacon unto his
ende . As for the inward spiritual Sacrifices , as praise ,
thankes , a contrite harte , prayer and such the like : I trow
M. Iewel wil not deny , but that S . Steuen did them
before his martyrdome , and that the same were not vn-
conuenient for the order and degree of Deacons . And
so S . Clement geueth vs a plaine testimonie for the Sa-
cifice of the Aulter , the ministracion whereof belon-
geth to the order of Priesthood only , which is aboue the
order of Deaconship .

A testi-
mony for
the Sacri-
fice of the
Altare .

But

Divis. 4.

A Reioindre to M. Jewels Replie

M. Iewel taken in a maner & foule way, to burthen other men with contradiction, yea where none is, would fal into the ouersight of so foule a Contradiction him selfe? For what can be a more open contradiction, then to say, as he doth, that S. Clement is brought in dumme, and saying nothing, and yet his woordes be misreported? If he be brought in dumme, if he say nothing, then where be his woordes, that be misreported? If his woordes be misreported, how is he brought in dumme, how saith he nothing? I haue reade, where speach hath ben attributed to beastes, and Trees: but that a dumme man, and one that saith nothing, speaketh, and vttereth woordes, as it is absurde in nature, so no man was euer so mad, as once to feine it. Thus whiles M. Iewel seeketh to skoffe S. Clement out of credite, he hath shewed him selfe worthy of smal prayse, and credite.

As touching the worde, *Antitypon* vsed by S. Clement, whereof he taketh holde: it maketh litle for his purpose. In what Logique learned he to make this Argument, By S. Clement Priestes are required to offer vp veritie of *antitypō*, that is to say, the signe, figure, or sampler of Christes body: *Ergo*, they haue no commission, nor power to offer vp Christe him selfe? Where two thinges go to gether, it is a foolish reason, that with the affirmation of the one, concludeth the denial of the other. By such Logique he may as wel denie Christe to be God, because he is Man.

For answer to this and the like cauilles made by the Sacramentaries against the veritie of Christes body, and bloude in the blessed Sacrament, it shal be necessary to in-

to informe the Reader of the doctrine of S. Augustine *Augu. lib.*
 touching this very point. His wordes be these. *Hoc est Semetiar.*
quod dicimus, quod omnibus modis approbare contendimus, Prospere.
Sacrificium Ecclesiæ duobus confici, duobus constare, visibili de Consec.
elementorum specie, & inuisibili Domini nostri Iesu Christi *Dicitur 2.*
carne & sanguine: & Sacramento. & re sacramenti, id est, *Hoc est*
corpo Christi. &c. This is that we say, that we go about
 by al meanes to approue. That the Sacrifice of the
 Church is made of two thinges, and consisteth of two
 thinges, the visible forme of the elementes, and the inui-
 sible flesh and bloud of our Lorde Iesus Christe, both the
 Sacrament, and the thing of the Sacrament, that is to say,
 the body of Christe.

Now where as the Sacrifice consisteth of two things,
 the visible forme of the elementes, which are bread and
 wine, and the flesh and bloude of our Lorde: S. Clement
 naming *antitypon regalis corporis*, the signe, figure, or sam-
 plier of Christes roial body meaneth the visible forme of
 the elementes, as vnder them the body, and bloude is
 really conteined. And so by this woerde *antitypon*, he
 vnderstandeth not the outward formes of breade and
 wine only, but (as in the same sentence he plainly ex-
 poundeth him selfe) the whole Sacrament, otherwise cal-
 led the Euchariste. Which Sacrament is after consecra-
 tion not without reason termed *antitypon*, partly in consi-
 deration of the outward formes, partly bicause the ex-
 ternal breaking and diuision of the blessed Sacrament re-
 presenteth and betokeneth Christes passion and bloude
 shedding. Also, bicause we haue not yet the fruition of
 Christes body after such wise, as we shal haue in the life
 to come. Here we haue Christe verily, in deede, and sub-

For what,
antitypon
 is taken
 in S. Cle-
 ment.

Divis.4.

A Reioindre to M. Jewels Replie

stantially , but as yet couered in a mysterie , and hidden
vnder the outward formes . But in the life to come we
^{2.Cor.13.} shal see him face to face,not as through a glasse , or darke
contemplation: but euen so as he is in truth of his owne
Maiestie.

^{That the} Because the Sacramentaries , where , with al their
^{terme} witte and cunning they impugne the Sacrifice of the
^{antitypon,} Aulter , pretend to haue great aduauntage against the
^{maketh} Catholikes , for that S. Basil and certaine other olde Fa-
^{nothing} thers vse this terme, *antitypon* , where they speake of the
^{for the Sa-} most blessed Sacrament, calling it by that name: It shal be
^{craunens} good to shew , how litle the vse of the same in the Fa-
^{taries.} thers writings maketh for proufe of their heresie, which
they mainteine against the real presence.

First it is acknowledged and confessed of the Catho-
likes, that the Sacrament of the Aulter is *antitypon*, that is
to say, a sampler, or signe of Christes roial body : other-
wise it could not be a Sacrament, which is a visible signe
of intiſible grace. Thus farre we agree on both sides. The
point wherein we vary frō the Sacramētaries, is touching
the substance of the Sacramēt, or (which is al one though
in diuers respects) the Sacrifice.

We say, that onlesse the flesh and bloude of Christe
be the substance of this sampler or signe , it can not be a
Sacrament meete for the dignitie of the new Testament:
bicause it must be the truth of al the figuratiue Sacri-
fices of the olde Lawe , according to that S. Augustine
^{Augu. De} teacheth speaking of the Table , which Christe being a
^{civis a. Dei} Priest after the order of Melchisedech doth exhibite and
^{lib.17.ca.} geue. *Id enim Sacrificium successit omnibus illis Sacrificijs*
^{29e} *veteris Testamenti, quæ immolabantur in umbra futuri.* For
that

that Sacrifice (saith he) hath succeeded al those Sacrifices of the old Testament, which were offered in the shadow of that to come.

Wherefore this Sacrifice being the body of those shadowes, must excel in substance the Sacrifices , that were the shadowes . But how can that be, if the substance of bread be the substance of our Sacrifice , for as much as the substance of bread is no better (if it be so good being an artificial and dead thing) then is the substance of a lambe , an Oxe, or a goat, which are natural, and lyuing creatures, whose substances were substances of the olde Sacrifices, that were shadowes.

S. Alexander therefore the fourth Bisshop of Rome after S. Peter , considering the excellency of our Sacrifice aboue the olde Sacrifices , saith , *Nihil in Sacrificiis Alexand.*
maius esse potest , quam corpus & sanguis Christi , nec vlla epist. 1. De
oblatio hac potior est , sed omnes hæc præcellit , &c . No-
thing can be greater in Sacrifices , then the body and ^{Cœsec. dist.} *bloude Christe , neither is there any oblation better then* ^{2. cap. Nihil in.}
this, but this doth farre excel al others , the which ought to be offered vp vnto God with a cleane conscience, and to be receiued with a pure mynde , and of men to be wourshipped.

Thus our Sacrifice conteyning really the pretious body and bloude of Christe , is a Sacrifice worthy of the newe Testamente , most meete and hable to represent vnto vs , and preserue in perpetual remembraunce the same body and bloude rent and shed vpon the Crosse , and most effectual to deriue and apply vnto vs , the merites and fruities of that bloudy Sacrifice.

Divis. 4.

A Reioindre to M. Jewels Replie

And yet neuer the lesse being ministred vnder the outward formes not of the body and bloude it selfe , but of bread and wine for our infirmities sake , and for the better practise of our faith : it is rightly called the sampler of the roial body of Christe , so termed by a fitte worde in the greke tongue , *anitypon* , which being taken in the best signification , (as it is reason it should so be taken , sith it Augu. lib. 2. quast. Euangel. cap. 3. VVhat properly is signified by *anitypon* .) signifieth a Sacrifice most diuine , and as S. Augustine termeth it , *Sacrificium Sanctum Sanctorum* , the Sacrifice that is of al holy things the most holy doth import a true and like sampler , or counterpane equal in truth and worthinesse with that which is the *ἀγέλτυπον* , that is , the principal copie . For so much doth the greke preposition *ἀντί* signifie in composition , as for example , Homere often-times calleth that man *ἀντίθεον* , asmuch to say , equal to God , who for some excellent qualitie seemed to be nothing inferiour (at least in that point) to them whom he feined to be Gods . And in consideration hereof , learned men haue translated the Greke worde *ἀντίτυπον* , by this *Periphrasis* or circumlocution , *exemplar similis forme* , a sampler of like forme .

Now what thing is there any where , that is worthy to be , or may be a true patern or sampler of like forme to the body and bloud of Christe crucified and shed , and now remaining visibly in heauen , but the body and bloud of Christe him selfe , which by vertue of his almighty woerde , he of his singular mercie so maketh and tempereth for vs in the most holy mysteries , geuing them vs vnder the formes of our common foode breade and wine , that neither the Maiestie of them should deterre and fray vs from offering them ; nor any lothsomnes , or sight

or sight of fleshe and bloude , shoulde cause vs to abhorre to eate and drinke them . And thus the body of Christ in the Eucharist , is , *antitypon* , that is to say , a signe , a sacrament , a patern , a sampler of his body that hoong vpon the Crosse , and of his body that is now in Maiestie at the right hande of God the Father .

Neither is this a new doctrine of our deuise , it was taught in Christes Churche aboue eleuen hundred yeres past . Let these woordes of S . Augustine serue to witness the same . *Caro eius est , quam forma panis opertam in Sacramento accipimus , & sanguis eius , quem sub vini specie & sapore potamus : Caro videlicet carnis , & sanguis est Sacramentum Sanguinis , utroque inuisibili , Spirituali , intelligibili , signatur visibile Domini nostri Iesu Christi corpus & palpabile , plenum gratia omnium virtutum , & diuina Maiestate* . The flesh of Christe it is , that being couered with the forme of bread we receiue in the Sacrament , and his bloud it is , which vnder the shape and sauour of wine we drinke : soothly flesh is a sacrament of flesh , and bloude a sacrament of bloude , by both being inuisible , spiritual , and intelligible , the body of Iesus Christe our Lord that is visible and palpable , ful of the grace of al vertues , and diuine Maiestie , is betokened .

Consider this doctrine wel Christian Reader . First , that whiche we receiue in the Sacrament vnder the formes of bread and wine (S . Augustine telleth thee) is the flesh and bloude of Christe . Next , he saith , not that the outward formes of bread and wine , but that the very flesh and bloude , be sacramentes of flesh and bloude . Lastly , to put al doubt away , and to make the mater cleare , he sheweth how this is true , and saith , that

X iij by both

*Augu.lib.
Sentent.
Prosperi.
de Consec.
Dist. 2.
Hoc est.*

Diuil.4.

A Reioindre to M. Jewels Replie

by both flesh and bloude inuisible, and intelligible, the visible and palpable body of Christe is pointed to, notified, and signified. Which is as much to say briefly, as that the body of Christe in the Sacrement inuisible, is a signe or sampler of Christes body visible. Al this yf thou consider diligently and aduisedly, thou maist easilly vnderstande, what both S. Clement in the place by M. Iewel alleged, and other learned Fathers meane by this worde, *antitypon*; in the mater of the blessed Sacrement: soothly not to exclude the real presence of Christes body, but to signifie the secret meane of the presence.

We graunt therefore the Sacrement of the Aulter to be a signe, as S. Clement calleth it, *antitypo*. But when by any Sacramentarie the denial of the thing it self is inferred of the affirmation of the signe, we deny the Argument. For there be two kindes of signes. One is significatiue only, and exhibitiue. The kindes of Signes, signifiatiue only, and exhibitiue. In the olde Lawe the vnleuened bread signified onely, that the feast of Easter was to be celebrated with sinceritie of harte and life. The corporal purgations signified only the cleansing of myndes. But Baptisme in the newe Lawe doth not only signifie, but also exhibiteth, and worketh the Washing of synnes, and is the ablution it selfe, or washing away of sinnes. Likewise the holy Euchariste doth not onely betoken or signifie, the body and bloud of Christe, but containeth, and exhibiteth it present, and is the very body and bloude of Christ, it is signisignatu, & exhibitiuu. Thus it appeareth, how the Sacramentaries Argument is naught, The Sacrement is a signe, ergo it is not the body. For it is both a signe

signe, and the body it selfe. For if any wil say, it is a signe significatiue only, it is to be denied as false, and contrary to the manifest wordes of Scripture, and the expositions of al the Fathers.

Now I reporte me to the iudgement of the discrete Reader, what aduaantage M. Iewel hath gotten by the terme, *antitypon*, alleged out of S. Clement against the blessed Sacrifice of the Churche. On the other side, what aduaantage may iustly be taken against him, for that most falsly he hath corrupted his author? For looke Reader vpon the shorte testimonie which he allegeth out of S. Clement, and thou shal finde, that M. Iewel hath cut of out of the middest two wordes of greatest force for the vnderstanding of that goeth there immediatly before: that by falshod he might geue at least some colour vnto his Reply, where in truth he had none at al.

The wordes falsly cut away be these, *acceptabilemꝝ Clemen. Eucharistiam*. So that the whole sentence is this in S. Cle- Constitut. ment, *Antitypum regalis corporis Christi, acceptabileꝝ Eu- lib.6. cap. charistam offerte in Ecclesi  & cimiteriu  vestri *. Offer ye 30. vp the sampler of the roial body of Christ, and the accep- table Euchariste in your Churches, and burying places.

These two wordes with the sleight of falsifying nipte away by M. Iewel, be so requisite to the vnderstanding of the authours meaning, that without them mater of cauil by reason of the terme, *antitypon*, may be ministred vnto such, as be more ready to impugne, then to defend the doctrine of the vniuersal Churche touching the substance of the Sacrament, and Sacrifice of the Aulster. Contrarywise being leaft in the sentence, confide- red, and rightly vnderstanding, they exclude al occasion of doubt.

S. Clem 
corrup-
ted by M.
levvel.

Divis.4.

A Reioindre to M. Jewels Replie

of double or cauil , that might rise through the other terme of more obscuritie . For the Euchariste without doubt in that age being taken for the body of Christ, how can it be conceiued , that the other terme , *antitypon* , in the same place ioyned by a copulatiue together with it, should importe the contrary?

That S . Clement meant by the Eucharist the true and real body of Christe, it is euident by that we finde in the learned Fathers of that age , namely S. Ignatius , and S. Ireneus , who lyued in, or sone after S. Clementes tyme.

Irenaeus lib. 4. ca. 34. S . Irenaeus saith , that the breade hauing received the calling vpon of the name of God (whereby he mea - neth the Consecration) is no more common bread , but *Eucharistia ex duabus rebus constans, terrena, & caelesti, the Euchariste consisting of two thinges, the one earthly (whereby he ynderstandeth the forme of bread): the other hea - uently (which is the body of our Sauiour)*. And that it ap - peare certaintely , that he thought the Euchariste to be the body and bloude of Christe , he proueth that our bo - dies to be dies shal not remaine in corruption , but haue the resur - immors - rection that is hoped for , because they receive the Eucha - riste , and be fed with the flesh and bloude of our Lorde .

Smyrnens. S. Ignatius likewise in an Epistle *ad Smyrnenses* , as apud theo *Theodoritus* allegeth him in the third booke of his *Dia - dorit. li.3.* logues writing against certaine Heretikes , that would *Dialog.* haue neither Euchariste , nor Sacrifice : auoucheth the Eucharist to be the flesh of Christe. These be his wordes: *Eucharistias & oblationes non admittunt, sed quod non con - fitantur Eucharistia esse carnem seruatoris nostri Iesu Christi,* *that suffice red for que pro peccatis nostris passa est, & quam Pater sua benigni - vs. tate suscitanit. Eucharistes and oblations they wil not ad - mit,*

mit, bicause they wil not confess the Euchariste to be the flesh of our Sauiour Iesus Christe, which flesh suffered for our sinnes, and which the Father of his goodnes raised vp from death.

Marke Reader, this auncient Father and blessed Martyr saith not, the Euchariste signifieth Christes flesh, but is Christes flesh, yea that flesh, which was crucified, buried, and rose againe.

And although *Theodoritus* alleged this authoritie to proue, that it was the humaine flesh, and not the Godhed of Christe, that suffered death, and rose againe; which he proueth by the later parte of the same: yet it principally proueth our purpose, that the Euchariste is the true flesh of Christe. Againe onlesse the selfe same flesh of Christe be in the Euchariste, which died vpon the Crosse, and rose againe: this authoritie auailed *Theodoritus* nothing to proue, that Christes flesh was crucified, and raised vp againe.

Wherefore for so much as it is cleare by the testimonies of *S. Ignatius*, and *S. Irenaeus*, who liued not long after *S. Clements* time, that the beleefe of their age was, the Euchariste to be the flesh and bloude of Christe: how can M. Iewel kepe his credite with any man, that loueth truth, and not semetome haue intended crafte and deceite, in that of purpose, least the truth should appeare manifest, he falsified his auctor by clipping away those two wordes from the middest of the sentence, that make directly against him, and put away al doubt of contrary sense? Thus to mainteine the false doctrine of his arrogant Challenge, he feareth not to violate the Fathers, to corrupte their writings, to deceiueth the worlde, to pur-

Dissil.4.

A Reioindre to M. Jewels Replie

chase him selfe the most reprocheful name of a falsifier:
By such championes such quarrels are mainteined.

Constitut. As for the other place of S. Clement, where he
ib. 8. faith, *offerimus hunc panem, & hoc poculum*, we offer
this breade, and this cuppe: who nowe a daies know-
eth not that the Sacrament sometimes is called by the
name of breade and wine, not bicause the substance of
breade and wine remaineth: but bicause the outward
formes, taſt, and other qualities of breade and wine be
ſene, felt, and perceiued: bicause before consecration
it was breade and wine, and bicause it is the true breade
and wine, that came downe from heauen. Neither doth
S. Clement (which is to be noted) barely cal it bread and
This. a cuppe, but *this bread, and this Cuppe*, as S. Paule cal-
bread, leth it likewise, *this bread, and this Cuppe, and that bread,*
this Cup. and *the Cuppe of our Lorde*. By which manner of speach
Act. 11. uttered with the Pronouae Demonstratiue, not com-
mon bread, nor a common cuppe, but a ſingnlar, a di-
vine, a heauenly, and the ſuperſubſtantial breade, and
the like cuppe in Saint Clement is ſignified: euen that
breade and cuppe, which according to Christes Inſti-
Math. 26. tution was before conſecrated with the woordes of our
Luc. 22. Lorde, *This is my body, This is my bloude*.

Jewel.

Neither did Christe by th̄e vwordes, Doo ye this in my Re-
membrance, erecte any nevve Succession of Sacrificers, to offer him
up Reallly unto his Father: nor euer did any Auncient learned Father
ſo expounde it. Christes meaning is cleare by the vwordes, that folowre.
For he ſaith not onely, Doo yee this, but he addeth alſo, In my Re-
membrance: v̄ch Doinge pertineth, not only unto the Apoſtles,
and

and their successours, as M. Harding imagineth; but also to the vvhole people. And therefore S. Paule saith, not only to the Ministers, but also to the vvhole Congregation of Corinth, As often, as ye shal eat this Bread, and drinke this Cuppe, Ye shal shewe foorth, and publis he the Lordes Deathe, vntil he come. Likewise S. Chrysostome applieth the same, not only to the Cleregie, but also to the vvhole people of his Churche of Antioche. Thus he saith, Hoc facite in memoriam Beneficij mei, Salutis vestrae: Doo ye this in Remembrance of my Benefite, and of your Saluation.

^{1. Cor. 11.}Chrysost.
ad popul.
Antioch.

Homil. 62.

Of these vveake positions M. Harding vvitout the vvarante, or authoritie of any learned Father reasoneth thus: Christe saith, This is my Bodie, that is geuen for you: Doo this in my Remembrance:

Ergo, The Prieste hath power to offer vp the Sonne of God vnto his Father.

Harding.

What M. Iewel meaneth by erecting a newe succession of Sacrificers, I know not, but that he taketh pleasure in his owne skoffing wittte. And whereas he was not hable with sounde reasons, or good authorities to impugne the Priesthood of the newe Testament, it liked him to worke his spite against it with scorneful, prophane, and Iewish vtterance.

Priestes
nowv be
made by
election,
and ordi-
natiō, and
continew
not by
right of
successiō.

Who euer said, that Christe by those wordes, erected a new succession of Sacrificers? If no man euer said it, why chargeth he vs, as though it had bene said? Aarons Priesthode went by succession, and belonged to one Tribe. But Priestes of the newe Testamente enter not into their Priesthood by right of succession, as they of the Leuitical Tribe did: but by election, and lawful ordination.

Y ij This

Divis. 4.

A Rejoindre to M. Jewels Replie

This Priesthood principally is Christes, which continueth without successiou for euer, as he is a Priest for euer
Psal. 109. after the order of Melchisedek. Neither be we that are Priestes the Successours of Christe; and much lesse of Aaron: we be the ministers of Christ in the function of this Priesthood; and that which we do, we do it by vertue and power of Christe, and in the person of Christ: yea rather
Oecum. in epist. ad Heb. ca. 5. Christ is said to doo it through vs. For *Oecumenius* speaking of the daily execution of our Priesthoode, and of Priestes that daily do sacrifice, saith, *per quos medios Christus sacrificat, & sacrificatur*, Christe by the meanes or mediation of the Priestes that be now (of whom there he spake before) sacrificeth, and is sacrificed.

Euseb. De Demonst. lib. 5. Eusebius declaring the euerlasting priesthood of Christ after the order of Melchisedek, saith likewise. *Et sanè oraculi exitus admirabilis est ei, qui contempletur, quomodo Servator noster Iesus, Christus Dei, ipsius Melchisedech ritu, ea quæ sunt Sacrificij inter homines faciendi, etiam adhuc per suos ministros perficiat.* And verily the accomplishment of the oracle (which is, *thou art a Priest for ever after the order of Melchisedek*) is maruelous to him.
Psal. 109. that beholdeth, how our Sauiour Iesus, the Christ of God, doth performe euen vntil this day, those thinges that be of the Sacrifice, which is to be done amonke men.

Marke Reader, how is that accomplished, which the Father in the Psalme is reported to haue said vnto Christ, *Thou art a Priest for euer after the order of Melchisedech.* How remaineth he a Priest for euer, sith cōcerning that Oblation and sacrifice, which was once offered by him (saith *Oecumenius*, meaning the sacrifice of the Crosse) he would

would not haue said, *in eternum*, for euer? To this question that might be moued, both *Oecumenius*, and *Eusebius* do answer: that euен now Christe doth the thinges that belong vnto the Sacrifice, which is to be made among men. Which is as much in sense, as *Oecumenius* saith, that now by the mediation of Priestes ministerie, Christe sacrificeth, and is sacrificed. And so he remai- neth a Priest for euer.

But leauing these skorneful termes of erecting a newe succession of Sacrificers, to the schoole of Heretiques, and vsing the common wordes of the Churche, If M. Iewel meane therby to say, that Christe speaking these wordes, *Doo ye this in my remembrance*, did not ordeine the Apostles Priestes, nor therby gaue them auctoritie to ordeine others, that for tyme to come should succede them in that order, and that so saying he gaue not them power, auctoritie, and cōmission to offer vp his body and bloud: I say his meaning is vtterly vntrue. And this also, which he saith further, that neuer any learned Father so expounded those wordes of Christe, I affirme to be very false, as here it shal appeare.

First let S. Clement be heard in this point, whom M. Iewel in a false cause doth here take holde of. Bicause the place is somewhat longe, it shalbe sufficient to reporte it in English truly translated. Thus he saith. Of *Moyses most dearely beloved of God, were instituted Bishops, Priestes, and Levites. Of our Sauior we thirteen Apostles. Constitut. Of the Apostles, I Iames, and I Clement, and with vs others, Aposto. li. that we recken not al againe. Commonly of al vs, Priestes, Deacons, Subdeacons, and Readers. The first high Bishop then by nature is Christe the only begotte, who caught not honour vn- rapuit*

T. ij to him

That
Christe
made the
Apostles
Priestes.
Clemens
Constitut.
Aposto. li.
8. cap. vlt.

to himselfe, but was constituted of his Father . Who for our sake being made man, and offering spiritual sacrifice to God and his Father, before his passion commaunded vs alone, to do the same thing, albeit others were present with vs. that beleueth in him. But yet not every one that beleueth is by and by a Priest , and promoted unto Bisshoply honour.

This testimonie of S. Clement declareth plainly, both that Christe made the Apostles Priestes , before his Passion geuing charge and commaundement to them onely , though others that beleueed were present , to doo and make the thing , which he had done , that is to say , to take bread and wine , to geue thankes , to blesse , to breake the bread , and to say in the person of Christe , *this is my Body , this is my Bloude , &c.* Which he calleth offering of spiritual sacrifice,bicause that body and bloud of Christe are thus offered vp spiritually , and in a Mysterie without bloudshed : And also that the Apostles afterward instituted Priestes , Deacons , Subdeacons , and Readers.

*Chrysostom
in Litur-
gia.*

S.Chrysostom excusing him selfe for that he presumed to minister vnto Christe at his holy table , and gathering boldnesse of that Christe him selfe had commaunded it, saith: *Sacrificiorum ritum instituisti, ac solennis huius & im- maculati Sacrificij celebrationem nobis tradidisti , tanquam Dominus omnium .* Thou (Christe) hast instituted the rite of sacrificing , and hast deliuered vnto vs the celebration of this solemne and vnspotted Sacrifice , as Lord of al . And afterward he saith moreouer, hauing rehearsed what Christ did and said at the Supper, *memoriam igitur agentes salutaris huius mandati,* we kepe the memorie of this healthful commaundement, meaning the commandement

dement geuen by these wordes, *Do ye this in my Remembrance.* *Luc. 22.*

When S. Chrysostome saith, *Christ deliuered the celebration of this Sacrifice unto vs*, it is to be considered, vnto which vs, and when he did deliuere it. S. Chrysostome was a Bishop, and therefore a Priest: so then naming vs, he meant Priestes. The time when it was deliuered, was at his last Supper. For the Scripture geueth no occasion to thinke, that Christ leaste to Priestes the celebratiō of this Sacrifice any where els, but where he said vnto his Apostles: *Doo ye this in my remembrance.*

*Luc. 22.
1. Cor. 11.*

S. Dionysē the Areopagite S. Paules scholer, doth acknowledge, and in most plaine wordes confesseth, that Christe by these woordes gaue commaundement to Priestes to offer vp this diuine Sacrifice. Thus he saith.

*Quocirca Antistes reuerenter & ex Pontificali officio, post Diouys. in
saeras dicinorum operum Laudes, quod hostiam salutarem, Ecclesiast.
qua supra ipsum est, litet, se excusat, ad ipsum primò decenter Hierarch.
exclamans, Tu dixisti, hoc facite in mei commemorationem. part. 3 c. 3*

The Bishop therfore, after he hath praised the workes of God, excuseth him selfe reuerently, and according to his Bishoply office, for that he sacrificeth the heathful hoste, which is aboue his worthinesse, semely first crying vnto him, *Thou (ô Christ) hast said, Doo ye this in my remembrance.*

Thus it appeareth clearely by this auncient Bishop, and blessed Martyr, who is to be thought to haue learned the same of S. Paule him self, as also by sundry other Fathers, of whome some be already alleged, some hereafter shal be alleged: that Christe by these woordes, *Doo ye this in my remembrance*, gaue to Priestes auctoritie and commission to offer vp the healthful Sacrifice, which can be

none

Divis.4.

A Reioindre to M. Iewels Replie

none other but that of his body and bloude : and that by the same wordes they vnderstode them selues both charged so to doo, and also excused of presumption in doing, the doing of it being a thing, that so farre passeth the wothinessse of humaine condition.

M. Iewel
vvold, al
the peo-
ple to be
Ministers
of the Sa-
crifice.

But M. Iewel to put away wholly the Sacrifice, whereas Christe said, *doo ye this in my remembrance*, saith very strangely and boldly, that *this doing perteineth not only unto the Apostles, and their successors, but also unto the whole people*. And he beareth the worlde in hande, that this is the cleare meaning of Christe, bicause of these wordes, *in my remembrance*. As though bicause that heauenly Sacrifice is to be offered in remembrance of Christe, therefore the common people and every one of them should haue the handling of the diuine Mysterie, and be made the Ministers of them.

If this be true, weemen haue much wrong, among whom in so many hundred yeres, as haue ben since Christ gaue this commaundement, none was yet euer admitted vnto that administration. And if it perteine vnto the whole people (as M. Iewel saith) why should weemen be excluded? In dede it were a great ease for these holy Ministers, that their good winnes ministred sometimes in the Cōgregations for them, whiles they be playing with their children, or keaing the potte at home.

He should haue done wel, to haue proved this strange point, more substantially, sith thereby he shoulde do great pleasure to his felow Ministers, to many other good felowes, and specially to many good lad dames of his owne Gospel; whose curiositie would be wel pleased, if they were admitted to minister, and to doo so muchi, as these

these wordes of Christe doo importe, *doo ye this in my remembrance*. The deuil hauing sowed hatred in M.Iewels breste against the priesthod , and Sacrifice of the newe Testament,hath brought him vnto this fowle absurditie.

Peraduenture to auoide so great an inconuenience, he wil say,that these wordes doo principally perteine vnto the Ministers , who haue succeeded the Apostles in this ministerie, and secondarily vnto the faithful people.If he say so,let him withal consider , that being so vnderstaned they may wel serue for the Apostles to claime vnto them selues the auctorite of Priesthod , to offer vp the Sacrifice , and also to ordeine priestes to succede them. For as touching the office of a Priest,it is a cōfessēd truth, that the Priest in offering the body and bloud of Christ, is the principal agent concerning outward ministerie, and as it were the instrument of the people , which by a certaine meane offereth also , geuing vnto the Priestes action their assent, and applying their deuotion. Much like to that we say of a multitude to make a supplication, when one man is the speaker and chiese dooer , and the reste only geue their consent to that is said and done.

And what though S . Paule say vnto the Corinthians, 1.Cor.11.
As often as ye shall eat this bread, and drinke this Cuppe, ye shal shewe forth our Lordes death, until he come? wil it folow thereof, that Christe speaking these wordes, *doo ye this in my remembrance* , woulde the whole people to doo that he at his supper did ? That is to say , that euery lay person, boye, and woman (for they be of the number of the people) shal take bread, blesse and geue thankes, and vtter the wordes of consecration , *This is my body* , and likewise the cuppe, saying, this is my bloude,&c?

Doth he not vnderstand , there is great difference betwen this commaundement of Christ, and that saying of S. Paule? betwen, *doo this in my remembrance*, which Christe saith : and , *When so euer ye eate this bread , and drinke this cuppe, ye shew forth our Lordes death* , whiche S . Paule saith? Seeth he not the one to belong vnto the Priest , as he is the prouncer of the Diuine wordes, whereby the holy Euchariste is consecrate and made: the other to be referred vnto them , that receiue it after it is consecrate ? And though both tende to one ende, that is, to celebrate the memorie of Christes death , yet be not the actions diuers ? and may they not be done by diuers persons , as it happeth when the people receiueth the body of Christe at the priestes handes?

This much may serue also for answer to the autorite brought out of S. Chrysostome. For the circumstance of the place declareth euidently , that he spake there of the peoples receiuing of the mysteries . And so in that place, *facere* signifieth onely to receiue , and not to consecrate and minister the Sacrament.

M. Iewel, corrupteth S. Chrysostome.

And here M. Iewel, least he should not be alwaiies like vnto him selfe, altereth and changeth his authours wordes , and maketh S. Chrysostomes wordes to sounde to the aduantage of his owne false purpose. For whereas S. Chrysostome saith thus, *Quotiescunque hoc feceritis, mortem Domini annuntiabitis, hoc est, facietis commemorationem salutis vestrae beneficij mei:* As often as ye shal do this, ye shal set forth our Lordes death , that is to say , ye shal make a commemoration of your saluation being my benefite: M. Iewel allegeth him thus. *Hoc facite in memoriam beneficij mei, salutis vestrae. Doo ye this in remembrance*

Cbrysoft. hom. 61. ad Pop. Antioch.

of my

of my benefite, and of your saluation. Wherein he falsifieth the Doctor, maketh a false translation of the place, and geueth out a sense contrary to S. Chrysostomes meaning. Such aduenturing to alter Modes, and Tenses, to tel an other tale, then the Doctor alleged telleth, to leau out, to put in wordes of priuate forgerie, is a most certaine argument of vntrue dealing, and of guile intended of M. Jewels parte.

The 5. Diuision.

The Answver.

THAT Christe offred him selfe to his Father in his last Supper, and that Priestes by those woordes, Doo this in my remēbraunce, haue not onely auctoritie, but also a special commaundement to doo the same, and that the Figure of Melchisedech, and the Prophecie of Malachie perteineth to this Sacrifice, and maketh proufe of the same: let vs see by the testimonies of the Fathers, what doctrine th' Apostles haue left to þy Church.

Eusebius Cæsariensis hath these woordes, Horro-
rem afferentia Mensæ Chrilli Sacrificia Supre-
mo Deo offerre, per eminentissimum omnium
ipsius Pontificem edocti sumus. We are taught
(saith he) to offer unto our Supreme God the Sacrifices
of Christes Table, which cause vs to tremble, and quake
for feare, by his Bishop highest of al. Here he calleth
Christe in respect of his Sacrifice, Gods Bishop high-
est of al Bishoppes: the Sacrifices of Christes Table he
Z ij calleth,

Euseb. li. 1.
de demō-
strat.

Divis. 5.

A Reioindre to M. Jewels Replie

calleth, the Bodie and Bloude of Christe, bicause at the Table in his last Supper he Sacrificed and offered the same, and for that it is his very Bodie, and his very Bloude, imagination onely, Phantasie, and Figure set aparte, he termeth these Sacrifices, as commonly the auncient Fathers doo, horrible, causing trembling and feare. And whereas he saith, we haue bene taught to offer these Sacrifices to God, doubtlesse he meaneth by these woordes of Christe: Doo this in my remembraunce, This is my Bodie, whiche is geuen for you: This is my Bloude, whiche is shedde for you. Clement in his eight Booke often cited, speaking of the Sacrifice offered by the Apostles, commonly addeth these woordes, Secundum ipsius ordinationem, or, ipso ordinante: whereby he confesseth it to be Christes owne ordinaunce.

Jewel.

To proue, that the Priest ofereth vp the Sonne of God, M. Hardinge bath here brought in Eusebius an Ancient Father, that neuer once named any suche Oblation of the Sonne of God. So much is he opprest, and encombred vwith his stoare.

True it is, The Ministratiōn of the Holy Communion is oftentimes of the olde learned Fathers called a Sacrifice: not for that, they thought, the Prieste had Authoritie, to Sacrifice the Sonne of God, but for that therein vvee offer vp unto God, Thankes, and Praises for that greate Sacrifice once made vpon the Crosse. So saith S. Augustine, In isto Sacrificio est gratiarum actio, & Commemoratio Carnis Christi, quam pro nobis obtulit. In this Sacrifice is a Thankes geuinge and

and a remembrance of the flesh of Christe , whiche he hath off- E.H. Eb. De
fered for vs . Likervise Eusebius saith , Christe after al other demonstr.
thinges donne , made a marueilous Oblation , and a passinge li. i. c. 10.
Sacrifice vnto his Father (upon his Croffe) for the Saluation of vs Nazian.
al : geuinge vnto vs to offer continually vnto God a Remem- in appolog.
brance in steede of a Sacrifice . So Nazianenus calleth the Holy Thv Tw
Communion , A Figure of that great Mysterie , of the Deathe of μεσάλων
Christe . μυστηρίων

This is it , that Eusebius calleth , The Sacrifice of the Lordes Ta- ἀντίτυ-
ble : Whiche also be calleth , Sacrificium Laudis , The Sacrifice of πον. Thv
Praise. Γυρίαν
ἀνθρώπ.

Harding.

M. Iewels Replye in this Diuision is of smal pith and substance . Least he should seeme to say nothing , where-
as in deede he hath nothing to say , whereby clearely to
auoide the force of Eusebius authoritie by me alleged :
he darkeneth the mater with many wordes partly of his
owne , partly of other Doctours to litle purpose rehersed .

The effect of his whole tale consisteth in these .4. pointes .

First , he denieth that Eusebius euer named any such Sacrifice of the Sonne of God vnto his Father .

Secondly , he adknowlegeth the Ministratiōn of the holy Communion (for so he calleth it) of the olde learned Fathers to be called a Sacrifice , bicause of thankes , and praises therein offered vnto God .

Thirdly , he alloweth not the Argumente made out of Eusebius for proufe that Christe is offered vnto his Father .

Fourthly , he pretendeth to shewe causes , why the Sacrifice of the Communion is dredful , and causeth the

1.

2.

3.

4.

harte to tremble.

M. Jewvel
is driuen
from the
mater, vn
to precise
vvordes.

Touching the first , what meane you M . Jewel by saying, that Eusebius neuer once named any suche oblation of the Sonne of God ? Be you so addicted to the precise termes of your own Chalenge, that other wordes of equal force may not be admitted ? Verely this declareth the weaknesse of your cause , and openeth your poore shifte to the worlde , which is , that whereas you are conuicte by cleare truth of thinges , yet you runne for succour vnto the shadowe of wordes.

You denye by the wordes of your Chalenge, that by witnessesse of any doctor within the first six hundred yeres after Christe , we are hable to shewe , that a Priest hath auctoritie to offer vp Christe vnto his Father . Now this are we hable to proue as by diuers others , so in this place by testimonie of Eusebius , though expressely he name it not an oblation of the Sonne of God.

And for asmuch as you stand vpon your owne precise termes, you shalbe driuen from your holde by a precise Argument . Answer it, if you can. What so euer we that are Priestes haue ben taught by Christe to doo, to doo the same we haue auctoritie. But we haue ben taught by Christe to offer vp Christe vnto his Father: Ergo , to offer vp Christe vnto his Father we haue auctoritie. Ergo, the Priest hath auctoritie,&c.

The Minor or second proposition of this Syllogisme, you denye, I doubt not. For nought els with reason is here to be sticke at. That proposition then thus I proue by Eusebius , whom I alleged in my Answer . We haue ben taught (saith he) to offer vp vnto our Supreme God the dredful Sacrifices of Christes table, by his Bishop highest of al. Where-

Wherat doo you cauill? The proposition that you denye , and we affirme , being this , *The Priest hath auctoritie to offer up Christe vnto his Father:* what lacketh here, that answereth not the purport of your owne precise termes ? We haue ben taught by God's byshop highest of al, saith Eusebius, Ergo, The Priest hath auctoritie . Requiere you the worde , *to offer?* Beholde here it is put expressly, προσφέν . i. offerre . Cal you for the name of the Father ? Looke in Eusebius , and you shal finde, Τὸν πατέρα τοῦ θεοῦ, as much to say, vnto God that is ouer al. there haue you the Father of Christe plainly yenough expressed , onlesse you denie that the Father of Iesus Christe is God ouer al . How be it we acknowledge this sacrifice to be offered not only vnto the Father , but also vnto the Sonne,in as much as he is God , and vnto the holy Ghoste. Now for Christe , you haue here expressed , *the dreadful or honorable Sacrifices of Christes table.*

But you wil say. I heare the dreadful sacrifices of Christes table, but Christe him selfe , I heare not . Truth it is, Christe him selfe to be offered you heare not in expresse termes , but those termes , which to our vnderstanding do import Christes body and bloud, you heare, and therfore Christ him selfe,bicause of the vniō of both persons. For what other thing may we with any reason vnderstand by the dreadful Sacrifices of Christes table , but the body and bloude of Christe ? What cause had Eusebius to make mention of Christes table, but to put vs in mynd of that table , wherevpon Christe at his last Supper consecrated and offered his pretious body and bloud,saying, *this is my bodie which is geuen for you, this is my bloude*
which

Math. 26.
Luce 22.
1. Cor. 11.

Diuis.5.

A Reioindre to M.Iewels Replie

Cyprian. *whiche is shed for you , as the Scripture teacheth vs ? Wherевpon the bread , that Christe gaue vnto his disci-
ples, changed not in shape, but in nature, by the omnipotencie
of the Worde is made flesh , as S.Cyprian writeth. Where-
vpon is laid the lambe of God , that taketh away the sinnes
of the Worlde , as we finde it reported by the Fathers of
the first Nicen Council . Wherevpon the vowes of the
people, and the members of Christ be borne , as the Ancient
Father Optatus speaketh. From whence our flesh is nour-
ished with the bloude and body of Christe , as S.Ireneus
Optatus. saith. From whence Christe hath geuen vs his flesh to fil vs
lib. 6. in 1.Cor. withal, as S.Chrysostome preacheth.*

Iren.lib.5 But M . Iewel vnderstandeth by the Sacrifices of Christes table spoken of in Eusebius , the Sacrifice of thankes geuing . For whereas I say in my Answer, that the Body and bloude of Christe, are called of Eusebius the Sacrifices of Christes table, bicause at the table in his last Supper he sacrificed and offered the same : he controlleth me for so saying , and skoreth it vp in the margent for his:222. Vntruth, shewing this cause why . For

**M.Iewel
belyeth
Eusebius.** (saith he) *Eusebius calleth it the sacrifice of thankes geuing. wherein he deserueth an vntruth, or rather a manifest lie to be scored vp vpon him selfe. For neither nameth Eu-
sebius a sacrifice in that place, which he would, if he had meant the sacrifice of thankes geuing , but sacrifices in the plural number , yea expressly the dreadful or hono-
rable Sacrifices of Christes table , neither nameth he there expressly, the sacrifice of thankes geuing at al: And neuer was it heard before , that any olde , or late lear-
ned catholike writer called thankes geuing indefinitely,
the dreadful Sacrifices of Christes table . For to geue
thankes*

thankes it is not dredful, neither is it peculiar to the mystical table , but common in respect of al times , places and seruices.

Certaine it is, as it shal be euident to al that wil peruse that place of Eusebius, that by the dreadful Sacrifices of Christes table, he meant the body and bloud of Christe: How be it he speaketh so thereof, vsing the termes , of memorie, signes , and tokens , as it was most conuenient for that time, when the Christians lyued among the Painimes and Infidels, to whom those secreteſ were not to be revealed, accordingly as Christe forebad *a holy thing to be geuen to dogges, and precious stones to be caste before swyne.* By which way of vtterance the olde learned Fathers intent was, not to exclude the true presence of the most holy thinges, but to cocuer them from the vnworthy Painimes prophane vnderstanding , and to insinuate vnto the beleuers, the mystical and secret manner of their presense.

To returne to Eusebius , In the later parte of his first booke, *De demonstratione Euangelica*, discoursing vpon the excellencie of the newe Testament in comparison of the olde , hauing declared the figuratiue sacrifices of Moyses lawe to be abolished , and that lawe it selfe to haue his ende by the comming of Christe into flesh : at length he speaketh of three kindes of Sacrifices of the new Testamēt , prouing ech one to haue ben foreshowne of by the Prophetes . They are , the Sacrifice of the Crosse , the Sacrifice of the Aulter , and the mere spiritual Sacrifices.

That which we cal the Sacrifice of the Crosse , he nameth, *the maruelous oblation, and passing Sacrifice, which*

Three
kindes of
Sacrifices
of the
newe Tes-
tament
mencio-
ned by
Eusebius.
*Euseb. li. 1
de demo-
strat.*

A A Christ

Diuis.5.

A Reioindre to M. Jewels Replie

Christe offered unto his Father for the saluation of vs al.

He termeth it also in respecte of the thing sacrificed, the
* ἐνώπιον * flesibly presence of Christ, and his framed body, that God
know fittid for him, alluding to the woordes of the Psalme,
* τὸ καρπόν * Corpus aptasti mihi. thou (ô God.) hast framed or fittid
τούτῳ σῶ - to me a bodye.

That which of vs is commonly called the Sacrifice
of the Aulter, he calleth, in respect of the action of of-
fering, τούτου τῷ θύματι τὸν μνήμην ἐπὶ βαπτίξεις ἐκτελού-

μένην, &c. The memorie of this Sacrifice (of the Crosse)
celebrated upon a table. He calleth it also in respect of
the thing offered, τὸ ἔνθεον, καὶ στενὸν, καὶ ἵρωπεπῆς θύμα.

The Diuine, honorable, and holy Sacrifice. And terming it
also the pure Sacrifice, alluding to the Prophecie of Ma-
lachie, he saith, that we sacrifice it, καυνῶς καὶ τὸν καυνὸν
σιεδάκην, after a new manner according to the new Testa-
ment. Which can not be vnderstand of any other, then of
the Sacrifices of the Aulter. Furthermore in respect of
the body and bloude being two thinges that are offered,
he calleth it, the Sacrifices of Christes table, as now the
Churche cōmonly calleth it the Sacrifice of the Aulter.

Touching the third kinde of sacrifices, he nameth
them first in general, by the terme, of unbodyly and spiri-
tual sacrifices. Afterward particularly he calleth them,
the sacrifice of praise, of praiers, of lifting vp the hādes,
of a contrite harte. The sacrifice of thankes geuing, by
these very termes, he nameth not. In dede I confesse,
that where he saith, We sacrifice the memorie of the great
Sacrifice (meaning that of the Crosse) celebrating it accor-
ding to the mysteries deliuered unto vs by Christe : There
he saith further, that we offer vp vnto God by godly
hymnes

hymnes and prayers , *Eucharistiam pro salute nostra*, the Euchariste for our saluation : whiche peraduenture M. Iewel had rather to cal , the thankes geuing for our saluation.

τὰν ὑπέρ
σωτηρίας
ἵμων δι-
χαρισμάτων

To shewe that the first and chiefe kinde of sacrifice was prophecied of in the time of the olde Testament, he allegeth the Prophete Dauid , saying : *Oblationem & sacrificium noluisti, corpus autem aptasti mihi.* Oblation and sacrifice thou refusedst , and had framed me a body.

Psal. 39.

For the sacrifices of the third kinde , he allegeth the knownen scriptures, *offer unto God the sacrifice of praise, and render unto the highest thy vowes, and cal vpon me in the day of tribulation, and I wil deliuere thee.* Againe, *The lifting vp of my handes is an euening sacrifice . Item , A contrite spirite is a sacrifice to God. &c.* In this order is to be placed the sacrifice of thankes geuing, which M. Iewel strangely and absurdly aucucheth to be that , whiche Eusebius calleth by the name of *the Sacrifices of Christes table.*

Psal. 49.

Psal. 140.

Psal. 50.

Now concerning the second kinde of Sacrifice , that Eusebius speaketh of, which is the sacrifice of th'Aulter, or as the termeth it, *the dreadful Sacrifices of Christes table:* whiles he allegeth the prophecies of Dauid, and of Esay for it, he sheweth clearely, that he meant not thereby the sacrifice of thankes principally , or praise for the Sacrifice once made vpon the Crosse, nor the *Ministratiōn of the holy Communion* , of which M. Iewel confusely expoundeth Eusebius: but the holy Mysteries of Christes table , to wit , the Body and Bloude of Christe vnder the formes of bread and wine offered at the table in remembrance of Christes death . Which I confess never the lesse alwaies to be offered not without the

The Sac-
rifices of
Christes
table,
vvhat
they are.

Sacrifice of thankes, and praise : and with that Sacrifice
we doo thanke, and praise God most principally.

Psal. 22. The saying of Dauid propheciyng of the Sacrifices of
this table , as Eusebius allegeth, is this . *Parasti in conspe-
ctu meo mensam aduersus eos qui tribulant me , Impinguasti
in oleo caput meum, & calix tuus inebrians me quam fortis-
fime.* Thou hast prepared before mine eyes a table against
those that trouble me , thou hast anointed my head with
oile, and thy Cuppe maketh me dronke after a most strōg
**Sic op̄p̄t. Expressely and manifestly in these wordes (saith Eu-
sey. sebius) is signified the mystical Chrisme (or ointment) and
the dreadful (or honorable) Sacrifices of Christes table.*

Vereley this foueraigne praiſe , that Dauid after the
mynde of Eusebius geueth vnto the mystical Cuppe of
our Lordes table, can not ſeme to be attributed vnto the
Cuppe of the Sacramentarie Suppers, which conteineth
in it no better thing, then common wine. It is the bloud
of Christe , not a ſuppe of common wine ; that doth
moiſt and inebriate a man in that moſt ſtrong wiſe, wher-
of Dauid prophecied . The Hebrew worde impoſting
ſignification of great abundance , maketh muſche for
this ſenſe , and quite contrary to the Sacramentarie do-
ctrine.

From Dauid he goeth to Esay the Prophete , alleging
among other thinges a faying out of him , ſignifyng,
that *the Lorde of hostes ſhould do maruelous thinges in al
nations.* Whatthoſe thinges are , the prophete decla-
reth . *They ſhal haue pleasant drinke (faith he) they ſhal
drinke wine. They ſhal be annoiſted with an ointment in
this hil.* Vpon theſe wordes of Esay thus faſth Eusebius.
These maruelous thinges that Esay ſpeaketh of , did promise

not

not to Israel, but to al nations, the annoyning of a good sweete smelle, and of ointmentes, by reason whereof because of the annoyning of the ointment, they obteined to be called Christians, (that is to say the annointed). Then folow the wordes, which declare what he meant by the Sacrifices of Christes table.

Furthermore (saith he) this prophete prophecieth vnto the Gentiles of the pleasantnes of wine, secretly signifying the Mysterie of the new Testament of Christe, which is manifestly celebrated at this time among al nations. Thus Eusebius in that place expounding the prophecies of Dauid, and of Esay, promising the inebriating Cuppe, and gifte of wine vnto the Gentiles, of the blessed Sacrifice of Christes table (which as it is called a table for that the heauenly foode is thence ministred vnto vs, so it is called also an Aulter in respect of the oblation and Sacrifice there made and solemnized) doth plainly signifie what he vnderstode by the Sacrifices of Christes table, foothly not the sacrifice of thankes geuing principally, which semeth to the vnlearned to consist onely in wordes, but the Sacrifices of the body and bloude of Christe, and consequently Christe him selfe. And therfore that place of Eusebius is in my Answer to the Chalenge rightly and aptly to my purpose alleged, as the whiche, proueth against M. Iewel, that the Priest hath auitorie to offer vp Christe vnto his Father.

Yet if M. Iewel wil not ceasse to cal for his owne termes, not being content with termes equiualent : I
thinke good to answer him, as S. Augustine answered
Pascentius the Arian crying importunatly for the terme
Homusion to be shewed him in the Scriptures. *Quid est*

August.
Epsit. 174.

A.A. iij. contentio-

Divis.5.

A Reioindre to M. Jewels Replie

contentiosus, quam ubi de re constat, certare de nomine? What is a more contentious parte, then to striue about the name, when the thing it selfe is certainly knownen.

But now M. Jewel bringeth in S. Augustine, Eusebius, and S. Gregorie Nazianzen, to witnesse with him, that *the ministratio of the holy Communion* is called a Sacrifice, because therein thankes and Praises be offered vp vnto God for the Sacrifice made vpon the Crosse.

To this Ianswer, that these Fathers can not be shewed so much as once to haue named *the Sacrifice of the Ministratio of the Communion*, nor that this *Ministratio of the Communio* is in any of their workes expressly called a Sacrifice. He should haue done wel, if he had made it cleare, what he meaneth by *this holy Communio*, and what by the Ministratio of the same. That the Ministratio of the Communion is a Sacrifice, I trowe it is a speache neuer heard of in the Churche of God, before these Ministring prelates came to teache vs a new faith.

The ministratio of the nevv holy Cōmunion made a nevv Sa. criſſice by M. levv.
If he vnderstand by the *holy Communion*, the new deuise of the Caluinistes, which they haue set vp like an Idol in their defourmed churches in place of the blessed Massle, after a diuers manner in diuers Cities, and Countries, according to the diuers fantasies of new Ministers, who daily please them selues with changing what so euer liketh others, in which sorte of Communion there is no ſubſtance of any better thing, then of bread and wine, no due confeſſation made, no oblation, no real Sacrifice, no participation of the true body and bloude of Christe: If this be his meaning, as doubtleſſe it is: most certaine it is, thole auncient learned Fathers, neuer ſpake

spake of it, neuer knewe it : much lessè did they any where call the ministratiōn of it, a Sacrifice.

S. Augustine saith not, *the ministratiōn of the Communion is a Sacrifice*, which M. Iewel by his wordes taketh vpon him to proue : but, *In this Sacrifice* (saith he) *here is a thanksgiving, and a cōmemoration of the flesh of Christē*, which he offered for vs, and of the bloude, which the same God did shed for vs. *In this Sacrifice*, saith he, he saith not *in the ministratiōn of the Cōmunion*. What he meant by this Sacrifice, there he sheweth clearely. For hauing said in the beginning of the chapter, that beastes were sacrificed vnto Christē with the Father, and the holy Ghost, by the Patriarkes, Prophetes, and Priestes of the olde Law, forthwith he addeth these wordes. *Cui nunc, id est, tempore Novi Testamēti, cū Patre & Spiritu sancto, cā quibus est illi una Diuinitas, Sacrificiū Panis & vini in fide & charitate sancta Ecclesia Catholica, per vniuersum orbē terrae offerre nō cessat.* Vnto whom now, that is to say, in the time of the Newe Testament, with the Father, and the Holy Ghoste, with whom he hath one Godhed, the holy Catholike Church doth not ceasse to offer vp through the whole worldē, the Sacrifice of bread and wine in faith and charitie.

M. Iewel thought to take aduantage of this place, because this Sacrifice is here called the sacrifice of bread and wine, and would nedes this to be taken for the ministratiōn of his new Communion, as though bicause bread and wine is named (which is the substāce of their cōmunion) the body and bloud of Christē were excluded. But this reason is very weake, besides that neither M Iewel, nor any of the Caluinistes doo vse to cal this sacrifice, the Sacrifice of bread and wine. Neither do they bring

*Augustin.
ad Petru
Diaconū,
cap. 19.*

*The Sac
rifice of
bread and
vvine.*

their

their bread and wine to church to make a sacrifice of it to God , but to distribute it vnto their Congregations . The sacrifice they pretende to make , is of thankes and praises : any outward thing they sacrifice not at al.

True it is , this Sacrifice is sometimes called the Sacrifice of bread and wine , as in this place , *De Fide ad Petrum Diaconum* , either bicause it representeth in outward forme , bread and wine : or bicause bread and wine are the thinges, whereof the change it selfe, which perteineth to the nature of a Sacrifice (for so much as it requireth , that the thing that is offered be sanctified by some change) taketh beginning . And as in the olde sacrifices of the Iewes , the Calfe both being yet aliue , was called a Sacrifice , bicause it was that thing, whiche by killing was to be sanctified , and also being killed , bicause it was the Hoste now sanctified by sacrificing , whiche hoste so many as did eate of , were made partakers of the auiter: Euen so in the Sacrament of the Euchariste , the bread and wine may be called a Sacrifice , as being the thinges , that by change made of them with consecration are to be sanctified . Therefore in the beginning of the Canon of the Masse it is said of them , *Supplies rogamus ac petimus, &c. We humbly pray and beseeche thee , that thou accepte , and blesse , these giftes , these presents , these holy Sacrifices.*

The body it selfe also , and bloud of Christe conteined vnder the fourme of bread and wine , are called the Sacrifice , as being the thinges , into which the holy change by vertue of the wordes of Consecration is made . of which it is said in the end of the Canon : *We offer vp vnto thy most honorable Maiestie of thy giftes and benefites , a pure*

a pure Hoste, a holy Hoste, an unspotted hoste . Thus we say, and so the Fathers speake both waies of this Sacrifice, that it is the Sacrifice of breade and wine , that is to say, made of bread and wine (because that which was breade and wine is now turned and changed into the body and bloude of Christe) and the Sacrifice of the body and bloude of our Lorde, that is to say, the very true hoste it selfe with a certaine diuine change consecrated and made.

In other places most commonly it is named of the Fathers, the Oblation or Sacrifice of the body and bloud of Christe, in consideration of the inward substance of the Sacrifice vnder the formes of bread and wine contained, As S. Augustine writing against Faustus the Heretique, hauing spoken of the manifold Sacrifices of the olde law, and of the Sacrifice of the Crosse, consequently saith, whereby he signifieth, what he vnderstandeth by this sacrifice of bread and wine : *Iam Christiani peracti eiusdem Sacrificij memoriam celebrant, sacrosancta oblatione, & participatione corporis & sanguinis Christi.* The Christians do nowe celebrate the memorie of the Sacrifice of the Crosse past and done, by the holy oblation , and participation of the body and bloude of Christe . So in diuers considerations both these sayinges be true, The holy catholike Churche euery where offereth vp to God the sacrifice of bread and wine, and it offereth the Sacrifice of the flesh and bloud of Christe.

And wheras our daily Sacrifice, which the Christians doo now euery where offer, is the celebration of the memorie of that which was done vpon the Crosse, and therfore oftentimes of the Fathers is named a memorie

*Aug. contra.
Faust. lib.
20. ca. 18.*

Divis. 5.

A Reioindre to M. Jewels Replie

Euseb. in
Demonst.
lib. 1.
Rom. 6.

memorie or commemoration ; as we finde in Eusebius here also alleged by M. Iewel: the worde *Memorie or commemoration* excludeth the truth of passion and death (for now Christe suffereith, nor dieth no more) the truth, or real presence of the body , which on the Crosse suffered and dyed for vs ; it excludeth not . For with and by the holy Oblation and participation of that flesh and bloude (faith S. Augustine) we celebrate the memorie of the Sacrifice that was made vpon the Crosse . So that the substance of the Sacrifice of the Crosse, and of that of the Aulter, is one and the same; the flesh and bloude of Christ: onely the manner of Oblation is diuers. Which if these Gospellers wold once confess , as S. Augustine here witnesseth, and Christes Church hath euer beleueed, and they them selues be not ignorant of: we should not haue neede to write so many booke , and the worlde should sone drawe to a better quiet.

*
αντί^{τι}
γνωμ.

As for the two other testimonies alleged out of Eusebius, and S. Gregorie Nazianzen, they prooue not that for which they be alleged, which is, that the Ministratiōn of the Communion is of them called a sacrifice, wherby M. Iewel would exclude the Sacrifice of the body and bloude of Christe : For first as touching Nazianzen , by what Logique maketh he this Argument good , He calleth the holy Communion , * *exemplar magnorum Mysteriorum*, the Figurē or sampler of the great Mysteries: Ergo , the Ministratiōn of the Communion , is called a sacrifice? Verily in this Argument is neither reason, nor good Logique.

What though Eusebius say thus being truly translatēd, Christe after al(the Sacrifices of Moses Lawe) hauing sacrificed

sacrificed a maruelous sacrifice, and a passing Hoste unto his Father, offred it vp for al our saluacio, * having deliuered vnto vs also a memorie, to offer it vp continually vnto God ^{παρα-}
^{dous.}
^{* aucti eu-}
^{oies.}
 * for a Sacrifice, so it is to be translated, not in stede of a
 Sacrifice, as Maister Iewel hath turned it? Wil he con-
 clude of this, that Eusebius calleth the Ministracion of
 his Communion a Sacrifice? No, no, his purpose was
 not so much to proue the ministracion of their Commu-
 nion to be called a sacrifice, as to disproue the Sacrifice
 of the Aulter, which Eusebius in my Answer alleged,
 calleth in respect of Christes body and bloude offered in
 the same, the Sacrifices of Christes table.

To that ende he semeth to haue alleged Eusebius, bi-
 cause he nameth that, which Christ deliuered vnto vs to
 offer vp daily vnto God, a memorie. As though Christes
 body and bloud could not be really present in these holy
 Mysteries, if that which we doo, be a memorie or cōme-
 moratio of that which Christ did. Yea forsooth M. Iewel,
 The Sacrifice that we offer, when we doo that which
 Christ at his last Supper comauide vnto do, is the memo-
 rie of the body and bloud of Christ, and in respect of the
 thing offered and sacrificed, the very and true body and
 bloud of Christ it self. And this is accordig to the doctrine
 of S. Augustin, who saith, as is afore rehersed, *The Christi- Aug. conc.*
ans do celebrate the memorie of the Sacrifice (of the Crosse) Faust. lib.
now performed (which Eusebius in respect of the thing of-
 fered calleth the maruelous Sacrifice, and passing hoste) with
 the holy Oblation and Participation of the body and bloude
 of Christe. If they doo it with the Oblation and parti-
 cipation of the body and bloude of Christe, then is the
 body and bloud of Christe present, then is it offered, and

A memo-
 rie of the
 Sacrifice
 of the
 Crosse, ex-
 cludeth
 not the
 Sacrifice
 of the
 Aulter.

participated, which Eusebius for that cause calleth *the Sacrifices of Christes Table*.

Eusebius also (saith M. Jewel) calleth this a *Sacrifice of praise*. In dede, as I declared before, Eusebius speaketh of diuers Sacrifices. Of the Sacrifice of the Crosse, of the sacrifices of the table of Christ; of the Sacrifice of praise, of prayers, of a contrite harte. And what if he speake of the Sacrifice of praise, wil it thereof folow M. Jewel by your new Logique, that the Sacrifices of Christes table be not taken in Eusebius for the body and bloude of Christ? And I pray you, may not the selfe same in one respect be a Sacrifice of Praise, and also in an other respect, the Sacrifice of Christes body and bloud? When wil you leave your common woont, to disproue one truth by an other truth? If one should say vnto you concerning a sorte of your Ministers standing before you at a visitacion, Sir these fellowes be no Ministers of Gods worde, and hedy Sacramētes, for they be handy Craftesmen: would you not answere him, Sir your reason is haught, for they be Ministers, and honest Craftesmen both? No better is your reason where you say, This Sacrifice, is a Sacrifice of Praise, and of thankes gering; or it is a memorie, and a sampler of the bloody Sacrifice; ergo, it is not the Sacrifice of the body and bloude of Christe; it is not a true, and a very Sacrifice. For there is no inconuenience in attributing these names and termes vnto the most blessed Sacrament and Sacrifice of the Alter, diuers respects being considered.

**A plaine
testimo-
nie for
the Sacri-
fice of the
Alter.**

But M. Jewel, how happedit that where you founde in Eusebius, *Sacrificium laudis*, the Sacrifice of Praise (the Greke whereof also you would needes to be noted in the

the

the marget of your booke , though with addition of an article more then is in the Doctor : you saw not among the manifold sacrifices there reckened , this Sacrifice so expressly set foorth and cōmended with these wordes? Θύμεν τότενθεον καὶ σεμνὸν καὶ ἱεροπεπίσθυμα, θύμεν κακνῶς καὶ εἰ. Euseb.lib.
τὴν κακνὴν διαβάσημεν τὴν καθαρῆν θυσίαν. That is to say , We i.de De-sacrifice the divine , and honorable , and most holy Sacrifice. monst.in
We sacrifice the pure Sacrifice after a new manner according fine.
to the newe Testament. By which description that, which
we cal the Sacrifice of the Aulter, is plainly signified.

Againe how could you not see the manifest mention of the Aulter; whereon this Sacrifice is offred, there a little before expressed ? And least you might auoide the force of that cleare testimonie by expounding it of the spiritual Aulter of mans harte , remember that he speaketh of such an Aulter , as might not by Moses lawe be set vp, but onely in Iewrie; and that as there he saith in one onely Citie of that Prouince . As for the spiritual Aulters of mens hartes, Moses Lawe did never forbid. *An Aulter* (saith Eusebius) *of unbloudy and reasonable sacrifices, is now erected, according to the newe Mysteries of the newe Testament, ouer al the worlde, both in Egypte and in other nations, &c.* What can be vnderstandinged by this Aulter buil-ded in witnessse of the abrogation of Moses Lawe, of his Aulter at Hierusalem, and of his vncleane Sacrifices , as *του*. there Eusebius discourses , and that according to the newe Mysteries of the newe Testament: but the external Aulter of the Church, whereupon the body and bloud of Christe, in forme of bread and wine , the external Sacri-fice, as S. Gregorie Nazianzen calleth it , is offered , and gethou. In Apolo-gy. the most holy and dreadful Mysteries are celebrated?

Hath Satan the enemie of this Sacrifice so blinded your harte with malice against the same , that you saw the sacrifice of Praise ; of Praiers , and other mere spiritual Sacrifices , and this most Diuine , most high , and most special Sacrifice of the Churche could not see , so evidently and with so expresse colours set forth in the same place ? What can be said in your excuse ? Either you saw this much in Eusebius your selfe , or you trusted your Greeke frende of Oxford , whose helpe for the fuller stuffing of your great booke you vsed , as it is knownen . If you saw it , and of purpose would concele it , and by rehersing other Sacrifices thought so to couer this Sacrifice : then great was your malice . If you sawe it not , but trusted your Grecian , and such other slipper Merchantes , who knewe wel your humour , and perceiued what shoulde please your appetite : then were you very rastrand vnwise , and thereby haue given occasion to al wise men to take good aduise , how they beleue you in so weighty matters .

Hitherto M. Jewel , as now vnto the learned it is made cleare , hath said little for good Answere to the testimonie for the Sacrifice of the Aulter , brought out of Eusebius . But what falshoode he hathe vsed , it is partly disclosed . If thou marke him wel Reader , thou shalt perceiue this sleight in him , that he never reherseth the woordes of Eusebius , as I haue alledged them . For in dede they seeme to granel him , and to be so plaine , as with plainenesse he seeth no way how to answere them . Craftily he dissembleth the Sacrifice of Christes table Spoken of by Eusebius in the plural number , whereby he understandeth the body and

bloude of Christe, of which eche one is a Sacrifice; that is to say, the thinge sacrificed, and consecrated seuerally in the feueral fourmes of breade and wine, in Commemoration and Remembraunce of the Body and Bloude, whiche were seuered the one from the other by violence of the souldiers vpon the Crosse: and nameth *the Sacrifice of the Lordes Table* in the singular number, for the better oportunitie to deceiue the vnlearned Reader.

M.Jewels
guileful
dealing.

Iewel.

But Eusebius saith further, This Sacrifice is dreadful, and causeth the harte to quake. M. Harding may not vvel geather by any force of those wordes, that the Sonne of God is Really offered vp by the Priest vnto his Father. For al thinges, vrbat so euer, that put vs in remembrance of the Maiestie, and Iudgementes of God, of the Holy Fathers are called Dreadful. S. Cyril saith, Lestio Diuinorum, & Terribilium Scripturarum: The reading of the Divine, and Terrible Scriptures. S. Chrysostome calleth the wordes of Baptisme, Verba arcana, & metuenda, & horribiles Canones dogmatum de Cœlo transmissorum: The Secret, and Dreadful wordes, and Terrible Rules of the doctrine, that came from Heauen. And speaking of the Hande, and voice of the Deacon, he saith thus, Manu illa Tremenda, & continua. Voice clamans, alias vocat, alias arcit: VVith that Terrible Hand, and continual Voice crieinge, somme he calleth in, and somme he putteth of.

This Sacrifice maketh the Harte to tremble, for that therein is laide forth the Mysterie, that was hidden from vworlds, and Generations: The horrour of sinne: The Death of the Sonne of God: That he tooke our heauiness, and bare our sorowres, and was vrounded for our offenses, and was Rente, and Tormented for our VVickednesse: That he was carried like an innocent Lambe vnto the Slaughter: that he cried vnto his Father, O God, O my God, why hast thou thus forsaken mee?

Cyril.in
Apol.Chrys.
soft.1, Cor.
Hom.49.

There

*There vve cal to Remembrance al the causes, and circumstancess of
 Christis Death: The Shame of the Croffe: the Darkening of the Aire: the
 Shaking of the Earth: the renting of the Vele: the cleaving of the Rocks:
 The opening of the Graues: The Descending into Hel: and the Cōquering
 of the Diuel. Therefore Chrysostome saith, Quāuis quis lapis esset, illa
 Chrysost. nocte audita, quomodo cū Discipulis tristis fuerit, quomodo tradit
 in 1. ad Corinθ. quomodo ligatus, quomodo abductus, quomodo iudicatus;
 Hom. 17. quomodo deniq; oia Pallus, cera mortuor fieret, & terrā, & omniē ter
 rae cogitationem abiiciet: Any man hearing of the order of that
 night, how Christe was moorneful emonge his Disciples, howe
 he was deliuuered, how he was bound, how he was leadde away,
 how he was arreigned, and how meekeley he suffered al, that
 was dounne vnto him, were he as harde as a Stoane, yet woulde
 he be as softe as VVaxe, and woulde thowē both the Earth, and
 al Earthely Cogitations away from him.*

*Thus saith Nicolaus Cabasilas, one of M. Hardings late Greeke Do
 ctours: Hoc facite in meā Commemorationem. Sed quānam est
 hæc Commemoratio? &c. Doo ye this in Remembrance of me.
 But what is this Remembrance? How do we consider Our
 Lorde in the Holy Ministriation? What do we conceiue him
 doing? How dealing? vwhat suffering? vwhat thinke vve? vwhat
 speake vve of him? Do vve imagin of him (*in that time of the
 Holy Mysteries*) that he healed the Blinde? That he raised the
 Dead? That he staied the VVindes? Or that vwith a fewe loaues
 he fead thousandes: which ate tokens, that he was God Omnis
 potent? No, not so: But rather we cal to remembrance such
 thinges, as declared his weakenesse: his Croffe, his Passion, his
 Deathe: In respect of those thinges he said, Doo yee this in my
 Remembrance. The Priest both by his wordes, and also by the
 vvhole Circumstance of doinge, seemeth to say, Thus Christe
 came to hi^t Passion: Thus he vvas vvorwounded in the side: Thus
 he died: Thus Bloud and VWater iss ied, and streamed from his
 vvoides. These considerations, thus laide before our eyes, are hable to
 caue any godly harte to quake, and tremble. As for the Real offeringe up
 of Christe in Sacrifice, that learned Father Eusebius saith nothing
 Verily,*

Verily, it is but a simple Sophisme to say, This Sacrifice is Dreadful, and causeth vs to quake: Ergo, The Priest offereth vp the Sonne of God vnto his Father.

Harding.

Whereas I gather an Argument of a plaine testimonie for the Sacrifice of the Aulter, out of the whole sentece alleged : M. Iewel pretendeth to his Reader , as though I tooke my chiefe and onely holde of this one worde, *Dreadful*, which being but one worde in Eusebius , he *Dreadful*. maketh to sounde many wordes, and saith, *that I may not gather by any force of these wordes, that the Sonne of God is really offered vp by the Priest unto his Father.* Whereas indeed I gather it not by force of that woerde , *Dreadful* (whereof for his aduantage he maketh diuers woordes) onely,nor chiefly: but of the whole saying , and special- ly of the very expresse name of *the Sacrifice of Christes table*, and also of that Eusebius saith , *We haue bene taught by Christe himselfe to offer them vnto God.* Which I ex- pounde, as they are to be expounded, of these woordes spoken by Christe at his Supper , *Hoc facite in meam com- memoracionē*, doo ye this in my remembrance , as it is to be sene in my *Answere* , and he dissembled to haue sene it . As for *the Sonne of God really offered vp* , they be not my wordes, as the booke is witnesse, they be his, whereby he thought to take aduantage, though the Proposition in those termes also be true, in a right and due sense.

Bicause therefore he groundeth his Replie vpon that which I say not, and bestoweth many wordes in dispro- uing that I affirme not, and prouing that I denie not , and maketh a long needlesse talke of the worde , *Dreadful*,

CC shewing,

Diuis.6.

A Reioindre to M.Iewels Replie

shewing sundry thinges to be called *Dreadful* (wherein he telleth some truth) pretending to the Reader thereby, as though bicause Eusebius is alleged calling this Sacrifice *Dreadful*, thereof specially I had concluded the auctoritie of offering Christe vnto his Father, whiche thing in dede I do not: And forasmuch as this much is vntruly attributed vnto me, and therefore may with like facilite be denied, as it is without proufe said, and the whole processe of the rest of this Diuision is vtterly impertinent, and besides the purpose: I thinke this much ynough for answer vnto it, that it is not worth the answering.

The . 6 . Diuision .

The Answere.

Hesychius
lib.1.c.4.

That Christe Sacrificed himselfe at his Supper,
Ian.10. Hesychius affirmeth with these wordes: Quod Dominus iussit (Leuit.4.) vt Sacerdos vi- tulū pro peccato oblaturus, ponat manū super caput eius, & iugulet eū corā Domino, Christū significat, quem nemo obtulit, sed nec immolare poterat, nisi semetipsum ipse ad patiendū tradidisset. Propter quod non solūm dicebat, Postatem habeo ponendi animam meam, & postatem habeo iterum sumēdi eam: sed & preueniens semetipsum in Cœna Apostolorū immolauit, quod sciunt, qui Mysteriorum percipiunt,

piunt virtutem. That our Lord commaunded (saith he) the Priest, which shoulde offer a calfe for sinne, to put his hande vpon his heade, and to sticke him before our Lord, it signifieth Christ, whom no man hath offred, neither could any man Sacrifice him, excepte he hadde deliuered him selfe to suffer. For the whiche he said not only, I haue power to lay downe my Soule, and I haue power to take it againe: But also preuenting it, he offred vp himselfe in Sacrifice in the Supper of the Apostles: whiche they knowe, y receiue the vertue of the Mysteries. By these wordes of Hesychius we learne, that Christ offered, and sacrificed his Body and Bloud twise. Firste in that Holy Supper vnbloodely, when he tooke Bread in his handes, and brake it, &c: Without Diuision of the Sacrifice, for it is but one and the same Sacrifice. And afterwarde on the Crosse, with Sheding of his bloud, and that is it, he meaneth by the woorde, Preuenting.

Jewel.

We denie not, but it may vvel be saide, Christe at his last Supper offered vp him selfe vnto his Father: Albeit, not Really, and in deede, but, accordinge to M. Hardinges ovrne Distinction, in a Figure, or in a Mysterie: in suche sorte, as vve say, Christe vvas offered in the Sacrifices of the Olde Lawre: and as S. Iohn saith, Agnus Occisus ab Origine Mundi: The Lambe was shaine from the beginningge of the VVorlde. As Christe vvas slaine at the Table, so vvas he Sacrificed at the Table. But he vvas not slaine at the Table Verily, and in dede, but onely in a Mysterie. Therefore he vvas not Sacrificed at the Table Really, and in dede, but onely in a Mysterie.

CC y
So saith

Diuil.6.

A Reioindre to M. Jewels Replie

So saith S. Augustine. Nonne semel immolatus est Christus in se-
metipso? Et tamen in Sacramento, non tantum per omnes Pal-
Epist. 23. chæ Solemitatæ, sed etiam omni die populis immolatur. Nec
vtique mentitur, qui interrogatus, eum responderit immolati. Si
enim Sacraenta quandam similitudinem earum rerum, quarum
Sacraenta sunt, non haberent, omnino Sacraenta non essent.
Was not Christe once offered in him selfe? And yet in (*or, by
way of*) a Sacramente, not only at the Solemne Feaste of Easter,
but euery daye he is offered vnto the people. And he saith no vn-
trueth, that being demaunded, maketh answeare, that Christe is
Sacrificed. *His reason is this:* For if Sacraentes had not a certaine
Likenessse, or Resemblance of the thinges, wherof they be Sacra-
mentes, then shoulde they vtterly be no Sacraentes.

Harding.

The contentes of M. Jewels Replie in this Diuision
stand in 4. pointes.

1. First, he graunteth that Christe offered vp him selfe
vnto his Father at his last Supper, in a figure, or in a My-
sterie, that is to say, as he expoundeth himselfe, in such
forte, as he was offered vp in the Sacrifices of the olde
Lawe: But that he was there really, and indeede offred, he
vtterly denieth.

2. Secondly, for answer to the ~~anatomie~~ alleged out of
Hesychius, he saith, that sometimes he was driven to
stretche, and straine the Scriptures to his purpose.

3. Thirdly, he would prooue his Sacramentaly opinion
touching the difference betwen the Sacrifice of the Ta-
ble, and the Sacrifice of the Crosse, by a place of S. Cy-
prian, leauing out that which foloweth in him, being such
as clearely determineth the point against him,

4. Fourthly, whereas I say, that Christe twise sacrificed
him

him selfe really, he auoucheth it to be reprooud by plaine wordes of S. Paule.

Of the falshode of the first point, though I haue spoken somewhat already, yet because M. Iewel ceaseth not to sing one song, and eftsones repeateth the same tale, standing vppon his false Negatiue: some deale more semeth here necessary to be spoken: that it may appeare how cleare the truth is of our side, and how weake the stiffe is, that he bringeth against vs.

Although he tel not his tale in most distinete, and plaine wise, as this doctrine of the vnbloudy Sacrifice of Christe ought to be vttered, vsing the termes of *Figure*, and *Mysterie*, confusely: yet his meaning is plaine yenuous, verely more plaine, then true: Which is, that Christe offered vp him selfe vnto his Father at his laste Supper in *Figure* onely, and that, concerning both the thing offered, and the manner of offering: For adding as it were an exposition of his owne wordes, *In such sorte, saith he, as we say, Christe was offered in the Sacrifice of the olde Lawe.* Now certaine it is, that in the sacrifices of the olde Lawe Christe was offered in *Figure* onely, whether we consider the substance that was offered, or the manner of offering. The substance of those olde Sacrifices, was a brute beast, a sheepe, a calfe, a goat, an Oxe. Of which euery one was but a figure onely of Christ. the manner of offering was slaughter with bloudshed, which slaughter was also a figure onely of Christes bloudy death to be suffered vppon the Crosse. So M. Iewels doctrine touching this point is figuratiue on euery side, that is to say, that Christe offered vp him selfe at his supper in *Figure* onely.

M. Iewels doctrine touching the Sacrifice, is onely figuratiue.

Diuil.6.

A Reioindre to M. Jewels Replie

Yet vnderstanding with him self, and as it were, being guilty in his owne conscience , that this doctrine soundeth very strangely , and would offend the eares of the learned Catholiques : in the conclusion he qualifieth his tale with termes , and shunning the odious woerde of *Figure* onely , guilefully shifteth in the worde *Mysterie*, saying , that Christe was not sacrificed at the Table really , and in dede , but onely in a *Mysterie*.

Nowe that our disputation fal not into wrangling and cauilles , here he is to be demaunded , what he meaneth by this terme, *onely in a Mysterie*, in this Proposition, Christe was not sacrificed at the Table really , but onely in a *Mysterie*.

Only in
a Mysterie.

If he meane nothing els thereby, but to exclude the bloody manner of sacrificing , as in dede properly to speake , the sacrificing of lyuing thinges is with bloudest and slaughter : in that respecte we graunte also, that at the Table Christe was not really so sacrificed, but in *Mysterie* only . For at the Table we knowe , he was not sticke with a knife , as the brute beastes in the olde Lawe were , nor let bloude with thornes , nailes , or speare, as he was on the nexte morow yppon the Crosse.

Mary where the exclusiue particle , *Onely* , is added , though in a right sense we might beare with it, as it is referred to the mystical manner of sacrificing: yet we say , it is strangely vsed in this place , where it may haue relation to two thinges, either to the body and bloud of Christe being the substance of the Sacrifice, or to the manner of sacrificing.

But if by his terme , *Only in a Mysterie* , he exclude

clude the Real presence of Christe him selfe , and
meane that his very body and bloude (as muche to say,
Christe him selfe bicause of the vnitie of the two na-
tures) was not in Christes handes , and vpon the Ta-
ble in deede , when hauing taken breade he gaue than-
kes , blessed , brake it , and said , *this is my Body* , and con-
cerning the Cupps , *this is my Bloude* , he is not nowe
in the Aulter , when we consecrate , doing that Christe Lucas 22.
did , and bad vs to doo , but that he was there then ,
and is here now at the Diuine Celebration , in a figure ,
signe , token , signification , memorie , representation ,
or Mysterie Onely , or that a figure , signe , token , or
Mysterie Onely is present , and sacrificed , and not very
Christe him selfe : If this be his meaning , herein we dis-
sent vtterly from him , and he dissenteth from the Chur-
che of God , from that the holy Ghoste hath taught his
Churche , from that al faithful Christen people hath euer
beleeued , from that Christe him selfe professed , faying ,
this is my body , this is my bloude : to be shorte , from that ,
which hath bene of late by certaine learned men against
him , and his felowes sufficently , and substantially
prooued .

But what neede we to demandde of M. Iewel , what
he meaneth by his clowdy wordes ? No clowde can hyde
his Sacramentarie heresie , it is euident , as wel by that he
faith here , as by that he hath said and writte in sundry o-
ther places , according to the purport of the Caluinists do-
ctrine (vnto which sect he hath adioyned him self) and by
his open profession , that he standeth in his Negative , and
holdeth opinion , that Christe offered not him selfe really
at his last Supper . Now the affirmatiue part , which is , that
Christe

Divis 6.

A Reioindre to M. Jewels Replie

Christe offered him selfe at that Supper really, truly, and in dede, and made a real Sacrifice, though it be in my Answere already proued: yet here further for theire sake, who breake not out of the Churche by their own stubbornesse, and wilful malice, but be lead a syde by simplicitie, and ignorance: thus we prooue.

If Christe offered not vp him selfe really and in dede in a Sacrifice at his last Supper, he leaft his new Lawe in worse state then was the condition of them, who liued in the time of the Lawe of Nature, or in the time of the Lawe written. But in worse state he leafteth it not: *Ergo*, he sacrificed him selfe at the Supper truly, really, and in dede.

The *Minor*, or second Proposition is such, as no Christen man (Iudge) wil deny, or doubt of. The first Proposition, which is conditional, shal sone appeare true to him, who considereth, that the good and godly people lyuing vnder the Lawe of Nature before any Lawe was

Cyprian. Sermones de ratione circumsisionis.
Gen. 4. Gen. 8. Gen. 22.

written, by the inspiration of God (as S. Cyprian witnesseth) offered vp real sacrifices, in which they protested their faith, and trust in Christe to come, by whose Sacrifice to be made vpon the Crosse they looked, and hartily desyred to be saued. So did Abel offer vp Sacrifice to God of the best of his flocke. So did Noe offer vp Sacrifice of the cleane beastes, that had ben with him in the Arke. So Abraham, after that he had (for so much as in him was) offered vp his onely sonne Isaac, did in stede of him sacrifice the Ramme, that was tyed by the hornes among the brambles. So did other iust and good men of that time, offer vp the like sacrifices to the same ende.

As for

As for the time of the lawe written , who is so ignorant , that knoweth not , that real sacrifices of sundry beastes, beside other thinges were commaunded to be offred vp for diuers particular endes , yet al to one chiese ende, to foresignifie and prefigurate the most perfite Sacrifice of Christe to come ? Al these sacrifices although offred in a figure , and signification of benefite that then was to come, yet were they real and true sacrifices notwithstanding , as consisting of real and true substances. And thus we see , that by Gods prouidence in the time of both Lawes , of Nature , and of Moyses , real sacrifices were offred vp vnto him in figure and token of the Redemption to come.

Now then if Christe leafe to the newe lawe, which he ordeined , no real Sacrifice (a Sacrifice being the chiefest worship that man can do vnto God) but endued it with a sacrifice, that is offred onely in a figure : how did he not leaue it in worse case , then the lawe of nature, or the lawe written ? And certaine it is, that he least it without any such sacrifice , onlesse he offering him selfe really at his Supper, did beginne and institute it after the order of Melchisedek . For in any time , or place els , instituted, and commaunded, it is not founde. Concerning inward , and mere spiritual sacrifices , they be common to al times and lawes , as it is before proued.

If M.Iewel, and the maintaineers of this new Gospel, put vs in mynde of bread and wine , and tel vs , that the substance of bread and wine is our real Sacrifice, being the signes and figures of Christes body and bloud in the Lordes Supper: to that we answer, that bread and wine are not appointed , and ordeined by Christe, to be

D D the

Diuis.6.

A Reioindre to M. Jewels Replie

the real Sacrifice of the Churche: and if they were,then were the state of the new Testament no better then that of the olde Testamēt, whereas the new farre passing the olde in euery degree of worthinesse,as S.Paule in sundry places declareth, the Sacrifice frequented in the newe lawe, ought to surmount the Sacrifices of the olde lawe . Then hath the Churche made a very meane exchange with the Iewish Synagog . For if we haue no better substance in our dayly Sacrifice , then a peece of bread and a smal portion of wine : how was not a goate , a lambe, an Oxe,as good,if not better, and more worth ?

Christe hath not so sclenderly dealt with the heires of the newe Testament, as to leauē so base and vnworthy a sacrifice vnto them (base and vnworthy I say, in comparison of the high dignitie , that God through his sonnes death hath called them vnto) but by his almighty power, and according to his passing great mercy and loue , hath geuen no worse thing then him selfe,to be their true and real Sacrifice .

Some one wil say perhappes , I woulde beleue this doctrine the rather , if it were confirmed with the testimonie of an Auncient learned Father . Let vs heare then , what S. Chrysostome saith touching this point. His wordes be these . *In veteri quidem Testamento, cūm imperfectiores essent, quem Idolis offerebant sanguinem, eum ipse accipere voluit, vt ab Idolis nos auerteret.* *Quod etiam ixenarrabilis amoris signum erat.. Hic autem multò admirabilius & magnificenter sacrificium preparas uit, & quum sacrificium commutaret, & pro brutorum eade se ipsum offerendum præciperet.* In the olde Testament,

Chrysost.
iv.1.Cor.
10.Ho.24
A cleare
testimo-
ny for
the Sacri-
fice of
Christe
in the
Churche.

stament , when men were more vnprefecte , Christe him selfe would take that bloude , which they offered vp vnto Idols , to thende to turne them from Idolatrie . Which thing was a signe of an vnspeakeable lous . But here (in the newe Testament) he hath prepared a much more maruelous and honorable Sacrifice , both in that he changed the Sacrifice , and also for that in stede of the slaughter of brute beastes , he commaunded his owne selfe to be offered .

Here we haue by testimony of this auncient Father , the abolishing of the worse sacrifice , and the appointment of a better . That was made of brute beastes , this of Christe him selfe . Now consider good Reader , whether reason wil beare it , that the worse and baser sacrifice should be both real , and also in figure and signification (for so were al the Iewes sacrifices) and the better be in figure or mysterie onely , and not real , as M . Iewel wil haue the Sacrifice of the Churche to be .

But that our Sacrifice is real , and that it is Christe him selfe , and that he is really and in deede sacrificed : the woordes aboue rehersed , and others of the like force in that place of S . Chryfoltome doo plainly auouche . For first let this be examined , that , as he saith , *Christe commaunded for the slaughter of brute beastes , now in the newe Testament , him selfe to be offered .* Of what Sacrifice can this be meant , but of that which he both made , and instituted him selfe at his last Supper , and gaue charge to be frequented and done , vntil he come ? For as touching the Sacrifice of the Crosse , though he suffered him selfe to be taken , and to be

Divis.6.

A Reioindre to M. Jewels Replie

erucified ; and to be offred vp with shedding of bloude vnto death , yet he commaunded not so muche to be done , for then had the wicked workers of his death ben giltlesse .

*Luca 22.
1.Cor.11.* This commaundement then of offering vp Christe him selfe , is vnderstandinge to haue ben geuen at the Supper , when after that he had consecrated his body and bloude , he said , *doo ye this in my remembrance* . And therefore S. Chrysostom speaketh thus vnto Christe in his Liturgie or Massie , *Memoriam igitur agentes huias salutaris mandati , &c* . We kepe the memorie of this healthful commaundement .

*Chrysost.
in Litr.
gia.* If M. Iewel replye , and say , that Christe commaunded at the supper a memory onely to be celebrate of the true and real Sacrifice vpon the Crosse : to that we answer . That this Sacrifice , whereof we speake , is a memorie of that , we confess : but that it is a memorie onely , so as the real presence of Christ be excluded , that we deny : and to the contrary S. Chrysostome saith , that he commaunded , *scipsum, himselfe to be offred vp* .

*Christe
comau-
ded him
selfe to be
offred vp.* Neither can M. Iewel shifte the mater from him by expounding this worde , *himselfe* , of the signe or figure of him selfe , meaning the bread and wine , as the Sacramentaries doo : For if that , which is now daily in the Churche offered vp at the Aulter , were but bread and wine , the signes of Christes body and bloude : S. Chrysostome woulde not , ne could not iustly haue said , that *Christe hath prepared for vs of the newe Testament , multo
admirabilius , & magnificentius Sacrificium , a much more
maruelous , and honorable Sacrifice* . For how can we conceiue a peece of bread , and a cuppe of wine , to be in respect

speete of sacrifice, a thing muche more maruelous , and magnifiscent , or honourable , then a shepe , a goate, and an Oxe , bothe these and those signifying al one thinge , that is , Christe him selfe ? Nay thinges compared with thinges , are not the beastes of a farre more price?

Itrow M . Iewel wil not set a greater price vpon the bread and wine vsed in this Sacrifice, for that they signifie a more pretious thing , then the brute beastes did in the sacrifices of the olde lawe , to wit, Christe already come, whereas they signified Christe to come. For so he should diuide Christe , and imagine him to be better and worthier in the newe Testament , then he was in the olde . Verely though redemption perfourmed be to vs better, then redemption promised: yet Christe before and after the perfourmance , that is to say , Christe now come , and then to come , is one Christe, and of one worthiness .

It foloweth therefore by al meanes , that either S. Chrysostome said vntruly, affirming Christe to haue prepared for the new Testament a farre more wonderful and magnificent Sacrifice , then were the sacrifices of the Iewes , whiche I suppose M . Iewel wil not be so shamelesse as to say , what so euer he thinke : or that we haue now in the Sacrifice of the Churche , Christe him selfe,truly,really , and in deede , and that he him selfe is really offred vp vnto his Father by Priestes of the new Testament , according to the commaundement he gaue at his supper , saying, *doo ye this in my remembrance.*

And that it is the real and true bloude of Christe,
which we haue in the Sacrifice of the Aulter, whereby

DD iij the

vvitnes
for the
true and
realbloud
of Christ
in the Sac-
rament,

the real Sacrifice touching the thing sacrificed is produced : it is most clearely affirmed by S . Chrysostome in the place before alleged . For thus he speaketh there .

Chrysost. Quid hoc admirabilius , dic queso , quid amabilius ? Hoc & in prior. amantes faciunt , cum amatos intuentur alienorum cupiditate allectos , sua verò contemnentes : proprijs elargitis sua- Hom. 24. dent , ut ab illis abstineant . Sed amantes quidem in pecunijs , vestibus , possessionibus , hanc ostendunt cupiditatem , in proprio sanguine nemo unquam . What thing I pray thee , is more maruelous then this ? What more louing ? (He speaketh of the bloud that is in the chalice , which he saith to be the same that ranne out of Christes syde) This is a thing that louers doo , when they beholde them whom they loue , to be allured with the desire of other mens thinges , and to set little by theirs : they geue them their owne thinges , and intreate them to absteine from others . But louers shewe this their desire in money , in garmentes , in possessions , in his owne bloude no man euer shewed it .

Figure on
ly exclud-
ded .

To proue that Christe loueth vs more , then euer any man loued an other , he saith , that he geueth vs his owne bloude . Which in this place of S . Chrysostome , can in no wise be expounded of the Figure and token of his bloude . For worldly louers geue vnto their beloued as much , and as good a thing as that , namely money , garmentes , their possessions . As for a token or signe of their bloude , or of their persons , it were easy for them to geue . But Christ (saith he) sheweth his loue toward vs , by that whereby no man euer shewed his loue to an other . If the onely token of bloude , might at any time haue declared so certaine and assured loue , louers would often

oftentimes haue spared their money , their garmentes, and their possessions : and would haue geuen vnto their dere belonid , the figure of their bloude , or of their whole persons .

Thus is the true and real presence of Christes bloud, and consequently of his flesh , prooued by witnesse of S.Chysostome. And by the same is that prooued, which we cal the real Sacrifice of the Church. For by that we say Christe to be really offered vp vnto his Father , we meane none other thing , but that the substance , which we offer and sacrifice , is the real body and bloude of Christe . This much therefore may stande for answer to M. Iewels Reply in this place : Christe in the Sacrifices of the olde Lawe , was so offred in a Figure , as he was not the substance of them . In the Supper he was , and in the Masse he is so offered , as he is the substance present .

And bicause this real Sacrifice of Christe, being the Sacrifice of the New Testament , and the worthinesse of it, is much impugned by the enemies of the Churche in our time , yea villanously mocked , skoffed , and railed at by Antichristes wicked broode : the godly Catholiques may by these reasons be sufficiently armed againt them .

If it were necessary for the people of the olde Lawe to haue real sacrifices to protest , and to main- teine their beleefe in Christes Death to come : why is it not as necessary , that the faithful people of the Newe Lawe , haue also a real Sacrifice , to protest and keepe in memorie their beleefe in Christes Death alrea- dy past ?

Reasons,
vvhеребы
the Catho
likes may
be armed
against the
sacramēta
ries for
defense of
this Sacri-
fice.

Againe ,

Againe, as the newe Lawe is better, and excellenter then the olde, so is it necessary it haue a better and excellenter Sacrifice . But if we take away the Sacrifice of the Reall flesh and bloude of Christe , and leaue onely bread end wine to be offred vp in a figure , or mysterie: then haue we not a Sacrifice proper vnto the new Law, that in worthinesse passeth and excelleth the Sacrifices of the olde Lawe , as the which consisted of as good a substance, as the other, and signified as good a thing, as the other , and expressed it by slaughter , and shedding of pure and innocent beastes bloude more liuely , then the other.

*Luce 22.
Matth 26*

Contrarywise let the real body and bloude of Christe be the substanciall of the Sacrifice of the new Law (as the truth teacheth saying, *this is my body which is genē for you, this is my bloud which is shed for you, &c.* and the Church beleueth) : then doth it infinitely excel al the Sacrifices offered in the Lawe of Nature, or in the Lawe written. And then shal the New Lawe , as in greatnessse of graces , and promises , and plainenesse of Scripture : so surmount and passe also the olde Lawe in Maiestie of the Sacrifice , and of Priesthode , whiche haue euer in al Lawes ben accompted the two principal pointes of the same .

To be shorte , how can it be conceiued , that our Sacrifice should be but a figure,a signe, or a mysterie onely , and no true and real Sacrifice better then the olde sacrifices : sith that by the teaching of al the auncient learned Fathers , it is the truth , and perfourmance of al the olde sacrifices ?

Hauing said this much for the real offering of Christe
let vs

let vs now examine M. Iewels argument. *As Christe was slaine at the Table (saith he) so was he sacrificed at the Table. But he was not slaine at the Table verely, and in dede, but onely in a Mysterie : Therefore he was not sacrificed at the Table, really, and in dede, but onely in a Mysterie.*

Examina-
tion of M.
Iuels Ar-
gument.

Christe was then, and is now also at the holy Table, both really sacrificed in respect of his real and true body and bloude by vertue of the Worde made present, and also in a Mysterie, in respect of the outward formes of bread and wine vnder which they are present, and of the mystical manner of sacrificing. This being true, as before we haue declared, and therefore the Conclusion being false : let vs see, which of the Premisses of M. Iewels Argument is false. It is the *Maior*, or first Proposition. If the same be resolued into the partes whereof it consisteth, the vntruth wil soone appeare. The first parte is this. *Christe was slaine at the Table.* That is false. The second is this. *Christe was sacrificed at the Table.* That is true. So that one parte is false, and the other true. And so by this trial, which is the surest way to trie such kinde of Propositions, the whole Proposition in it selfe is found false, and therefore the Conclusion foloweth not.

For the better euidence of the thing it selfe, we most gladly acknowledge, and protest to the worlde, that Christe was really and in dede slaine, and put to death once for euer, and never shal againe suffer the paines of Death. Yet neuerthelesse he is, and shal to the worldes ende continue, the real and true Sacrifice of the newe Testament, according to his owne merciful Institution at his last Supper. As for the lacke of any

EE slaying,

slaying, and shedding of bloude, it is no cause at al, why it was not at the Supper, is not now, or may not be a true and real Sacrifice. For it is sufficient, that it was once offered vp with slaying, and bloude shedding to pay the raunsum of our synnes. He did then, and we do now offer the same body and bloude in consideration and remembrance of that slaying, and shedding. He offered at the Supper his body, and bloud, that on the morow was to be slaine, and shed: we at the Aulter do stil offer that body, and bloude, that was slaine, and shed, euen the same selfe body, and bloude in number. For, as Theophylacte folowing S. Chrysostome saith. *Eundem serper lact. in 10. c. ad Heb.* *offerimus, Imò potius memoriam illius oblationis, qua sciptum sum obtulit, facimus, ceu nunc iam facta sit,* we offer vp alwaies the selfe same (Christe) or rather we kepe the memorie of that oblation, whereby he offered him selfe, as though it were euen right now donne.

In this point therefore this Sacrifice is clearely vnlke the sacrifices of the olde lawe, wherein although beastes of one kinde were offered daily, as for example, this day a lambe, and to morow likewise a lambe: yet it was not one lambe, but diuers lambes. And therfore a new killing and shedding of bloude was daily required. But we doo not offer this day one lambe, to morow an other, but alwaies the selfe same, as S. Chrysostome saith.

Chrysost.
in epist.
ad Heb.
Hom. 17.
Ibidem.

Againe this Hoste is suche, as can not be consumed, though they be neuer so many, that be made partakers of it; as he also saith. *Ipsam offerimus & nunc, quae tunc oblata quidem consumi nō potest.* We doo offer vp now also the same hoste, which being offered then (he meaneth

meaneth vpon the Crosse) can not be consumed. Wherfore sith it is continually the selfe same hoste , in number with that , which was slaine vpon the Crosse, albeit it be really againe sacrificed, to continue the memorie of the real death of the same, and to be the real Sacrifice of the newe Testament: M . Iewel going about to abolish the truth of our Sacrifice , for that it is not truly againe slaine, bewrayeth his owne penurie of better and foun- der reasonis , and semeth to reproue al the olde learned Fathers, for calling it the vnbloudy Sacrifice.

Iewel.

Notwithstandinge, Heschius expoundinge the Booke of Leuiticus, to the intente he may force the vvhole Storie of the Life , and Deathe of Christe, to answeare every particulare Ceremonie of the Lavve, is sometimes driven, to strecthe, and straine the Scriptures to his purpose. So Hesych. in he saithe, Christe is the Aultare : And, Christe Incarnate in the Virgins VVombe , is the Sodden Sacrifice.

cap. 4.

Now as Christe vvas the Aultare , and as he vvas Sacrificed in his Mothers VVombe, euен so he Sacrificed him selfe at his Supper: nor in proper, or visual manner of speache, but onely in a Mysterie Signissteinge.

Li. 1. ca. 2.

Sacrificiū

Coctum.

Othervise S. Cyprian plainly openeth the vvhole difference of these two Sacrifices in this sorte : Dedit Dominus noster in mensa, in qua Ultimum cum Apostolis participauit Coniuicium , proprijs manibus Panem , & vinum : In Cruce verò manibus militum Corpus tradidit vulnerandum. Our Lorde at the Table, wherat he receiued his laste Supper with his Disciples, with his owne handes gaue (not his very Bodie, and very Bloude Reallly, and in deede, but) Breade, and V Vine : But vpon the Crosse, he gaue his owne Bodie, with the Souldiers handes to be VVounded. This, saithe Sainte Cyprian , is the difference betwene the Sacrifice of the Table, and the Sacrifice of the Crosse: At the one , Christe gaue Breade , and V Vine: Vpon the other, he gaue his Bodie.

EE

Therefore,

Diss. 6.

A Reioindre to M. Iewels Replie

*Therefore, & yhereras M. Harding saith, onely vpon his oyvne vvar-
raue, That Christe Really Sacrificed him selfe at two fundrie
times, and that he twise Really Shead his Bloude, Firste at the
Table, and Afterwarde vpon the Crosse: The vrtrues, and folie
Hebra. 9. herof is easily reprooud by these plaine vwordes of S. Paule: Seimel Ob-
Hebra. 10. latus est ad multorum exhaurienda peccata: He was once offe-
red, to take away the sinnes of many. And againe, VVith one Sa-
crifice he hath made perfite them for euer, that be Sanctified. These
places are cleare, and vvitout question: onlesse M. Harding vvil say that.
One, and, Twy: and, Once, and Twyse, be bothe one thing.*

Harding.

*Concerning the wordes of Hesychius, they be plaine
for the real sacrifice of Christe at the Supper. For if, he
had there offered vp him selfe in a figure, or Mysterie
only, as M. Iewel meaneth by his *only mystery*: he would
Hesychius never haue called it *a preuention of the bloody Sacrifice*,
In Lexit. neither would he haue vsed the terme *praueniens*, pre-
lxx. cap. 4. uenting. For Christe to offer vp him selfe at the supper
in a figure onely, in such sorte as he was offered in the sa-
crifices of the olde lawe, had not ben a preuention of
his bloody Sacrifice vpon the Crosse. Verely if M. Iewels
vnderstanding were strectched and strained vnto the
obedience of faith, he would not say so fawcily of that
auncient and learned Father, that *he is driuen to stretche
and straine the Scriptures to his purpose*. And what if it
were graunted, that so he did sometimes (for more this
Replyer saith not him selfe) wil it thereof folow, that he
hath so done in this place?*

*As for the strectching and straining of the Scriptures,
which he layeth to Hesychius charge, it is a very sim-
ple answer to the authoritie out of him alleged. That
he cal-*

he calleth Christe the Aulter , it is not strange , for so S. Paule calleth him , as there he allegeth . Neither was Christe by his reporte , sacrificed in his Mothers wombe , he was incarnate in the virginis wombe , and the same Christes incarnation , he calleth the baked Sacrifice , for thereof he speaketh , and not of a sodden sacrifice , as the place is euident . The Oouen wherein it was baked , was the Virgins wombe , because (as he saith) *shee received from aboue the bread of life , to wit , the worde of God , in her wombe , and the fire of the presence of the holy Ghoste . For the holy Ghoste (saith the Angel) shal come ouer into thee , and thee power of the highest shal ouershadow thee .*

Hesychius
in Lexit.
li.1. cap.2
Luca 1.

And the same Christe , that was incarnate in the Virgins wombe , sacrificed him selfe at his Supper , although not in such manner , as the liue hostes in the olde Testament were sacrificed , that is to say , with bloudshed , and slaughter : yet in a mysterie , but truly , and really ; and after that manner of speache , which is proper and vsual to the Catholique Church speaking of this singular Sacrifice , *not onely in a mysterie signifying , that is to say , in a figure , or signification onely , as M. Jewel meaneth , the substance of Christes body and bloud excluded : but so in a mystery , as that most diuine substance be beleued to be verely present , and by vs in remembrance of his death presented to God .*

Touching the place of S. Cyprian , *de vngione Christina* . S. cypriā
falsified
by M.
Ievvels
māgling,
and he
vvning. he is like to haue smal aduantage , and lesse honesty by alleging it , when it is knowen , how falsly he hath done , in taking the begynning of the sentence , which being set a parte from the rest , semeth to geue a sownde of his doctrine , and cutting away the ende , that declareth the Doctrine .

Diuiſ.6.

A Reioindre to M. Jewels Replie

&ours meaning; and quit ouerthroweth the Sacrametary heresie. For immediatly after the wordes, that M. Jewel taketh for his purpose, wherby is signified, that our Lorde at his last Supper gaue vnto his Apostles, bread and wine with his owne handes, and upon the Croſſe delinered his body to be wounded with the handes of the Souldiers: this much foloweth in the same ſentēce. *Vt in Apostolis ſecretius impressa syncera veritas, & vera synceritas exponeret Gentibus, quomodo vinū & panis, caro eſſet & ſanguis, et quib. rōibus cauſe effectibus coenirēt, et diuersa noīa vel ſpecies ad unā reduceretur eſſentia, et significatiā et significata eiſdē notabulus cēferentur.* That the ſincere truth, and true ſinceritie being ſecrētly imprinted in th' Apostles might expoūd vnto the Gētils, how wine and bread ſhould be his flesh and bloud, and by what meanes the cauſes ſhould be agreeable to the effectes, and diuers names and kindes ſhould be brought vnto one ſubſtance, and the thinges ſignifying, and the thinges ſignified, ſhould be called by the ſame names.

Lo here it is declared, what bread and wine it was, as much to ſay, the flesh and bloud of Christe, which S. Cyprian ſaith, he gaue at his last Supper vnto his Apostles. This cleare and syncere truth, or true synceritie (ſo he calleth either the true doctrine of this Sacrifice, or the Sacrifice it ſelf in reſpect of the ſundry impure and typical ſacrifices of Moſes Lawe) he would ſecrētly, that is, with th'inward knowledge of theſe ſecret myſteries, to be imprinted and digested in th' Apostles, to thintēt they ſhould expound vnto the Gentils, the Lewes with their olde ſacrifices being now reiecte, how at this heauenly banker the bread and wine is flesh and bloud: how the cauſes and effectes be agreeable, that is to ſay, how the wordes of Cō ſecra-

Secratiō duely prounouiced by the Priest, and the power of the holy Ghoste, which are the causes, doo produce and make the body and bloud of our Lord, which be the effectes: how thinges of diuers names, and diuers in nature, and therfore diuers kindes, be brought vnto one essence or substāce, to wit, bread and wine, vnto the substance of Christes flesh and bloude, whereby Transubstantiation is wrought: briefly to conclude, how, wheras bread signifieth the body, and wine the bloud, the thinges signifying, and the thinges signified, be called by the same names. Which thus appeareth to be true, because that which before Cōsecration was, and afterward semeth to be bread, is called the flesh, and in like case wine is called the bloud: and so contrariwise sometimes the flesh is called the bread, and the bloud is called the wine. What can be said more directly against M. Jewels Sacramentarie Heresie, and more piththily for cōfirmation of the Catholike doctrinē touching this point? And al this M. Iewel hath leaft out.

The same very thing S. Cyprian doth vtter more plainly in other places. In his Treatise of the Supper of our Lorde he hath these most euident wordes. *Panis iste, quem Dominus Discipulus porrigebat, non effigie, sed natura mutatus, Omnipotentia Verbi factus est Caro.* This bread, which our Lorde gaue vnto his Disciples (at his supper) being changed not in shape, but in nature; by the almighty power of the Worde was made flesh.

Againe writing to Cacilius, he saith. *Qui magis sacerdos, q̄ Dominus noster Iesus Christus, qui sacrificiū obtulit, et obtulit hoc idē, quod Melchisedech, id est, panē et vinum, suū scilicet corpus et sanguinē.* Who is more a Priest, then our Lorde Iesus Christ, who offred vp a Sacrifice, and offred

the ve-

Cyprianus
De cens.
Domini.

Lib. 2. Epi
stola 3.

the very same, that Melchisedech did, that is to say, bread and wine, as much to say, his owne body and bloude. By these places S.Cyprian declareth his minde plainly, what he meaneth by the bread and wine, that Christe either gaue at the Supper vnto his Disciples, or offered vnto his Father to render thankes for the great benefite of his passion, soothly none other bread and wine, then that which was made by the almighty power of the Woerde, his body and bloude. And behold Reader how vniforme his vtterance is, and how he agreeth with him selfe. In the Sermon *Deunctione Chrismatis* by M. Jewel with false leauing out that whiche made for the truth, alleged, he saith, that diuers, kindes are reduced into one substance, in his Sermon *De cœna Domini*, he saith, *the bread by the omnipotencie of the Woerde is made flesh*, so bread and flesh being diuers kindes, are brought to one substance. There the *thinges signifying, and the thinges signified*, saith he, be called with the same names, as how, I haue before declared. In his Epistle to Cecilius, naming bread and wine, he expoundeth him selfe, thus, *suum scilicet corpus & sanguinem*, as much to say, *his owne body and bloude*. Where the body and bloude beare the names of bread and wine. By this it is clearly seene, what an impudent and wicked glōse is that, which M.Jewel incloseth in his parenthesis added by way of exposition vnto the maimed sentence of S.Cyprian, wherewith to exclude the body and bloude of Christe, the true bread and wjne.

What haue you wonne here by S.Cyprian M.Jewel?
 Who cutteth and maimeth the Doctours? Who is now
 to be asked, whether he haue the chyne coffe, which in a
 place

place of your Reply with out cause you twite me of? What kinde of coffe I shal cal this, I wote not, I feare me the il mater of it lyeth not in your chyne, a place so farre from the harte, but in the harte it selfe. For were not the same by Satans worke festred with the corruption of heresie , you had not ben letted, as with a coffe, from bringing forth the later parte of S . Cyprians saying , whose beginning you falsly abuse to obscure the cleare truthe. Whō so euer thus coffeth , I wil not say , he hath the chynecoffe, as you ieast, but verely (sauing my charitie) that he coffeth as like an heretique, as a rotten yew cof-
feth like a sheepe.

Laste of al , whereas he saith , that I am reprooued of vntruth and folie by S.Paule for saying , that Christe real-
ly sacrificed him selfe at two seueral times , and twise really
shed his bloude, only upon myne owne warrant : he maketh
no lesse then three lyes within three lines . For neither
said I in this place , that Christe twise really shed his
bloude,nor onely vpon myne owne warrant said I , that
Christe sacrificed his body and bloud twise,because I had
the authoritie of Hesychius here , as the authoritie of o-
ther Fathers before, namely Gregorie Nyssen, and Theo-
phylacte,for my warrant . Nor forso saying am I repro-
ued of any vntruth,or folie,by S.Paule. For my assertion
is true, notwithstanding anything that S.Paule saith.

Three
lies made
by M.Iew-
wel with-
in three
lines.

What though S.Paule say,M.Iewel, *Christus semel ob- Heb.9.
latus est ad multorum exhaurienda peccata* , Christ was once
offered,to take away the synnes of Many: Againe , with Heb.10,
one Sacrifice he hath made perfite for euer them,that be san-
ctified ? Because in these twoo sayinges you finde the
termes,one, and once:therefore suppose you , that needs

FF they

Diuis.6.

A Reioindre to M. Jewels Replie

they must reprooue my assertion, auouching that Christ was twise really offered?

Two ob-
lations
of one
body.

It semeth you neuer cōsidered, that there may be two oblations of one body, one bloudy, the other vnbloudy: one by his owne vertue meriting, the other applying the merite: the one open to the eyes of al, the other in a mysterie: the one employing death of the thing offred, the other representing and recording the same death.. Thus it may be , and yet the one shal not quit exclude the other. And he that shal affirme, the bloudy, the meriting, and the open oblation to be but one, shal not reprooue him, that saith, hauing respect to both these Oblations, that they be two, and that the body offered, is twise offered.

Heb.9.
Heb.10.

Euen so standeth the case betwen that S . Paule saith, and that I say . S.Paule speaketh of the Sacrifice of the Crosse that employed the death of Christ, and fully merited forgeuenenesse of the sinnes of the worlde . Which appeareth by the effect of the oblation added, *ad multorum exhaurienda peccata*, to take away the sinnes of many, and in the other place, *he made them that be sanctified with one oblation perfite for ever*. This Sacrifice was offered vpon the Crosse. I speake both of that Sacrifice of the Crosse, and of this which Christ offered at his Supper, and commaunded to be offred in his remembrance vntil he come againe.

The substance of these two Sacrifices being Christ, is al'one. The manner of offering, and ende is diuers . That vpon the Crosse, was painful, bloudy, ignominious, and ended in death . This at the Supper , is impassible , vnbloudy , glorious , and free from death . The ende of that was to deserue , and purchase the saluation of the worlde,

worlde, by paying a raunsom superabundantly sufficient for the sinnes of mankinde. And that was done once for al . The ende of this , is to commemorate , and represent the death of Christe vnto his Father, and in that cōmemoration to besech God forgeuing vs our sinnes , to take vs into his fauour through the merites of that death, and to applie the benefite of it vnto them, for whom being as they ought to be , disposed , this Sacrifice is of fered.

To proue that Sacrifice made vpon the Crosse and the merites thereof , there neede none other testimonies, then those which haue ben already cited out of S.Paule. Of this, which was offred and instituted at the Supper, of the vnitie of it with the other , and of the effectes of the same , the learned Fathers haue made mention in sundry places. The oblation it selfe , and Institution, and one effecte , S . Cyprian comprehendeth in one sentence . *Iesus Christus Dominus noster ipse est summus* Cyprian.
Sacerdos Dei Patris , & Sacrificium Deo Patri ipse primus lib. 2. epi-
obtulit , & hoc fieri in sui commemorationem pracepit . Ie- stol.3.
fus Christe our Lorde, he is the highest Priest of God the Father , and he him selfe first offered a Sacrifice , and commaunded the same to be made in his Remembrance.

The vnitie of it with the other in substance , and the same effect that S.Cyprian speaketh of , S. Chrysostome most plainly vttereth. *Quid ergo nos ? &c. What then doo we ? Doo we not offer euery day ? We doo offer verily , but we doo it for remembraunce of his death.* Chrysost. Hom.17. in epist. ad Heb. And this hestate (or Sacrifice) is one , not many . How is it one , and not many ? Because it was once offered , it was offered up

Divis.6.

A Reioindre to M.Iewels Replie

into the most holy place. But this Sacrifice is a sampler of that other. The selfe same do we offer vp alwaies. &c.

An other effecte of this our Sacrifice , that is , the Applying of Christes Passion vnto vs , S. Gregorie doth expresse saying . *Quoties ei hostiam sue Passionis offerimus , toties nobis ad absolutionem nostram illius Passionem reparamus .* As often as we offer vnto him the hoste of his Passion , so often do we renewe vnto our selues his Passion to our absolution .

And here to answer his skoffing Conclusion , I woonder , that skoffing at me for saying , Christe was twise sacrificed , he forgotte , that in the selfe same Diuision a litle before , he alleged a place out of S. Augustine , where there is expresse mention of two immolations or sacrificinges of Christe . S. Augustines wordes be plaine . *No-
Epist.23. ne semel oblatus est Christus in semetipso ? Et tamen in Sa-
cramento non tantum per omnes Pasche solennitates , sed e-
tiam omni die populis immolatur .* Was not Christe once sacrificed in him selfe ? And yet notwithstanding in a Sacrament he is sacrificed for the people , (so it is to be translated , and not is offered unto the people , as M. Iewel fally translateth it) not only through al the solemne feastes of Easter , but also euery day .

Why heard you not your selfe M. Iewel , reporting this plaine saying of S. Augustine , that Christe is twise offered ? twise (I say) in respect of the manner of offering , once openly , in him selfe , that is , vpon the Crosse : and againe in a Sacrament , after which maner he is offered vp euery day , whereby the Sacrifice of the Aulter is meant . Christ there , and Christe here is sacrificed , for the substance of both Sacrifices is Christe . Of that you doubt

doubte not, of this you should not doubt, beleuing him, who said, *This is my body.*

Thus then we answer your scorneful absurditie. *One and Two, and Once and Twise,* may thus both be conceiued to be said of one thing in this singular Mysterie in diuers respectes. If *Sacrifice* signifie the thing sacrificed, and also the Acte of sacrificing: then whereas *One body and One Christe*, was sacrificed, yet the *Sacrifices were Two*. There haue we *One, and Two*. Againe Christ was vnbloodely sacrificed at the Supper, and but once bloudily vpon the Crosse. So he was in respect of diuers maners of offering, *Once and Twise offered*. Yet in respecte of the thing offered or sacrificed, it was *One Sacrifice, One offering, One Christe*. Thus to a faithful man of the Catholike Church, who hath subdued his vnderstanding vnto faith, it appeareth sufficiently, how in a due consideration, *One, and Two, and Once, and Twise*, wherat M. Iewel skoffeth, may both be said of one thing. Thus he is ouertaken, and founde vnable to answer the place of Hesychius, the substance of this Diuision.

The. 7 . Diuision .

The Answere.

And at the same very instant of tyme (which is here further to be added, as a necessarie pointe of Christian doctrine) we must vnderstande that Christe offered him selfe in Heauen inuisibly (as concerninge man) in the sight of his Heauenly Father, and that from that time forewarde that Oblation of
FF ij Christe

Divis. 7. A Reioindre to M. Jewels Replie

Christe in Heauen was neuer intermitted , but continueth alwaies for our attonement with God , and shal without ceasing endure vntil the ende of the worlde.

Heb. 9.

For as S. Paule saith, Iesus hath not entred into Temples made with handes, the samplers of the true Temples, but into Heauē it self, to appeare now to the countenance of God for vs. Nowe as this Oblation and Sacrifice of Christe endureth in Heauen continually, for as much as he is risen from the dead , and ascended into heauen with that Bodie, which he gaue to Thomas to feele, bringing in thither his Bloude , as Hesychius saith, and bearing the markes of his woundes, and there appeareth before the face of God with that Thorne-prickte, Naileboared, Spearepearfed , and otherwise wounded, rent, and torne Body for vs: (wherby we understand the vertue of his Oblation on the Crosse euer enduringe , not the Oblation it selfe with renewing of paine , and sufferāce continued) so we do perpetually celebrate this Oblation and Sacrifice of Christes very body and bloud in the Masse, in remembraunce of him, cōmaunded so to do, vntil his comminge.

Lib. 1 c. 4.

Wherin our Aduersaries so foolishely, as wickedly scoffe at vs, as though we sacrificed Christe againe , so as he was Sacrificed on the Crosse, that is , in Bloody manner. But we doo not so Offer, or Sacrifice Christe againe: but that Oblation of him in the Supper , and ours in

ours in the Masse , is but one Oblation, the same Sacrifice, for this cause by his Diuine ordinaunce leaſt vnto vs, that as the Oblatiō once made on the Crosse continually endureth, and appeareth before the face of God in Heauen for our behalfe, continued not by new ſuffering, but by perpetual interceſſion for vs: So the memo- rie of it may euer vntil his ſecond comming be kept amongeſt vs also in earth, and that thereby we may apply and bring vnto vs through Faith the great benefits, which by that one Oblation of him ſelue on the Croſſe he hath for vs procured, and daily doth procure.

Iewel.

At the ſame very iſtat of time, ſaith M. Harding, when Christ was ſacrificed vpon the Crosse, he offered vp him ſelf also in Heauen in the ſight of his heauenly Father. Which thing he enlargeth Rhetorically vwith a Tragical Description of a Thorneprickte, Naileboarde, Spearepearced, and otherwife rente, and Torne Body. And this ſaith he, is a neceſſary point of Christia doctrine: And that be auoucheth conſtantly, albeit vwithout the vvorde, or vvitneſſe of any Ancient vriter, only vpon his owne credit. Whereof alſo grouverb ſome ſuſpicion, that his Stoare of olde Recordes, is not ſo plenteous, as it is ſu- poſed.

But vwhere be ſaith, Christ was thus Inuiſibly ſacrificed in Heauen, I marueile, be ſaith not likevvife, that Pilate, Annas, Caiphas, the Souldiers, and the tourmentours vvere likevvife in Heauen to make this Sacrifice. For vwithout this Companie Christes Bloude vras not ſhead: And without Sheadding of Bloude, S . Paule ſaith, There is no Sacrifice for Remiſſion of Sinne. This Fable is ſo vaine, that, I be- lieue, M. Harding him ſelue is not vvel hable, to expounde his owne meaning. Origen ſaith, There vvere ſome in his time, that thought,

That

Diuis. 7.

A Reioindre to M. Jewels Replie

*Origen. in
epist. ad
Rom. lib.
5. cap. 6.* That, as Christ was Crucified in this worlde for the liuing, so he shoulde afterwarde suffer, and be Crucified in the worlde to come for the deade. But that Christ vvas thus Thorneprickte, Nailleboarde, Spearepearsed, and Crucified in Heauen, I thinke, no man euer saff, or said, but M. Hardinge. The Apostles, the Euangelistes, the Olde Doctours, and Ancient Fathers neuer knewe it. S. Paule saith, Semel seipsum obtulit: Once he offered vp him selfe: Semel introiuit in Sancta: Once he entred into the holy place. And therefore hanging vpon the Croſſe, and yelding vp the Ghoſt, he said, Consummatum est, It is fiſhned, This Sacrifice is perfylly vvrrought for euer. This onely Sacrifice of Christ the Sonne of God ihe Scriptures acknowrige, and none other.

Heb. 7.

Heb. 9.

Harding.

In this Diuision M. Jewels Replie conteineth little, that is worthy to be answered. Yet least more substance of mater should be thought to be in it, then is in deede: with ſome fewe woordes the vanitie of it is to be detected.

*The conſ-
tentes of
M. Jewels* First, he ſkoffeth at an abſurditie of his owne Deuife by his falſe reporte attributed to me, as though I had vttereded it.

*Replie in
the 7. Di-
uision.* Secondly, he affirmeth that no man denied, which is altogether impertinent, that Christes Sacrifice vpon the Croſſe remaineth ſtil in force.

Thirdly, he fiadeth fault with an Auncient Prayer vſed to be ſaid in the Maffe.

Fourthly, he goeth about by a fonde reaſon to shewe, the Sacrifice of the Aulter, not to be the ſame that was offered vpon the Croſſe.

For anſwer to his firſt parte I deſire no more, but that the woordes of my booke be circumſpectly reade ouer, and conſidered. Which done, I doubt not but the reader ſhal

shal easily espie the lightnesse of his Replie , and the vanitie of his skoffes. For proufe that our Sauiour Christe appeareth in heauen before the face of his Father , with his rent and torn body for vs , partly in my Answer I touched a testimony taken out of *Hesychius* , as there it is to be sene : and harde it was not other testimonies to haue brought . If I wist that would satisfie him , and bring him to recant , and returne vnto the catholique faith : I would gladly proue that point with some good number of the olde Learned Fathers . But doubting much thereof , I thinke in a mater so generally belied and confessed , a fewe testimonies may suffice .

First , *Hesychius* saith thus ; *Cicatrices portans Passum , à mortuis resurrexit , unde & suum corpus palpandum Thomae prebuit , atque ita in celos ascendit* . Christe rose againe from the dead bearing with him the skarres of his stripes and woundes . For so he offered his owne body to Thomas to feele it , and so he ascended into heauen .

Nexte S. Cyprians wordes be plaine . *Semper reservata in corpore plaga salutis humana exigunt precium , & obediencie donatum requirunt* . The woundes reserved styl in Christes body , doo demaunde the paiment of Mannes saluation , and require the rewarde of his obedience . Now what were the woundes , that Christe received in his body at the time when he suffered his Passion , but the prickinges of the Thornes , the boaringes of the Nailes , and the pearsing of the Souldiours speare ? If these woundes be reserved alwaies in his body , and claime for paiment to be made , which paiment is the saluation of Mankinde , as S. Cyprian saith : why ma-

That Christe appears
reth before the Father in
heauen
vwith his
wounded
body.
Hesychius
in *Leuit.*
lib.1.c.4.

keth M. Iewel so much a doo for that I said , that Christe appeareth continually before the face of God, with that thorneprickte , naileboared , spearepearced, and otherwise wounded,rent, and torne body for vs ?

And whereas he calleth this *a Rhetorical enlarging of the thing with a Tragical description* : if it were so, what euil is therein committed : Do not the best learned Fathers oftentimes to moue deuotion , and compassion, vse Rhetorical amplifications , and much more vehement speaches ? Doth not S. Cyprian in the place aboue mentioned, tell vs of certaine wordes , *qua emolliunt animum, accenduntq[ue] denotionis affectum*, which doo soften and supple our mynde, and enkindle the affection of deuotion in vs ? If I had such a motion , when I wrote those woordes , M. Iewel ought not to scorne, and skoffe at it.

Cyprianus
ibidem.

An other learned Father touching the appearing of Christe in heauen before his Father with such a body, writeth thus . Theophylacte I meane, who, though he be not one of the most aunciet, yet reporteh that which he learned of the olde learned Fathers of the Greke Churche ; and so reporteth it , as he ma y seeme to expounde what S. Cyprian meant, by claiming the painment or reward of Mans saluation. These be his woordes.

Theophyl. *Etiam num vna cum corpore quod pro nobis immolauit, apud in epistol. Deum & patrem intercedit, hoc est, quas pro nobis pertulit ad Hebr. afflictiones, ut multum commoueat, proponit etiam sine voce, cap. 5. re ipsa nimirum patri loquens: Pro humana natura filius tuus ego sustinui haec: miserere igitur horum, pro quibus ego pati & mori sustinui.* Christe euen now by his body , which he sacrificed for vs, with God and his Father maketh in-

tercession, that is to say, he setteth forth to the intent he may much moue him the afflictions which he suffered for vs, without voice, euen by deede it selfe speaking vnto the Father (in this wise). I, which am thy Sonnes haue suffered these thinges for mankinde: haue mercie therefore of them , for whom I haue susteined to suffer and dye .

What other thing in effect doo my wordes importe, which M. Iewel so much ieasteth at , and saith I speake them vpon myne owne credit onely without witnesse of any Auncient writer : then that was spoken so long fithens by Hesychius , S. Cyprian , and Theophylacte?

For as concerning S. Chrysostome (who saith no lesse, *Chrysoste.*
Cum Sacrificio ascendit, quod posuit propitiare Patrem, ^{in caput. 9} Christ ascended into heauen with ^{ad Hebre.} the Sacrifice , that was hable to pacifie the Father) and ^{Homi. 17.} other auncient Fathers , by which they meane the body that suffred vpon the Crosse: because they speake it more darkely , here I omit to recite them. If then M. Jewels humour be suche , as he must needes please himselfe in mocking and Skoffing , let him consider how it becommeth him to skoffe at *Hesychius* , *S. Cyprian* , *Theophylacte* , *S. Chrysostome* , and other holy and learned Fathers .

That Christe was thus inuisibly sacrificed in heauen, *M. Iewel*
I say not: it is your false reporte M. Iewel, let my booke ^{falsly res-}
be trial. This is your common woonte, with shifting ^{porteth}
of your wordes in my wordes place, to frame an ab- ^{the An-}
surde saying, and thereat to exercise the talent of your ^{ivver.}
skoffing. Wherein you fight but with your owne sha-
dow, you touche not my person.

Onely I said , that Christe offered him selfe in heauen, when he was crucified on earth , reade my wordes who liste . And that I said is true . And it is none other thing, then was said by *Hesychius* aboue a thousand yeres *Hesych. in paste.* Whose wordes these be . *Quo tempore vitulus Leuit. lib. immolabatur in inferioribus , eo tempore ut Pontifex ipse cap. 4. sibi Sacrificium offerebat in celo.* At what time the Calfe (that is to say , Christe) was sacrificed beneathe in the earth , at the same time Christe as the high Bishop , him selfe offered vp Sacrifice to him selfe in heauen .

As for your mery obiection of *Pilate*, *Annas*, *Caiphas*, *the Souldiours*, *and Tourmentours*, of whom you maruel , I said not , that they were like wise in heauen to make this Sacrifice : you might haue seemed to haue some reason , if I had said , or meant , that this Sacrifice was made in heauen , as you by falsifiyng my Answer beate the vnware Reader in hande I said . This Sacrifice , I say , by which you meane the visible , painful , and bloody Sacrifice , that was made vpon the Crosse , and not in heauen : This Sacrifice , wherein Christes Bloude was shed , without which companie (say you) it was not shed . And yet where it was shed , I trow you can not proue , that Pilate , Annas , and Caiphas were in the companie of the Souldiours that shed it .

Therefore where you say thus , That Christe was thus Thorneprickte , Naileboarde , Spearepearced , and Crucified in Heauen , I thinke noman ever saw , or said , but *M. Harding* : I answe , that M. Harding neuer said it , as he referreth al to his booke for trial , and I thinke , noman is so impudent , as in so plaine a matter so to belye him , but *M. Jewel*.

With

With what eyes did you reade my booke in this very place ? Or thinke you other men haue not eyes to see these expresse wordes there put in by a *parenthesis*, to take away this very fonde cauil that you make , whereby we understand the vertue of his oblation on the Crosse euer enduring ; not the oblation it selfe with renuing of paine , and sufferance continued ? This once espied by the Reader, how doth not al your skoffing lose his grace , and set forth your impudencie of lying ?

And therefore you spende labour in vaine, to proue that is not denied : that Christe once offered vp him selfe, *Hebre. 7.* and once entred into the holy place . Which is true , once through shedding of his bloude. Yet that Oblation neuerthelesse endureth for euer , and he with that very broken and torne body stil appeareth to the countenance of God in Heauen , making intercession for vs . And there, when we haue synned, if we repent, and calvpon him , *he is a Propitiation for our sinnes* , as S . Iohn saith , *1, Ioan. 2.* not by a newe shedding of bloude , but by vertue of his bloude once shed vpon the Crosse , and of his Passion . Vnto whiche manner of Oblation and appearing before the face of the Father , whiche hath continuēd from the houre of his Passion to this time , and shal continue to the last day : the companie of Pilate , Annas , Caiphas, the Soulidiours and Tormentous , as you skoffe , is not necessary . They are appointed an other place , where is *Weeping and gnassing of teeth* , where you *Luc. 13.* are sure to haue your parte with them , onlesse you repent , and returne vnto the Catholique Churche .

Iewel.

Hovvbeit, like as the Praiers, that Christe once made, and the Doctrine, that he once taught, remaine stil ful, and effectual, as at the first: even so the Sacrifice, that Christ once made vpon the Crosse, remaineth stil in ful force, effectual, and perfite, and endureth for euer.

Hebre. 7. Therefore S. Paule saithe, Christe hath an euerlastinge Priesthode, and liueh stil, that he may stil pray for vs. And therefore God the Father saithe unto him, and to none other, either man, or Angel, or Archangel, Tues Sacerdos in æternū: Thou art a Priest for euer. And therefore S. Chrysostome compareth this Sacrifice to a most soueraine salue, that beinge once laide to the rounnde, healeth it cleane, and needeth no more laieinge on. Likewise S. Cyprian saithe. Nec Sacerdotij eius pænituit Deum: quoniam Satrificium, quod in Cruce obtulit, sic in beneplacito Dei constat acceptabile, & perpetua virtute consistit, vt non minus hodiè in conspectu Patris Oblatio illa sit efficax, quam ea die, qua de saucio latere Sanguis, & Aqua exiuit: & semper reseruatæ in Corpore plagæ salutis Humanæ exigant pretium: It neuer repented God of Christes Priesthode: For the Sacrifice, that he offered vpon the Crosse, is so acceptable in the good wil of God, and so standeth in continual strength and Vertue, that the same Oblation is no lesse acceptable this daie in the sight of God the Father, then it was that day, when Bloud, and VVater ranne out of his VVounded side. The Skarres reserued stil in his Bodie, doo weighe the price of the Saluation of man.

Harding.

Now commeth M. Jewel to proue that no man denied. That the Sacrifice of Christe upon he Crosse continueth stil in force and effectual, as the Prayers that he once made, and the doctrine that he once taught, remaine effectual, as at the first. Al this is true M. Jewel, but how pertaineth it to your purpose? Wil you thereof conclude against vs, and thus reason against the vnbloudy Sacrifice: The vnbloudy

bloudy Sacrifice continueth alwaies in force, *Ergo*, the vnbloudy Sacrifice is superfluous? That is acceptable in the sight of God, *Ergo*, this is vnaacceptable and displeasent.

If this be not your Argument, why said you so much for that, which euery faithful man confesseth? If this be your Argument, we require you to learne your Logique better, before you teache vs newe Diuinitie. For whereas there be two thinges true, it is a fonde kinde of reasoning to conclude the denial of the one, by the affirmation of the other, as I must tel you oftentimes.

This much we confess also, that onlesse the Sacrifice whereof we speake, were one and the same in substance of the thing offered, with the Sacrifice made vpon the Crosse, though the manner of offering be diuers: it were superfluous, and to God displeasant. For the newe Testament acknowledgeth, nor accepteth none other real and external Sacrifice, but the Sacrifice of the body and bloude of Christe, which hath succeeded, as S. August. de ciuitate Dei. li. 17. confesse, in place of al the olde Sacrifices.

Yet you wil replie, and say. If that Sacrifice vpon the Crosse, be styl effectual, and contiune in force for euer, what neede is there of this Sacrifice daily made vpon the Aulter?

Concerning this Replie, euery man shal easily satisfie him selfe, if he wil consider it in a like case. Christe once prayed, and that prayer is effectual to this day, and shalbe to the worldes ende. Neuerthelesse we must pray also, if we wil be partakers of his prayer.

Christe wasshed away the sinnes of the worlde, with
the

the bloude , that was shed out of his body at his Passion: Notwithstanding we must, if we wil be saued, be baptised, that we be made cleane from Original sinne , and from Actual too , if we haue committed any before our Baptisme.

Hebr. 10. Christe hath for euer perfited them that be sanctified,
2.Cor. 7. With one oblation . Yet S . Paules counsel is ; *vt emunde-*
mus nos ab omni inquinamento carnis & spiritus perfic-
cientes sanctificationem in timore Dei. That we cleanse
our selues from al filth of flesh, and spirite , perfiting
our sanctification in the feare of God . Here is special
mention made of two perfitinges of our sanctification,
the one belonging to Christe , the other to our selues.
If Christe doo perfite, what neede we to perfite?

1.Cor.3. For the better assailing of this doubt, let vs cal to
mynde, what S.Paule writeth in his Epistle to the Cor-
inthians, saying, *Dei sumus adiutores.* We are the helpers
of God. What (wil some say) hath God neede
of helpers ? Yea truly . His goodnes is such, that he
vouchesaueth to take vs to be his helpers , not for any
defecte , or vnhablenesse that is in him , but bicause he
would haue vs to be occupied in his seruice , and not to
be idel. And therfore he hath appointed certaine meanes
and instrumentes to practise vs withal , as Faith , Bap-
tisme , Penance , Fasting , Prayer , Almose , and spe-
cially a Sacrifice , wherein we may concurre with
him , not in the chiese, first , and general cause , which
alone hath wrought , and daily worketh : but as liue-
ly instrumentes to deriuе vnto our selues the effecte
of that chiese , first , and general cause , that as he
generally hath deserued and purchased a most ful and
perfite

perfite saluation for al the worlde , which in it selfe can not be increased , bicause it is perfite , ne can not be diminished, bicause it is infinite : so we ech of vs by his grace vsing and putting in practise the meanes, that he hath appointed , may be made comparteners of the same saluation, which otherwise can not be auailable vnto vs.

It should be ouer longe , and beside my purpose, to stande about the prouing, that Baptisme,Penaunce,Prayer , Fasting , Almose ioyned with Faith , that worketh through Charitie, be meanes to deriue vnto vs the effect of Christes death . It shal suffise to prooue the Sacrifice of Christes body and bloud vpon the Aulter,to be one of those meanes.

This truth is prooued not onely by that which I haue before alleged out of S.Gregorie, who saith , that *as ofte as we offer vp unto him the hoste of his Passion , so ofte we renew vnto our selues his Passion for our absolution:* but also by that which S. Augustine writeth in a Prayer, which is to be founde in a treatise of deuoute Prayers intituled, *Manuale* . Where asking of God a contrite harte, and a fountaine of teares , specially at the time when he prayeth , he saith thus. *Dum sacris Altaribus licet indig
nus assisto, cupiens tibi offerre illud mirabile & caeleste Sa-
cificium omni reverentia & deuotione dignum , quod tu
Domine Deus meus sacerdos immaculatus instituisti , & of-
ferre præcepisti, in commemorationem tuae charitatis, mortis
scilicet & Passionis pro salute nostra , pro quo idiana nostra
fragilitatis reparacione. Geue me I beseech thee o Christe
Iesu, contrition of harte, &c. Whiles I, although vnwor-
thy, doo stande at the holy Aulters , desirous to offer vp*

*that this
Sacrifice
is a mea-
ne to de-
rue the
effecte of
Christes
death vnto
vs.
Gregor.
Hom.37.*

*August in
Manuali.
cap. 11.*

Divis.7.

A Reioindre to M.Iewels Replie

vnto thee that maruelous and heauenly Sacrifice, worthy
Luc.22. of al reuerence and deuotion, which thou Lorde my God
vnspotted Priest didst institute, and commaundedst to of-
fer vp for a remembrance of thy charitie, that is to say, of
thy death and passion for our saluation, and for the daily
repairing of our frailtie.

Nowe whereas this Sacrifice offered vp for the re-
membraunce of Christes death, is here said to be pro-
fitable to saue vs, and to repaire our daily ruines hap-
pening vnto vs through our frailtie: in what other sense
can it be true, but bicause thereby, as by a foueraigne
meane appointed by Christe, some particular effecte of
that general and infinite saluation and reparacion made
vpon the Crosse, is applied vnto our sicke and much de-
cayed soules? And thus it is declared, although not so
largely as the worthinesse of the mater requireth, how
the Sacrifice of the Aulter is auiaable and requisite, al-
though the Sacrifice made vpon the Crosse remaine stil
in ful force, effectual, and perfite, and endure for euer.

Iewel.

But M. Harding condemneth vs al for Foolishe, and VVicked peo-
ple. For Foolishe, I knowy not vvhyl. Neither is it thought a vvise-
mannes parte, either greatly to mislike other mennes vvittes, or ouers
muche to like his ovyne. Hovv beit, vwho so speaketh, as neuer vvise-
man spake, and yet him selfe understandeth not, vwhat he speaketh, as, in
this case, it is thought, M. Harding doth, hath no greate cause, in this
behalf, to charge others vwith folie.

Harding.

M. Iewel is much offendid for that I said, our aduer-
saries no lesse foolishly, shen wickedly skoffe at vs, vs though
when

When we celebrate the vnbloody Sacrifice , we sacrificed Christe againe , so as he was sacrificed upon the Crosse . But why should you herewith be offended good sir? Is it not a foolish thing to tel vs , as ye do , that we shed the bloud of Christe , and doo such violence vnto him at the Aulter , as the Souldiours did at the Crosse ? Though ye be so malicious as to speake it , yet is there any man so simple , as to beleue it ? Who thus speaketh , I trowe he speaketh as foolishly , as he that goeth about to make one beleue the Moone is made of greene cheese . As that is a foolish persuasion , so is this nolesle foolish , but more malicious . This notwithstanding , why I should cal them foolish , M. Iewel seeth no cause . And no maruel . For a rare thing it is to heare of a foole , that wil acknowledge him selfe to be a foole , or to doo foolishly .

How be it , wheras M. Iewel , and his Companions do cal in question and disputation , whether many thinges , as wel touching this vnbloody Oblation of the Churche , as other pointes , be to be done of our parte , which though not expreffely written , yet deliuered from hand to hand be obserued through out the whole worlde , and therefore are presupposed to be reteined , as commended and decreed either by the Apostles them selues , or by General Councils , whose auitorie in the Churche is most holesome : for this cause Saint Augustine condemneth them not of bare folie , but of most insolent madnes . Thus to dco , is a point , *insolentissima insaniae* , of most insolent madnes , saith he .

If then this be S. Augustines verdite of them for doubting , and reasoning of such things , that be not expreffely

H H ij

written

*August. ad
Januarium.
Epist. 118.*

Divis. 7. A Reioindre to M. Iewels Replie

written in the Scripture but be receiued by custome : by what name deserueth M. Iewel to be called, who flatly denieth , and with tongue , penne , and outward force of punishmentes, withstandeth the Sacrifice of the Churche offered and instituted by Christe , described in *Math. 26.* the Gospel , auouched of the olde learned Fathers, *Luc 22.* frequented through out the whole Catholike Church of al *1. Cor. 11.* ages, and countries?

Neither hath M. Iewel sufficient reason to conclude, that either I ouermuch like myne owne witte , or mislike his witte, and his felowes, because I said, they skossed foolishly and wickedly at vs, touching this point. He, and they may haue witte ynough, and yet for lacke of grace *Esa. 6.* doo ful foolishly . We reade in the Scriptures of some *Math. 13.* who haue eyes , yet see not , cares , yet heare not , hartes , yet understand not . So there be that haue witte , yet many times do not wisely, but so as it may be said of them , that fooles haue it in keeping. You haue witte ynough M. Iewel , I denie not , ne enuye not the praise of it : would God a good man had the occupying of it.

Whereas I charged our Aduersaries with folie , and wickednesse, in that they skoffe at vs , as though we sacrificed Christe againe with violent drawing of bloude out of his body, as he was sacrificed vpon the Crosse: M. Iewel vnderstanding him selfe therein touched, hath ful wisely put away from him the blemish of folie, as now it is declared . It remaineth, he purge him selfe , and his felowes, of the crime of wickednesse. The same now he goeth about to doo. But how, and with what reason, it is worth the consideration.

Iewel.

Of the other side, vwhat so euer Mortal man presumeth to offer vp Christe in Sacrifice, and dareth to desire God the Father so fauourably to beholde his owne onely Sonne, as in olde times he behelde the Oblation of Abel, or of Melchisedek, and is not afraide therewith to beguile the simple, and to mocke the wvorlde, as M. Harding doth daily at his Masse, he can not vvel excuse him selfe of open wickednesse.

Harding.

To auoide the crime of wickednesse, he againe falsly accuseth me, and in my person, the whole Catholique Churche of the same faulte, as if a theefe being burthened with fellowie by some true man, would thinke him selfe vnburthened of that infamie, by charging the true man with theste on the other side. And what is this greate wickednesse, that he layeth vnto our charge? Forsooth bicause being mortal men we offer vp Christe in Sacrifice, and dare to desire God the Father, pronoun-
cing the auncient Prayer of the Churche in the Canon of the Masse fauourably to beholde our oblation, and to accepte it, as he vouchesaued to accepte the giftes of Abel, the Sacrifice of Abraham, and that which Melchi-
sedech offered. For so we doo, and not altogether as M. Iewel reporteth. This is that, whereof he saith, *We beguile the simple, and mocke the worlde.*

This is sufficently answered before. For vs to offer vp to God the body and bloude of Christe, as executing thereby the plaine commaundement of Christe, who at his laste Supper hauing consecrated his body and bloude, said, *Doo ye this in my Remembrance: is neither to beguile the simple, nor to mocke the worlde.* If we did

H H iiiij it not,

Luc. 22.

Diuis. 7.

A Reioindre to M. Iewels Replie

it not, we should by not doing that we are commaunded to doo, beguile the worlde, and defraude Gods people of the most heauenly and pretious tresoure, that our Lorde lefte vnto his Churche.

A defence of the prayer vs/ said to be in the holy Canon of the Mass And as touching the Prayer we are taught to make vn- to God , wherein we humbly besech him to accept our oblation of his Sonnes body and bloude , as he accepted the sacrifices of Abel, Abraham, and Melchisedech:ther- in is no doulte made, but God the Father is best pleased with his onely and most dere Sonne Christe Iesus . The feare of our onworthinesse moueth vs so to pray, least that although the thing offered of it selfe be most acceptable, yet the Father through our greuous synnes displeased with vs , wil not admit, and accept that most acceptable Sacrifice to our saluation , but rather to our damnation. Like as it happeth sometimes a Prince to reiecte a very pretious Iuel offered by his enemie , or one that he fauoureth not, not because the Iuel misliketh him , but bi- cause the partie that offered it, was his foe , or out of his fauour.

In Cano- ne Misso. And whereas M . Iewel would haue it seeme absurde, that the Father should be entreated with his merciful and fauourable countenance to looke upon the holy bread of life euerlasting, and the cuppe of perpetual saluation , and to ac- cepte the same , as he vouchesaued to accepte the giftes and Sacrifices of Abel, Abraham, and Melchisedech , (for so the Priest prayeth at the Mass , and not as M . Iewel to colourable aduantage falsly reporteth it) : I answer, that happy be we , if for our behalfe , he wil so accepte that our Sacrifice , as he did the Sacrifices of those holy men his dere frendes.

Further

Furthermore M. Iewel is not ignorant, if he be so wel learned, as he is thought to be, that the aduerbe of similitude (*Sicuti*) *As*, doth not alwaies signifie a ful e- *Sicuti.* qualtie, but onely a likenesse in some parte and degree. As for example, it doth in that prayer, which Christe made vnto his Father for his chosen . *Pater sancte serua Iohan. 17.* *eos in nomine tuo , quos dedisti mihi , ut sint unum , sicut & nos . O Holy Father keepe them in thy name , whom thou hast geuen unto me , that they may be one , as wee are .* In this Prayer Christes meaninge was not , that the electe shoulde be thoroughly in substance al one , as God the Father and God the Sonne be : but one in charitie , wil , and concorde , thinking al one thing , and willing al one thing , as Theophilacte with other *Theophyl.* Doctours expoundeth the place . And whereas the *in Iohan.* Scripture saith in the person of God speaking vnto *Iosue , Sicut cum Moyse fui , ita & tecum sum ,* *As I was Iosue. 3.* with Moyses, euен so I am with the also: It is not meant , that God was with Moyses in no greater and higher degree of power and vertue , then he was with Iosue. For Moyses was admitted vnto a peerlesse frendship with God , and endewed with more special auctoritie , then euer Iosue was , as the Scriptures doo euidently witnessse.

So doth the Churche besech the Father to looke vpō that holy bread , and cuppe of life and health euerlasting , that is to say , the body and bloude of his Sonne Iesus Christ , with a merciful and cleare countenance , as he did vpō the sacrifices of Abel , Abrahā , and Melchisēdek: not that it is mistrusted , least God be lesse , or not infinitely more pleased with the one Sacrifice , then with the other:

but

Diuis.7.

A Reioindre to M.Iewels Replie

See what
I say to you
ching this
Prayer
of the Cas-
non,in
the last
Diuisiōn.

but that humbly we thinke , it shalbe wel with vs , if he respecte, beholde, and allowe the ministerie , and deuotion of vs, as farre forth as he did the deuotion of the o-
thers . Of this M . Iewel geueth me occasion to speake
more, in the last Diuisiōn of this Article.

If M.Iewel had in his harte so much deuoute humili-
tie, or humble deuotion, as he seemeth to haue deuilish ar-
rogancie, or arrogant deuilishnesse: he would neuer haue
accused me, or rather the Churche, for vsing this humble
and deuoute Prayer in the Masse , which in spite he cal-
leth my Masse , being the common Seruice, and Sacrifice
of the whole Churche of Christ.

But bicause like an vnkinde and degenerate , or ra-
ther a rebellious sonne, he despiseth the auctoritie of his
Mother the Church , I wil put him in minde of S. Am-
brose, that holy and learned Bisshop, and excellent mem-
ber of the Churche, yet doubting whether he wil ought
reuerence one , after he hath so insolently contemned
them al. Fayne would I vnderstand , with what sope or
lye, he is hable to scourre out the spotte of so vaine , wic-
ked, and foolish an opinion , so contrary to that S . Am-
brose writeth . Who to prooue that this is the Sacra-
ment , the figure whereof went before , and to shewe
how great a Sacrament it is, bringeth in this Prayer vsed
in the Masse , and wherein M. Iewel findeth so great be-
guyling of the simple mocking of the worlde , and open
wickednesse: as a most strong argument . His wordes be
these , the same(very few wordes excepted.) that be in
Canon of the Masse , that so confidently he reprooueth
both here, and also in the Sermon , wherein he made the
first proclamation of his vaine Chalēnge.

Sacerdos

Sacerdos dicit : Ergo memores glorioſiſma eius Paſſionis, & ab inferis Resurrectionis, & in cœlum Ascensionis, offerimus tibi hanc immaculatam hostiam, rationabilem hoſtiam, incruentam hoſtiam, hunc panem ſanctum, & calicem vite eterne, & petimus, & precamur, ut hanc oblationē ſuſcipias in ſublimi altari tuo per manus Angelorum tuorum, ſicut ſuſcipere dignatus es munera pueri tui iusti Abel, & ſacrificium Patriarchæ nostri Abraham, & quod tibi obtulit ſummus ſacerdos Melchizedech. The priest saith. Therefore being myndeful of his most glorious Paſſion, and Resurrection from hell, and of his Ascencion into heauen, we offer vp vnto thee this vnsotted hoſte, this reasonable hoſte, this vnbloody hoſte, this holy bread, and cuppe of life euerlaſting : And we beſeeche, and pray thee, that thou receiuē this Oblation in thy Aulter on high, by the handes of thy Angels, as thou vrouchedſt to receiuē the giftes of thy childe Iuste Abel, and the ſacrifice of Abraham our Patriarke, and that which Melchizedech the higheſt Priſt offered vp vnto thee.

Lo good Reader, thus prayed S. Ambroſe in his Masse, nor for ſo doing was he euer thought to haue begyled the ſimple, nor to haue mocked the worlde. And the whole Catholique Churche hath euer ſo farre cleared him of al wickedneſſe, not onely open, but also priuy : that he is holden for a holy Confefſour, vncoutrouled Doctour, and ſtrong pilour of the Churche, vntil M. Iewel a very begyler of the ſimple, and mocker of the worlde in deede, came to prie out in his doctrine, and prayer being alſo the comon prayer of the Church, a heinous wickedneſſe.

Iewel.

Notwithstandinge this matter is easily answeareed. For (saith he) we Sacrifice not Christe againe: The Oblation , that Christe made vpon the Crosse , and ours in the Masse , is al one . And this Sacrifice Christe hath commaunded vs to continew vntil his comminge . If M . Harding make the selfe same Sacrifice, that Christe made upon the Crosse , then is he A Priest after the order of Melchisedeck : And so The king of Iustice: The Prince of Peace : and a Prieste for euer , without Successour . For these titles be incident to the Priesthoode of Melchisedeck : vvhiche neuertheleſſe , I thinke , M . Hardinge of his modeſtie wil not acknowyledge . And vwithout the ſame , he can not offer vp to God the ſame Sacrifice , that Christe offered upon the Crosſe .

And vvhile he ſaiþe , Christe hath commaunded him , and his Felowes to make , and continew this Sacrifice vntil his comminge , If he had meante ſimply , and plainly , he vwould haue ſhevved , either vvhile , or vwhere , or by vwhat vwordes Christe gaue him this Commaundement . For ſo large a Commission is vvoorthy the ſhevving : And it vvere greate boldenesse , to attempte ſuche a mater vwithout Commission .

Harding.

Last of al commeth M . Iewel to declare the titles , and dignities of Melchisedeck , and ſaith , that M . Harding , that is to ſay , any Prieste of the Catholique Churche , can not offer vp the ſame Sacrifice , that Christe offered vpon the Crosſe , because he is not a king of Iustice , a Prince of peace , and a Prieste for euer without Successour . For these titles (saith he) belong to Melchise deks Priesthode .

Here I must againe warne the Reader to haue a good eye to M . Iewel , and to conſider , first that now , as oftentimes before , he frameth an Obiection with his owne

owne wordes , whiche I make not , and replyeth against it, as if it were myne. Nexte , that in case I had said , as he pretendeth I said , neuerthelesse when we say , the Priest offereth the same Sacrifice which Christe offered vpon the Crosse: the substance of the Sacrifice it selfe , that is , the thing sacrificed , which is the body and bloude of Christe , is meant thereby , and not the manner of sacrificing. Of this M.Iewel, and his felowes be not , ne can not be ignorant , being by the Catholiques so oftentimes tolde of it. Yet euer they wil seeme not to knowe it , least their common obiection against the Sacrifice of the Aulter, wherewith they haue neuer done, should appeare friuolous. For they iarre alwaies vpon the false string of the manner of sacrificing, which we touche not, but auouche the same substance of the Sacrifice that was offered vp vpon the Crosse.

If I had swarued so farre from truth and reason , as to say, that I being a Priest do offer vp to God the same Sacrifice, which Christe offered vpon the Crosse , and that in the same manner , and to the same effecte and merite, which is to vsurpe the office that is proper to Christe onely : then with some reason he might haue replied, as he doth : that I were *a Priest after the order of Melchisē dech, and so the king of Justice, the Prince of peace, and a Priest for euer without Successour.* Which titles of right belong to Christe onely.

But now wheras I am farre frō saying, yea also frō thin-
king any such thing: he replieth with as much reason, as if
he should tel one of the Judges of the Realme, who exe-
cuteth his office vnder the Prince, and by Cōmission frō
the Prince, *Sir if you acquit men in Englād, and condēne mē*

II i' to die,

Divis.7. A Reioindre to M. Jewels Replie

to die , then are you a King of England : for what greater thing can a King doo, then to saue, and condemne men ? And if you be King of England , then of Fraunce also , and of Ireland , and so defendour of the Faith , for these titles belong to the king of England , or who so euer els succedeth in the kingly right . In this case might not that Iudge answer you againe , and say , M. Superintendent , you may talke of your Ministers , and your Ministring matters . You speake ye wote not what . I tel you , I neither acquitte , nor condemne men to die of myne owne power or auctoritie , but vnder the Prince , and by vertue of my Commission from the Prince . And therefore you may go to schoole againe to learne your Logique better , and to make a wiser Argument .

The case betwen Christē , and those that execute the office of Priesthode vnder Christē standeth in like condition . Albeit in Christē being Cod , and man , annoyned of God him selfe with the oile of gladnesse aboue his comparteners , as in the Psalme it is of him prophecied , and being the highest Priest , the foresaid conditions be most perfittely accomplished , that is to say , though by nature he be the King of Iustice , the Prince of Peace , and the most true Priest for euer after the order of Melchisedech , without any other to succede him : Yet it is not necessary , the same soueraine conditions in al pointes be required in those that be made Priestes from among men , and be Priestes vnder Christē , or , as Eusebius speaketh , οἱ ἔξ αὐτοῦ ἱερεῖς , Priestes out of hirz . For whom it is sufficiēt , they be lawfully chosen and ordered , to be Ministers vnder Christ of his Mysteries , and of his Priesthood , by meane of whom , and through whom Christē

Psal.44.

Mē offer
this Sa-
crifice
and be
Priestes
after the
order of
Melchise-
dek vns-
derChrist

Euseb. de
demonstr.
lib.5.

Christe doth celebrate after the manner of Melchischedech
 the thinges that apperteine vnto the Sacrifice that is among
 men, euen vnto this day, as Eusebius saith. Marke Rea-
 der, Eusebius faith, after the manner of Melchisedech, ex-
 expounding the meaning of the worde, Order, where it
 is said of Christe, that he is a Priest after the Order of
 Melchisedek. Whereby we vnderstand, that he was a
 Priest, not onely after the dignitie of Melchisedek, that
 is to say, bicause he was a King of peace, and of iustice,
 without father, without mother, without Genealogie,
 neither hauing beginning of daies, nor ending of life: but
 also after the rite, and manner of Melchisedek; whose
 Sacrifice was in bread and wine. After whiche manner,
 Christe did at the Supper, and we doo now at the Aul-
 ter, offer his body and bloud, vnder the formes of bread
 and wine.

And this much that auncient and learned Doctour
 would to be considered, as the wonderful ende and per-
 formance of the Oracle pronounced of Christe, Thou
 art a Priest for euer after the Order of Melchisedek, bicause Psal. 109.
 he cōtinueth his Priesthood by the ministerie of Priestes. Iaduſ.
 Theophylacte expoundeth it likewise. Oecumenius al- In epift.
 so hauing conceiued thereof the same ſenſe, faith, He ad Heb.
 Would never haue ſaid In eternum, for euer, hauing effect cap. 5.
 vnto the oblation that was but once offred (upon the Crosse) Qui quo-
 but referring conſideration vnto the Priſteſ, that be at this tide offer
 present, by whom as by meanes, Christe doth ſacrifice, and is tur per
 ſacrified, who also in his Myſtical Supper deliuered vnto Dei Mini-
 them the manner of ſuch Sacrifice. ftrs. Idem.

And the later parte of this Testimonie doth make
 answer in my behalfe vnto you M. Iewel burthening me

Diuis.3.

A Reioindre to M. Leibels Replie

with no simple and plaine dealing , for that I haue not shewed, when, and where, or by what woordes Christe gaue commaundement to make and continue this Sacrifice . By OEcumenius you haue heard it tolde , that Christe deliuered vnto Priestes at his last Supper the manner of this Sacrifice. And if it had liked you to haue looked backe , orto haue remembred, what I had said in the:5.Diuision,you would neuer so without cause haue reprehended me for not telling,when, and where, and by what wordes Christe gaue commaundement to make and continue this Sacrifice . For there euen in the beginning, the time when, the place where , and the woordes by which this Sacrifice was instituted , and commaunded, be plainlye expressed . Now therefore that our Commission may so easily be shewed , twite vs no more of great boldenesse , as though we attempted to celebrate so high and so diuine Mysteries without Commission.

The . 8 . Diuision .

The Answere.

Nowe for further proufe of the offering and Sacrificing of Christe of those Wordes of our Lord,
Doo this in my remembraunce, to recite some testimonies of the Fathers : First , Dionysius S. Paules
Dionys. ec-
cles. Hier. p.1.cap.3. scholar, and Bisshop of Athenes, writeth thus : Quod ho-
stiam salutarem, que super ipsum est, litet, se ex-
cusat,

cusat, ad ipsum primò decenter exclamans, Tu dixisti: Hoc facite in meam cōmemorationem. Wherefore the Bishop (saith he) reuerently, and according to his Bishoply office, after the holy prayses of Gods workes, excuseth himselfe, that he taket b vpon him to offer that healthful Sacrifice, whiche is aboue his degree, and worthinesse, crying out first vnto him, in seemely wise, Lorde thou hast commaunded thus, sayinge, Doo this in my remembraunce. By these wordes he confesseth, that he coulde not be so hardy, as to offer vp Christe vnto his Father, had not Christe himselfe so commaunded, when he said, Doo this in my remembraunce. This is the doctrine, touching this Article, that S: Paule taught his Scholars, which M. Jewel denieth.

Jewel.

Here maist thou, gentle Reader, easily see, that M. Hardinge, either had not that abundance of Stoare, vvhерof notwithstandinge he hath made vs so large a promise, or els had no greate regard vnto his choise. For Dionysius hath no tokē, or inkling of any such sacrificing of the Sonne of God vnto his Father. But clearely & in most plaine vrise he shewveth the differēce, that is bii vvene the Sacrifice of the Crosse, and the Sacrifice of the holy Communion. These be his vwordes, The priest extolleth those thinges, that Christe wrought in his Fleashe vpon the crosse, for the saluation of mankinde; and with Spiritual eies, beholding the Spiritual vnderstandinge thereof, draweth neare to the Figuratiue Sacrifice of the same. Here Dionysius calleth not the Ministratiōn of the Holy Mysterie, the Sacrificinge of Christe vnto his Father, as M.

Dionys. eccl. clesias. Hi
erar. cap. 3. πρὸς συν-
πολικόν ἐσ-
ποτεγιαν.

Harding

Diuis. 7.

A Reioindre to M. Jewels Replie

Hardinge vvolde force vs to beleue , but a Figuratiue Sacrifice, that Pachymer is , a Figure , or a Signe of that greate Sacrifice . And Pachymeres the in 23. cap. Paraphraſt expoundeth the ſame vwordes in this vriſe: πέδος περ ἄρτον, Eccleſiaſt. οὐ ποτέ πιπον τέρχεται : He commeth to the Breade , and the Hierarch. Cuppe.

Then the Priefe, ſaith Dionyſius , after certaine Praiers , and Holy Songes, excuſeth him ſelſe, as not vvorthy to make that Sacrifice : and pronounceth theſe vwordes ouer vwith a lovyde voice , Tu dixisti &c. Thow haſt ſaide , Doo this in my remembrance . Hereof M. Hardinge concludeth thus.

The Priefe excuſeth him ſelſe , Ergo , He Offereth vp the Sonne of God vnto his Father . A yonge Sophifter vvolld never ſo vnskilfully frame his argumentes. Otherwile the Respondent might easily ſaie, Nego Conſequentiām , & Conſequens . For what order , or ſequelle is there in this Reaſon ? Hoyve may this Antecedente , and this Conſequente agree togeather?

M. Hardinge knovveth, there he other ſundrie cauſes , vvhetherore the Priefe ſhoulde excuse his unvvoorthineſſe, and not this onely, ihat he ima-
Liturgia geneth. The Priefe in the Liturgie, or Communion , that beareth the
Basilij. name of S. Basile, praeth thus : Fac nos idoneos , vt tibi offeramus
Nazian. in Sacrificium Laudis: Make vs meete, to offer vnto thee (not Chriſte
Apologet. thine onely Sonne , but) the Sacrifice of praise. In like manner Na-
T̄H̄ T̄W̄ zianene ſaith, Howe can they , or dare they offer vnto God,
μεσαλων (he ſaith not , The Bodie of Chriſte Really , and in deede but) the Fi-
μυσηοιων gure of theſe greate Mysterieſ? But M. Hardinge beinge vterly
&vſitvπον voide of oþer reaſons , prooueth his imagined Sacrifice of the Sonne of
Eccleſiaſt. God, ouely by the unverthineſſe of the Priefe.

This is the iuft Iudgement of God, that vyho ſo endeouoreth him ſelſe
Hierar.ca. to deceiue, and blinde others, ſhalbe deceiued, and blinde him ſelſe. For
2. Aπο- Dionyſius ueth the very like vwordes ; ſpeakinge of the Sacramente of
το πρόγ- Baptisme: Sacerdos cogitans negotij magnitudinem, horret, atque
ματος με- hæſitat. The Priefe conſideringe the weight of the mater , is in
ſebos, φοι- an horrour, and in an agonie. Likewile S. Basile excuſeth his ovne
τει, καὶ unvworthineſſe of hearinge the VVoorde of God: Quæ auris digna eſt
&μηχαν. magnitudine earum rerum, quæ dicuntur? Cogitemus , quismam
ille ſit,

ille sit, qui nos assatur, what eare is worthy to heare the Maiestie
of these thinges? Let vs consider , who it is , that speaketh to vs,
S. Paule speakinge of the glorie, & puissance of the Gospel,in the ende , in
respette of his ovne vnyvorthiness , vseth this exclamation, Et ad haec
quis idoneus ? And who is meete to publishe, and to speake
these thinges? S. Cyprian saith, VVee are not woorthy to looke
vp into Heauen, and to speake vnto God .O, saithe be, what mer-
ciful faouure of our Lorde is this,that wee maie call God our Fa-
ther: and euen as Christe is Goddes Sonne, so maie wee be called
the children of God? Quod nomé nemo nostrum in oratione
auderet attingere , nisi ipse nobis sic permisisset orare. VVhiche
Name (of Father) none of vs in our praiers woulde dare to vtter,
sauinge that he hath geuen vs leauie so to praeie. By these, the sclen-
ders of M. Hardinges reason maie soone appeare: The prieste excu-
seth his ovne vnVorthines: Ergo, he offereth vp the Sonne of
God. It is a Fallax, Ex meris particularibus, or, A non distributo
ad distributum: and concludetb in Secunda Figura affirmatiue. An
errore knoyyen vnto Children.

Basil. Hex
amer. 1.
Ποῖα ἀ-
κόκμεται
θους τῷ
λεγομέ-
νον ἀξία;
2. Cor. 2.
Cyprian
Oration.
Dominicæ

Harding.

Among other shifthes of M. Iewels Rhetorique, this is very common, where in deede he is most pressed with weight of good authoritie, or reason: there in woordes he sheweth forth greatest courage, and maketh resemblance, as al were nought, that is brought against him. But what say you good Sir? Hath not S. Dionysius in the place by me alleged no token at al, nor so much as an inkling of our offering vp of Christe vnto his Father? what creame is growen ouer your eyes, that you see not this truth in so cleare a light? what moueth you so to say? what proufe, what argument haue you?

A Com-
mō shifte
of M.
levvels
Khetos-
tique.

Mary say you, Dionysius clearely sheweth the difference, that is betwene the Sacrifice of the Crosse, and the

KK *Sacri-*

Sacrifice of the holy Communion. What conclude you? *Ergo,* he hath no token nor inkling of sacrificing Christ vnto his Father? O valiant Argument, O cunning Logician! May not this man be allowed to finde fault with other mennes Argumentes, that thus maketh an Argumēt him selfe, without either good forme, or true mater? For touching the forme, let it be graunted, that S. Dionysius had put such a difference, as you imagin, wil it necessarily folowe, that in the place alleged in my Answer, he maketh not mention of offering Christe vnto his Father? This kinde of reason in any mater is faulty, but in this mater it is most faulty. For albeit the manner of the oblatiō or Sacrifice made vpon the Crosse, be diuers from that which Christe made at his Supper, and is now continued by the Priestes in the Masle: yet the thing it selfe offred, In epistol. and substance, is al one in both Sacrifices, as it hath ben ad Hebr. clearly proued before by testimonie of S. Chrysostom, Hom. 17. and others. So that the shewing of some difference bwene them, doth not exclude the thing or substance of either of them, nor concludeth them, so to be diuers, but the one may wel stande with the other.

Touching the mater of the former Argument, it is evidently false. For S. Dionysie in that place treateth not of difference bwene this, and that Sacrifice, as you M. Jewel would haue him appeare to doo by wilful falsifying of the place, by putting in woordes of your owne, and by clipping away wordes of that holy Doctor. These be S. Dionyses wordes, as they lye in the cleſ. Hie- greeke, faithfully englisched. Wherefore the Diuine rarc. Cap. Bishop standing at the Diuine Aulter, doth praise the said 39.3° *boly and godly actions of I.E.S.V.S., for his heauenly pro- uidence*

uidence towardes vs , whiche actions he (according to the Scripture) perfized for the saluation of Mankinde through the good pleasure of his most holy Father in the Holy Ghoste. And after that he hath ended the praises , and beholden the reuerent and spiritual contemplation of those thinges with the eyes of understanding : he commeth vnto the Mystical Sacrifice of them , and that according to Gods tradition. By Gods tradition he meaneth that which Christe taught his Disciples at the Supper , how , and after what manner , they should offer this Sacrifice in remembrance of his death .

Kj 7070
Brotapa-
Sōtws

Luc. 22.

Now gentle Reader conferre this testimonie of S . Dionyse, and M . Iewels falsified allegation together. Note first, that the Bisshop , or Priest , is said to stand at the holy Aulter . That clause M. Iewel hath Aulter. quite cutte of. And by the way consider , to what purpose serueth an Aulther , onlesse there be a Real and outwarde Sacrifice to be made. Nexte, that there is no Dionyse. mention at al made of the flesh or Crosse of Christe , which termes he hath patched in of his owne. Thirdly the good pleasure of the Father , and holy Ghoste , is leaft out. To be shorte , whereas the praises be rendred not onely for Christes passion wrought in his flesh vpon the Crosse (albeit specially for that) but also for the doinges of his whole life , as for his birth , his fasting , his praying , his preaching , and the rest : he to make his fained difference to appeare , hath drawen them vnto the thinges onely wrought by Christe vpon the Crosse. Such a licentious priuilege this man taketh vnto him selfe , to pare and hew lesse , and to enlarge at his owne pleasure , the saynges of the most auncient and learned Fathers .

M. Ievvel
falsifieth s

Divis.8.

A Reioindre to M. Jewels Replie

Againe, whereas the Greeke hath συμβολικὴ Ἀ-
ρχὴ, for which the Latine translation vseth this cir-
cumlocution, *sacra mysteria in signis celebranda*, the holy
Mysteries that are to be celebrated in or vnder signes:
he translateth it by the basest worde, that he coulde
inuent of that signification, calling it, *Figuratiue sacrifice*,
crafily intending to bring into the Readers mynde and
conceit thereby, that this Sacrifice, wherein after praises
in manner for al the actions of Christes life the body and
bloude of Christe are offred vp: should appeare to be no
better, then a bare figure, or then the figuratiue sacrifices
of the olde lawe.

The premisses considered, what man but M. Jewel,
would haue presumed to set abroad to the worlde in
printe, a sentence of an olde writer so hewed and hack-
led, so bodged and peeced, so corruptly translated? And
who but he, could espie in that saying, any cleare and
plaine difference betwen the Sacrifice of the Crosse,
and the Sacrifice of the Aulter (which guilefully he
calleth the Sacrifice of the holy Communion) such a
one, as he impudently auoucheth to be?

But here S.Dionyse (saith he) calleth not the *Ministra-*
tion of the holy Mysteries the sacrificing of Christe. I graunt.
How could he so cal it here, that is to say, in this your
falsified sentence, which S.Dionyse neuer vttered? And
sir, what if S.Dionyse do not so cal it? What maketh that
to the point, that presently we treate of? Mine endeavour
was not to shewe, that S.Dionyse calleth the *Ministra-*
tion of the Mysteries the sacrificing of Christe: but that
in deede he sacrificed the body and bloude of Christe,
and consequently Christe him selfe. And bicause it seemed
to him

to him very much , a mortal man to offer vp the body and bloude of his Lorde : reuerently , and in seemely wise , he maketh his excuse , saying , Lorde thou hast said , *Doo ye this in my remembrance*. As who should say , Lorde hadst thou not by thine expresse worde commaunded vs so to doo , I would not be so bolde , as to take that vpon me , which so farre passeth my worthinesse .

Hunt not after wordes , and syllables M. Iewel . When ye haue the thing it selfe , whereof ye contende , what a vaine wrangling is it , to require certaine precise termes ? So when somtimes we bring you forth your owne very wordes , then you make a brabbling about the meaning . These be the poore shiftes of such , as being ouercomme , that by the confession of their silence they might not seme ouercomme , wil not holde their peace . This is that S . Augustine reprooved in Pascentius the Arian , whereof you were tolde before . *What is a more contentious parte* (saith he) *then to striue about the name (of Homusion* August.
epist. 174.
he meaneth) Where the thing it selfe is certainly knownen ?

What can you demaunde more ? Haue you not here a manifest witnesse of sacrificing the healthful Sacrifice , which S . Dionysie acknowlegeth to be aboue his degree and worthiness ? What other is that , then the body and bloude of Christe ? What is to be accompted healthful in comparison of that , which is , as S . Augustine calleth it , the Sacrifice of our Raunsom ? That is to say , of that thing , whereby we haue ben bought from the Deuil , from hel , and euerlasting damnation . August.
Confess.
lib. 9.

If you say , this saying is to be expounded of the sacrifice of praise , and thankes geuing , tel vs , who euer gaue

Diui.8.

A Reioindre to M. Jewels Replie

the title of so soueraine honour vnto such kinde of Sacrifice? Though it be our duetic, and also healthful for vs, to offer vp the sacrifice of praise, and thankes: yet who euer called it *hostiam salutarem*, the healthful hoste? The sacrifice of praise here I meane, as it is our owne spiritual worke, for otherwile I contesse, the blessed Sacrifice it selfe of the body and bloude of Christe, is also not seldom named the sacrifice of praise, as your selfe haue in this Diuision alleged a place out of S. Basils Masse, where it is so called.

And that S. Dionyse meant not the Sacrifice of praise and thankes, it is cleare, in that he speakest of a Sacrifice to be offered, after that prais es of Gods woorkes, and thankes for the same be geuen.

Diui.6.

Iren.li.4.
cap.32.

The Tra
dition of
God.

How be it, what so euer M. Jewel say there can be no doubte, what Sacrifice S. Dionyse meant. For by alleging this Scripture, *Doo ye this in my remembrance*, for his warrant, he leadeth vs directly vnto the Sacrifice of the body and bloude of Christe, which he offered vp at his last Supper, as it is before proued by S. Ireneus. S. Cyprian, S. Chrysostome, Hesychius, Gregorie Nyssen, and others. Which Sacrifice because Christe him selfe both offered, and taught his Apostles likewise to offer in remembrance of him (for then he taught them the new Testament, saith S. Ireneus) and deliuered them a forme, how they should doo it afterwarde: in consideration hereof S. Dionyse, who beleued Christe to be God, in this very place calleth it the Tradition of God.

Againe for further proue of this most honorable
and

and heauenly Sacrifice , this is to be considered in S. Dionyses Treatise. So long as the bishop, or Priest is attent to geuing praises , and thankes, for the great workes of God(which is also a kinde of sacrifice) so long we see none excuse made of any vnworthiness. But the praises being once finished , as sone as he commeth vnto the mystical Sacrifice , before he dare to aduenture it , he premitteth his humble sute for excuse to be obteined . What should the cause be , why the Bishop or Priest before the offering of the one Sacrifice maketh no excuse of his vnworthiness , and here as he entreth vnto it maketh so humble an excuse : but because there is a great difference betwen the excellencie of the one , and the other ? In both sacrifices Christes benefites be remembred , for how can that be praised , that is not remembred ? The difference must nedes be in the excellencie of the thing offred. But what thing can be better and excellenter , then the praise of God , and thankes geuing, but onely the body and bloud of Christ ? Wherefore it must needes be the body and bloude of Christe , which the Bishop or Priest offered, premitting so humble an excuse , and appealing vnto Christes owne commaundement for his warrant.

This much with the circumstances of the place duely considered , I doubt not but any reasonable man wil sone conceiue S. Dionyse to speake of the Sacrifice of the body and bloude of Christe , and to consequently of Christe offered and sacrificed vnto God , to whom onely Sacrifice is to be made : though M . Iewel be so shamelesse as to say , that he hath no token , nor inkling of any such Sacrifice , and though in very deede

That S.
Dionyse
meaneth
the Sacri-
fice of the
body and
bloude of
Christe.

the

the precise termes of Sacrificing Christe , or the Sonne of God vnto his Father; be not expressly set forth. The which termes , as to expresse them , it was not necessary , so of great discretion and wisedome , this holy learned Father , who liued in the Apostles time , eschewed : and yet he so signified the thing , by other wordes , as of the faithful it might be vnderstanding , and from the Infidels kept secret. Who if our Mysteries had bene with plaine speache made open vnto them , through lacke of faith , would haue had them in derision , and trodden them vnder their feete , as swyne doo precious stones , and as Heretiques doo at this day.

*August. in
Psalm. 33.
& epistol.*

*120.
Origen. in
Leuit. ca.*

*16. hom. 9
At the
beginning*

*tge Fa,
thers
spake se
cretly of
the Sacri
fice. at leg
th vwhen
the faith
had pres
uailed ge
nerally,
they spake
more plainely.
Cassiodor.
Psal. 109.*

For which cause S. Augustine , and S. Chrysostome . and al other in manner the olde learned Fathers , speaking of this most reuerent Sacrifice , doo vse these or the like admonitions. *The Sacrifice, which the faithful knowe , and those that haue read the Gospel. Againe: The which Sacrifice , where , and when , and how it is offred , thou shalt knowe , when thou art baptizied. &c.*

But in the age that folowed , when the faith was generally receiued ouer the worlde , the learned Fathers spake more plainly of it . As for example , Cassiodorus that noble Senatour of Rome , and learned writer , who liued about the yere of our Lorde 570. in his Commentaries vpon the Psalmes , expounding the place of Christes eulasting Priesthoode in the 109. Psalme , saith thus in most plaine wise . *To whom can this truly , and cui- dently be applied , but unto our Lorde our Sauiour , who healthfully in the gifte of bread and wine consecrated his Body and Bloude ? As him selfe saith in the Ghospel . Except ye eate the flesh of the Sonne of man , and drinke his*

his blonde, ye shal not haue life euerlasting. But in this flesh
and blonde, let mans mynde conceiue, nothing that is bloudy,
nothing that is corruptible, least it come to passe which the
Apostle saith, he that eateth the body of our Lorde vnwor-
thily, eateth to himselfe condemnation: (the wordes that
folowe be these). Sed viuificatricem substantiam, atque sa-
lutarem, & ipsius verbi propriam factam: per quam pecca-
torum remissio, & vita eterna dona præstantur. But let
(the mynde of man conceiue it to be) the quickening,
and healthful substance, and that which was made the
Worde it selfes owne proper substance, by which the remis-
sion of sinnes, and the gifys of euerlasting life be geuen.

The whiche order (of Priesthode and Sacrifice) by mystical
similitude Melchisedech that most iust king did institute, Gen.14.
When he offered vp unto our Lorde thefruites of bread and
wine. For it is cleare, that the sacrifices of beastes are
quite gone away, which were of the order of Aaron, and
that Melchisedeks order rather remaineth, which in the
deliuering forth of the Sacramentes is celebrated in al the
Worlde. Which thing the obstinate Iewes doo not yet un-
derstand, whereas it is certaine, that both their Priest,
and Sacrifices are taken quite away.

This learned Father here setteth forth plainly
three thinges concerning the Sacrifice we speake of.
The first is, that Christe at his Supper consecrated his
body and blonde, which you M. Jewel in your Replie Pag. 19.
of the first Article doo denie. The second is, what
flesh, and what blonde it is, that is so consecrated, to
wit, vnbloody blonde, and, if it be lawful so to speake,
vnfleshy flesh, and yet true shesh, and true blonde, euen
the quickening substance, that, which is proper to the

L.L. Worde

Dixis. 8. A Reioindre to M. Iewels Replie

Worde it selfe , and whereby Mankinde is redemed .
The thirde is , that the Priesthoode after Melchisedeks
order remaineth stil , doublelesse bicause as Christe pre-
senteth him selfe continually in heauen vnto the Father
for vs : so by Priestes of the newe Testament,his Vicars ,
he offereth him selfe vnto the Father now also in earth
vnder the formes of bread and wine , after the order of
Melchisedek . Which Sacrifice is now frequented ouer al
the world , the Iewes sacrifices being vtterly abandoned .

A cleare
testimo-
ny agaist
thofe,
that
make this
only a fi-
guratiue
Sacrifice.

Isidorus
de Eccles.
Officis.
l.1.ca.14

Ibidem.
cap.18.

Math.26.

Isidorus that holy and learned Bishop of Hispania is now called Siuile in Spaine , hauing declared out of the Scripture , that in the time of Sacrifices in the olde Lawe , the Leuites sownded their trumpets , by way of comparison speaking of the Offertories soong in the Churche , saith , that now we likewise doo sing , *With deede and harte uttering forth praises to our Lorde in the time of our Sacrifice . In illo vero Sacrificio , cuius sanguine saluatus est mundus* , be his wordes , that is to say , In that true Sacrifice , by the bloude whereof the worlde is sauad . Here he calleth it the true Sacrifice , whereby M. Iewels wicked assertion of his only figuratiue Sacrifice , is quite daffhed , and ouerthrown .

Againe in an other place , *The Sacrifice* (saith he) *which is offered vp unto God by the Christians , Christe our Lorde and Maister did first institute it , when he gaue unto the Apostles his body and his bloude , before he was betrayed : as it is read in the Gospel . Iesus (saith the Euangelist) tooke bread , and the Cuppe , and having blessed , gaue to them . The which Sacrament Melchi- sedech King of Salem first offered vp figuratiuely in type (or*

(or token) of the body and bloude of Christe: and the riē same man first of al expressed imaginarily (or in image) the Mysterie of this so great a Sacrifice , foreshewing the likenesse of our Lorde and Sauiour Iesus Christe Imagina-
the euerlasting Priest . To whom it is said , Thou arte a Priest for euer after the order of Melchisedech .
Psal.109.
This Sacrifice the Christians haue bene commaunded to celebrate , the Iewish sacrifices leaste of and ended , which were commaunded to be celebrated , when the people of the olde Lawe were under seruite . And so then this thing is done of vs , which our Lorde him selfe did for vs , whiche he offered not in the morning , but afterward , for he did it in the euening .

By this it is cleare , that Christe offered vp his body and bloude , before he was betrayd , that is to say , at his last Supper , when he gaue the same to his Apostles , that he instituted , and commaunded the same Sacrifice to be celebrated of vs : That this is the true Sacrifice , whereof Melchisedech in his sacrifice expressed the Image , figure , and type . Whereby M. Iewels onely imaginatiue , figuratiue , and typical Imagination , to exclude the real presence and substance of Christes Flesh and Bloude , is vtterly condemned .

For the truth of the Real presence , and of this Sacrifice he speaketh afterwarde in the same place more plainly , if any thing may more plainly be spoken . Exhorting maried persons to abstaine certayne daies from their carnal imbracinges , and to geue them selues to prayer , before they come to receiue the body of Christe , thus he saith .

LLy Let

Divis. 8.

A Reioindre to M. Jewels Replie

Ibide^{m.} Let vs peruse the booke^s of the Kinges , and we shal finde, that Abimelech the Priest would not geue to Dauid , and his men any of the Shewbreades , before he asked them whether they were pure from wemen , not from strange wemen , but from their owne wiues . And except he had heard , that they had abstained from the wedlocke worke from the time of yesterday and the day before : he would neuer haue graunted them the breading, which before he had denyed to them . Now so great difference there is between the Shewbreades , and the body of Christe , how much difference there is between the body , and the shadow , between the Image , and the truth , betwen the samplers of thinges to come , and the thinges them selues , which were figured by the samplers . Thus Isidorus .

If the thing we haue in the Sacrament of the Aulter , were but a signe , figure , or token of Christes body , then would not this holy and learned Father , as sundry other Fathers haue done , so earnestly haue exhorted maried persons to forebear their wedlocke-worke before the receiuing of it : yea specially then would not he by comparing this with the Shewbread , so much haue preferred this before that . For that was also a figure of the body of Christe . And if that whiche we haue be no more but a figure , then was that as good as this . Now Isidorus preferreth this before that , as being the body it selfe , whereof that was the shadow , the truth , whereof that was the Image , the thing it selfe , whereof that was a sampler . Wherefore to conclude , this being the true and real Body of Christe , whereas Priestes offer vp and sacrifice the same , as we must graunt they doo , or denie the Fathers :

it folo-

it foloweth , that they offer vp and sacrifice Christe the Sonne of God vnto his Father . The like, and plainer sayinges for the truth of this Sacrifice , if neede were , might in great number sone be recited out of the other Fathers, that wrote si:thens the faith of Christ was generally receiued where it was preached , and al superition of Gentilitie quite abolished, but these may suffice.

Now whereas S. Dionyse calleth this our Sacrifice of the Aulter, συμβολικὸν ἵππον γίγνεται a sacrifice symbolical, or done in signes , or figure : we also graunt it to be symbolical, for vnder the signes that are visible and familiar to our senses , the heauenly Mysteries , to wit , the body and bloude of Christe , the substance of our Sacrifice , are inuisibly conteined . And we say, that S. Dionyse is here to be vnderstandinge to speake of a signe or figure , as proper to the newe , and not to the olde Lawe , euen so as S. Gregorie Nazianzen meaneth by a figure , when he saith , *Iam Pascha famus participes , figuraliter tamen adhuc , & si Pascha hoc veteri sit manifestius . Si quidem Pascha legale , au-* In vvhac
itale is
the Sacru
mce sym-
bolical, or
figura-
tive.
denter dico , figura figuræ erat obscurior . Let vs now be partakers of the Passeouer , but yet figuratiuely as yet, albeit this Passeouer be more manifest , then the Olde was . For the Passeouer of the Lawe was (I am bolde thus to say) a darcke figure of a figure . Here is our Passeouer , that is to say , our Sacrament , called a figure , but yet much more manifest , then the olde figures were, for they were but figures of figures.

And why is our most blessed Sacrament a figure ? S. Gregorie euen there sheweth it to be so called in

respects of the fruition of the same , whiche we shal enioye in Heauen , where we shal after an heauenly manner , eate , and drinke it , without any Figure , or couer . Such a Figure or signe doth not onely signifie , but conteineth also the thing signified . In consideration whereof S . Augustine putting a difference betwene the Sacramentes of the Newe and of the olde Testament , faith , that *The Sacramentes of the Newe Testament geue Saluation , and the Sacramentes of the Olde Testament promised the Sauiour .* Suche signes as geue saluation , be meete Sacramentes of the Newe Testament , of such kinde of signe or figure speaketh S . Dionyse , where he vseth the terme Symbolical , speaking of the Sacrifice of the Body and Bloude of Christe .

Answer to Pachymeres. As for that M . Iewel allegeth out of Prchymedes the Paraphraste , who saith , *The Priest commeth to the Bread , and the Cuppe ,* whereof he would faine conclude , that the inuisible substance of the Sacrifice is not the body and bloude of Christe : it standeth him in litle stede . For in deede it is bread and wine , when the Priest first commeth vnto them to celebrate the Sacrifice : But when the wordes of Christe be commed vnto them (as S . Ambrose saith) that is to say , when *Sacramet.* the Priest hath duely pronounced the wordes of *Consecration :* then are they made the body and bloude of Christe , and so the Sacrifice of Christe .

And that Pachymeres was of this beleefe , it is cleare by his owne woordes , whiche M . Iewel either knewe not , and so speaketh ignorantly , or knewe wel yenough , yet dissembled , and so doth maliciously .

Because

Because for some credite of his purpose he cited his woordes in Greke (though by casting in one woorde of his owne which he founde not in the texte , after his common woonte he hath somedeale falsified the sentence) I wil also here truely cite the woordes in Greke , by which Pachymeres sheweth him selfe to be Catholique in this point . and quite contrary to M . Jewels Sacramentarie doctrine . They be these .

Πολλοὶ μὲν ἃς μόνα τὰ θῦτα παρακύποντι σύμβολα , ἀτε μὴ Pachymee.
 Διαμένοι οὐκιλότεροί τι γνῶνται . ἀυτὸς δὲ ὁ ἵεράρχης , πρὸς in Liturgijs.
 ἐκεῖνα τὰ πρωτότυπα , ἀντὸν τῷ κυρίῳ τίμιον σώμα καὶ αἷμα Eccles. Hie
 ἀναγνωται , πιστεύων ὅτι καὶ τὰ προκείμενα , ἃς ἐκεῖνα μετεβαίνεται ratch. cap.
 Θηταν τοῦτο ἄγιον καὶ παντούργον πανεύματι . As muche to
 say in English . There be many that cast their eye
 vpon the holy signes onely , as they who are not ha-
 bble to conceiue any higher thing . But the Bisshop
 him silfe is caried vp vnto those first samplers (or natural
 thinges) to wit , the pretious body , and bloude it selfe
 of our Lorde , beleuing that the thinges which are set
 forth (that is to say , the bread and wine) be changed
 into them by the holy and almighty Ghoste .

Lo M. Jewel, here haue you the cleare testimonie
 of Pachymeres him selfe , for his true and Catholique
 beleefe touching the truth of Christes body and bloud
 in the Sacrament . Which beleefe is , not onely that
 the pretious body and bloude of our Lorde are of a right
 beleeuuer beholden , and conceiued in the Sacrament
 verely present , which the Lutherans do acknowledge:
 but also that the bread and wine are by the power of Transub-
 statiation the holy Ghoste , into the same conuerted and chan-
 ged

ged , whiche neither ye , nor Luthers scholers doo belieue : and so by Pachymeres transubstantion is auouched .

M. Ievvel at an Argument of his owne mery heads forging , bearing fortheth Argmēts. ring the Reader in hand , it is myne . And this Argument forsooth is such , and so vnskilful , as a yong Sophister (saith he) would neuer haue framed it . What any yong Sophister would doo , I knowe not . But now certaine it is , that be it wel , or otherwise , it is framed by as olde a Sophister , as your selfe are M. Jewel . If it be vnskilfully framed , the blame is yours : for yours it is , not myne .

Here that you be so ful of your Argumentes (which vntruely you fathier vpon me) and so busy with your Logique , I answer you , as S. Augustine answered Iulian the Pelagian Heretique dealing with him , as you doo with me , not onely in this place , but in manner in your whole booke . *Quantum tibi places , tantum graui- bus Lectoribus displices , & quod peius est , singis me dice- contra Iulian. lib 3. re quod non dico , concludere , sicut non concludo , & cat. cap. 7. Looke (saith he) how much you stande in your owne conceite , so muche you are out of conceite with the graue Readers , and , which is worse , you feine me to say , that which I say not , to conclude , so as I conclude not .*

If you would needes shewe your cunning in Logique , and dispute after the rules of that arte , why rehersed you not the whole Antecedent ? Though in this place I frame no Argume at al , but onely recite the saying of S. Dionysie applying it to my purpose : yet if

yet if the whole should be disposed in fourme of an Argument , this is the Argument , that thereof might be concluded , the circumstance of the place consi-
dered .

The Bisshop or Priest (by reporte of S. Dionyse) stan-
ding at the holy Aulter , after he hath geuen praises to
God for his Diuine workes, commeth vnto the mystical
Sacrifice , excusing him selfe for that he taketh vpon him
to offer vp the healthful hoste or Sacrifice that is farre
aboue his worthiness , whereof Christe at his last Sup-
per hauing consecrated his body and bloude, said, by way
of commaundement and commission , *Doo ye this in my Remembrance*: But this healthful Sacrifice whereof Christ
so said , and which he required to be offered , is the Sa-
crifice of his body and bloude vnder the formes of bread
and wine : *Ergo* , by witnesse of that Aancient and most
Worthy Father, the Bisshop or Priest , offereth vp Christe's body and bloude, and consequently Christ himselfe.
For where the body of Christe is , there also is whole
Christe , bicause of the inseparabile vnitie of both natu-
res . And if Christe be thus offered , to whom is he of-
fered , but to the Father ? Albeit I confesse , that Christe is
offered to him selfe also as being God , and to the holy
Ghoste to the whole most blessed Trinitie .

If you had thus set forth the Argument M. Jewel , and
dealt simply and truly , you should not haue needed to
trouble the reader with so much Sophistrie and Logique ,
as here for confutation of your owne forged reason you
haue bestowed . Because you knewe your selfe not habile
to auoide the force of the whole Antecedent , flyly
you answer to that parte of it onely ; where it is said ,

MM

the

An Argus
ment ga-
thered
out of S.
Dionyse
for the
Sacrifice.

MM

the

the Priest excuseth him selfe, as though I had layd the chiefe grounde of the authoritie in that clause onely. And thereof you take occasion to enter into a needless common place, proouing by certaine testimonies, which no man euer denied, that sundry holy thinges are to be done not presumptuously and rashly, but reuerently, and with feare and trembling, as namely when we offer vp the Sacrifice of Praise, when we baptise, when we preache; or heare Gods holy worde, when we pray, and call God our Father. For the reuerent and humble demeanour that we ought to shewe in doing these holy thinges, you allege S. Basil, S. Dionyse, S. Paule, S. Cyprian.

But what of al this? wil it thereof folowe; Erga, though the Priest standing at the Aulter, and comming to offer the Mystical Sacrifice, excuse him selfe (not for praying, preaching, praising, or baptizing, but) for offering the healthful hoste, that farre passeth his degree, euен the same, that Christe offered at his laste Supper, whereof he said, This is my Body, this is my Bloud, and gaue commission to doo the same: yet he offereth not Christe vnto his Father? This is the iust judgement of God M. Iewel, that you where you be so busyl in scorning at other mens good Argumentes, be founde your selfe to frame most fonde and childishe Argumentes, by certaine phrases eluding weighty pointes of Christian Religion, and alwaies impugning one truthe by another truthe, which way of reasoning is of al other the weakest.

Thus you see good Sir, that I haue not prooued this Sacrifice only by the vnworthiness of the Priest, as
you

you say, but by other force clearly appearing in the fore-said testimonie of S. Dionyse.

Of al the authorities, that here to litle purpose you haue alleged, I had thought to touche never a one, forasmuche as I yelde to tbat by the same is reported: had you not too shamefully falsified and corrupted a sentence of S. Gregorie Nazianzen; bothe with your false interlaced glose, and by changing the whole pur-pore thereof. Thus you make that learned Father to speake. How can they, or dare they offer unto God (he saith not the body of Christe really, and in deede, but)the figure of these great Mysteries?

Nowe let vs see S. Gregorie Nazianzens owne woordes. The whole sentence being long, I wil re-in Apolo-
cite onely the later ende of it, which aunswereth to getico. your allegation. Πῶς ἔμελον θαρρῆσαι προσφέρειν αὐτῷ τὸν ἵζωθεν (θυσίαν) τὸν τῶν μετάλων μυητηρίου ἀντίτυπον? As much to say. Howe shoulde I dare to offer vp vnto him (he meaneth God) the external Sacrifice, that is the sampler of the great Mysteries?

Compare this, and your owne allegation together, and you shal perceiue your vntrue dealinge and corruption of the sentence to be espied. You haue chan ged the firste person singuler, into the thirde person plural. Whiche is an argument, that your selfe never saw the place it selfe in the Author, but receiued it of some, that was appointed to gather notes for you, such, as you might frame to your purpose. Your Note-gatherer espying as he thought some vantage in the latter woordes of the Sentence, wrote them out onely, leaving out the beginning, where the pronoune ἕγω

is expressly founde . And so both you and he were deceiued in the verbe, *tueller*, which serueth indifferently to the first person singuler, or to the third person plural, you of ignorance, as I suppose , he of malice, specially if he were learned.

Although this be no litle faulte , yet is it not the greatest by many partes . For you haue quite hewed away a principal member of the sentence , to wit, *τὸν ξερόν*, that is to say, the external Sacrifice , for *θυσίαν*, that is, *Sacrifice*, is there to be supplied . Whereby you shewe vnto vs, that, as you and your companions haue bannished the thing it selfe already out of the Churches of Englād, so wold you gladly also skape the name and terme out of the bookeſ of the auncient writers , if by any meaneſ ye could. For this one clauſe, *the external Sacrifice*, overthroweth al your doctrine against the Sacrifice of the Aulter, and proueth your interlined Glose to be false, and heretical . For if it be an external Sacrifice; it can not be but real , and true, and a Sacrifice indeede.

*External
Sacrifice.*

The addition that foloweth in S. Gregorie , *μαρτυρῶν μαρτυρίων ἀντίτυπον*, is nothing els, but a declaration of what external Sacrifice he spake , to wit, not of that great external and open Sacrifice , which Christe offered vpon the Crosse , but of the true sampler of the same . Which is the external Sacrifice of the Churche, made by the ministrie of the Priest vpon the Aulter, one with the other in substance ; but diuers in the manner of offering, as we are driuen by your affectate and dissembled ignorance oftentimes to say . Of this terme, *ἀντίτυπον*, sampler , how it is to be taken, I haue already, declared before in the . 4. Diuision. Hereto reherse the same againe,

Antitypo.

Fol. 32. b.

C. 83.

againe, it were superfluous.

Now I require thee to iudge indifferently gentle Reader, whether M. Iewel be to be accompted a true and a faithful dealer in these weighty causes concerning our faith, and whether he be not worthy to be suspected, who hath so sowly falsified and corrupted this auncient and learned Father , by changing one person into another, one number into an other, by altering the true sense with his heretical parenthesis, and by maiming the whole sentence with his cutting away of a principal member.

In the ende M. Iewel to leaue in the Readers mynde an opinion of his skil in Logique, which is knowen to be very fmal, repeating againe the former Argument of his owne forging, and fally ascribed vnto me, saith: *It is a fallax à meris particularibus*, a kind of fallacie of his owne intention, ynknowen to Aristotle, and to al that haue writte since of deceirful Argumentes. For al skilful Logicians do knowe , that of two premisses being both particular, a good argument may be concluded, although it be not directly in any of the three perfite Figures . And if the Argument be not faulty for this cause, yet it procedeth (saith he) *A non distributo ad distributū*. Wel, if it so procede and therefore be naught, let him selfe amende it , that mads it. As for my grounde , it resteth vpon the authoritie of S. Dionysie the blessed Apostle S. Paules scholer.

An other faulte in this Argument , is founde contrary to the rules of Logique, for that it concludeth (saith this great Logician) affirmatiuely in the second Figure. What Sir? Haue you forgoten your selfe so quickly ? Said you not in the line before, it was *ex meris particularibus*? If ie be so , then is it neither in the first, nor sec6nd, nor third Beholde reader the rare cunning this man hath in Logique.

Divis. 9.

A Reioindre to M. Jewels Replie

Figure . So that either the first faulte is none , and this later one : or this later none , and the first one ; or rather neither this , nor that any at al . Beside this it is an *Enthymema*, consisting onely of two propositions . And then if it were myne Argument , how knowe you to what Mode and Figure , by a litle displacing of the termes , I were hable to reduce it vnto, if it should be denied ?

Thus I abuse thy leisure gentle Reader with standing vppon these trifles . But I trust , thou wilt consider , how farre I was enforced thereunto by M. Jewels trifling in an ernest mater . And as by the aduise of the wise man , we may aunswere a foole according to his foolishnes , least he seeme wise in his owne conceit: so sometimes it is profitable to answer a trifler , according to his trifles , that he may beholde his owne vanitie and trifling witte . And thus standeth S . Dionyse saying in his ful force .

The . 9 . Division .

The Answere .

*I*renaeus receiuied the same from S. Iohn the Euangelist , by Polycarpus S. Iolns scholar . He decla-
reth it with these wordes : Eum , qui ex creatura
partis est , accepit , & gratias egit , dicens , Hoc
est Corpus meum , Et Calicem similiter , qui
est ex creatura quæ est secundum nos , suum
sanguinem confessus est , & Noui Testamen-
ti no-

*Lib. 4.
cap. 23.*

ti nouam docuit Oblationem , quam Ecclesia ab Apostolis accipiens , invniuerso mundo offert Deo . De quo in duodecim Propheticis Malachias sic presignificauit , Non est mirum ^{Malac.1.} hi voluntas in vobis , dicit D O M I N V S exercitum : & munus non suscipiam de manu vestra . He tooke that , which by creation is breade , and gaue thankes , sayinge , This is my Body . And likewise the Cuppe ful of that Creature , whiche is here with vs , and confessed it to be his Bloude , and thus taught the newe Oblation of the Nwe Testamente , whiche the Churche receiuinge of the Apostles , dooth offer to God through the whole worlde , whereof Malachie one of the twelue Prophetes did prophecie thus : I haue no likinge in you saith our Lord almighty , neither wil I take Sacrifice of your handes : because from the risinge of the Sunne , to the going downe of the same , my name is glorified amonge the Nations , and Incense is offered to my name in euery place , and pure Sacrifice , for that my name is greate amonge Nations . What can be vnderstaned by this newe Oblation of the Nwe Testamente other , then the Oblation of that , which he saide to be his Body , and confessed to be his Bloude ? And if he had offered Breade and Wine onely , or the Figure of his Body , and Bloude in Bread and Wine , it had

Divis. 9.

A Reioindre to M. Lewels Replie

it had beeene no Newe Oblation , for suche had beeene made by Melchisedech longe before . Neither can the Prophecie of Malachie be vnderstandinge of the Oblation of Christe vpon the Crofse , forasmuche as that was doone but at one time onely , and in one certaine place of the worlde , in Golgoltha , a place without the gates of Hierusalem , neare to the walles of that Cite . Concerninge the Sacrifice of a contrite , and an humbled harte , and al other Sacrifices of our deuotion , that be mere Spiritual , they can not be called the Newe Ohlation of the newe Testament , forasmuche as they were doone as wel in the Olde Testamente , as in the Newe , neither he they altogether pure . Wherefore this place of Ireneus , and also the Prophecie of Malachie , wherewith it is confirmed , must needes be referred to the Sacrifice and Oblation of the Bodie and Bloude of Christe daily throughout the whole Worlde offered to God in the Masse , which is the external Sacrifice of the Churche , and proper to the Newe Testament ; which , as Ireneus saith , the Churche receiued of the Apostles , and the Apostles of Christe .

Jewel.

Here at laste , M. Harding hath founde out the name of a Sacrifice , that vnatred him . But the Sacrifice , that he bath so long sought for , and bath so assuredly promised to finde , hirerto he bath not founde . For Ireneus not once nameth , neither the Masse , nor this Real Oblation of the

of the Sonne of God vnto his Father. Thus onely he saith, God hath vt-
terly disliked, and refuseth the olde Carnal Sacrifices of the Iew- Malac. 1.
es: and hath taught vs to offer vp the New Sacrifice of the new Martialis
Testamente, according to the Prophecie of Malachie. This Sa- ad burde-
crifice, M. Harding imagineth, can be none other, but the offering vp of galenses.
Christ in the Masse. These Conclusions be very suddaine. The Olde learned Tertul.
Fathers could neuer understande so much. One of M. Hardings owne Iudeos.
Nevre founde Doctours, Martialis, saith thus, Oblatio munda, non Tertul.
tantum in Ara Sanctificata offertur, sed etiam vbiique: The pure contra
Sacrifice, which Malachie meaneth, is offered, not only vpon Marcio.
the Holy Aultare (or Communion Table) but also euery where. lib. 4.
M. Harding saith, It is offered onely vpon the Aulter: Martialis Hieron. in
saith, It is offered everywhere, and not onely vpon the Aultare. 1. cap. Ma.
Certainely if Malachie meant the Sacrifice, that may be offered in al lach.
places, and vvbout an Aultare, as Martialis saith, then he meant not Hieron. in
the Sacrifice of the Masse. Tertullian saith, That the Prophete Ma- Zacha.li.
lachie by that pure Sacrifice, meant the Preaching of the Gospel: 2. cap. 8.
the offering vp of a Contrite Harte: and praier proceeding from a Aug. con-
pure Conscience. S. Hierom likevise expoundeth the same of the Sa- tra aduer.
cifice of Praier, and openeth it by these VVordes of the Prophete Da- Legis, &
uid: Let my Praier be directed as incense before thy sight. S. Au- Prophet.
gustine calleth the same, Sacrificium Lardis, & Gratiarum actionis: cap. 20.
The Sacrifice of Praise, and of Thankesgeuinge. Contra
Harding. Liter. Pe-
tilian. lib. 2. cap. 86.

What truth thou arte like to find in M. Jewels Reply
to the rest of this Division, thou maist lone cōceiue Rea-
der, seing he maketh his entrie with so shamelesse, and so
open a lye. Here at the last (saith he) M. Harding hath found
the name of Sacrifice. And but here at the laste good Sir?
As though expresse mention of Sacrifice were not con-
teined in sundry testimonies before alleged. Where be
your eyes? Nay where is your fidelitie? Where is your sin-
ceritie? Where is your honestie? Where is your shame-
faltnesse

Diuis. 9.

A Reioindre to M. Iewels Replie

fastnesse? Doth not S. Dionyse in the last Diuision before this name the Sacrifice, * that is aboue his worthy-
τῆς ὑπό
κύτον οὐ-
γονίας.
Hesych. li.
1. cap. 4.
Hierarch.
6. 1. p. 3.

nesse? Doth not Hesychius say, that *Christe at his Supper sacrificed him selfe?* Doth not Eusebius reporte vnto you the dreadful Sacrifices of Christes Table? I leaue the rest. For shame M. Iewel if you haue no way to escape the iust request of your promised Subscription but by lying, yet haue some regarde of your estimation, that the very simplest of the worlde espye not out your so grosse lying.

And now touching the chiefe point of this Diuision, what, thinke you to auoide the strength of S. Irenæus testimonie for the Sacrifice, bicause he nameth not *the Masse* expressly, nor *the real Oblation of the Sonne of God vnto his Father?* Why Sir then wil you not stād to the mater, but cowardly flie away, and lurke in termes? How be it, *the real Oblation of the Sonne of God vnto his Father* (if you wil needes put the trust of your cause in termes) if you remember, be not the wordes of your owne Challenge.

If this Argument be good, that here you make, S. Irenæus not once nameth the Masse, nor real Oblation of the Sonne of God vnto his Father, *Ergo*, by him the Sacrifice of the Churche can not be auouched: why may not this also be as good: Not one of the foure Euangelistes saith expressly, that Christe offered or sacrificed him selfe vpon the Crosse, nor once nameth that Sacrifice of Christe: *Ergo* Christe was not sacrificed for vs vpon the Crosse? If this Argument shalbe taken for good, then haue the Arians ouercomme. For if the Churche shalbe drijen to shewe letters, syllables, and termes,

termes: neither can we finde the Cōsubstantialitie of the Sonne of God with the Father, nor the Procession of the holy Ghoste from the Father and the Sonne, nor certaine other great pointes of our Faith , which notwithstanding being reueled to the Churche by the holy Ghoste the spirite of truth, and declared by the expositiōns of the holy Fathers, we are bounde to beleue vnder paine of e-ternal damnation.

Knowing your selfe ouerborne with the force of this plaine testimonie of S. Irenæus, craftily you dissemble it, and keepe your selfe a loofe of from rehersing the wordes , pretending thereby that he neuer said so , as I haue reported him . But let the booke be viewed , and it shal-be founde , wil you nil you , that I haue truly alleged him. You on the other side,to conueigh the whole point to Malachie the Prophete, where you thought rather to haue some colour of aduantage: come in with a forged saying of your owne, and setting it forth in the lettre, that you caused the Doctours sayinges to be printed in , you ascribe it vnto S . Irenæus , whereas the sentence which here you haue inserted (pretending for credit your so-lemne warrant with these woordes , *Thus onely he saith*) is not in S. Irenæus.

You should haue tolde vs, and with good authoritie haue prooued it , what other thing can be vnderstandinged by the *newe Oblation of the newe Testament* , whereof S. Irenæus speaketh , but the Oblation of that, which Christ said to be his body , and confessed to be his bloude . To this you make no directe Answere , but slylē carey away the reader vnto the saying of Malachie,whereof I haue treated before . I vrge you with S. Irenæus , and you

M. Ievvel
forgethe
sayinges
of his
ovvne
head, and
reporteth
them for
the sayin-
ges of S.
Ireneus.

shooting wide of the marke make answer to the place of Malachie , whose saying is not in this place principally obiectet , but brought in by the way as it were , by Saint Irenæus , interpretinge the pure Sacrifice by him mentioned , of the Newe Oblation of the Newe Testament .

The olde learned Fathers (you say) never vnderstoode so much. So much? What so muche meane you? That the Oblation of Christes body and Bloud, is, the new Oblation Irenæus li. of the New Testament , which Christ taught his Disciples, 4. cap. 23. Which the Church receiuied of the Apostles, and now offereth vp vnto God through the whole wrrlde, as S. Irenæus saith? Did the Fathers never vnderstand this much? What say you then to S. Irenæus, who vnderstoode so much, as by his wordes it is cleare? What is this, but to set the holy Fathers at variance with S. Irenæus?

Yet you wil needes seme to vnderstande the Sacrifice that Malachie spake of, of Preaching, of a Contrite hart, of Prayer, of Praise, and thankesgeuing. For credite hereby of you allege Tertulliā, S. Hierom, and S. Augustin. Wel, what if it be so? What answer is that to S. Irenæus? As for the place of Malachie, as I said before, it is past, and answered. Certainly it can not be vnderstandinge of the purenes of mans hart, for of lacke therof he complaineth not, but of polluted sacrifices. Againe the purenes of mans harte, commonly is not so great, as therfore, the name of God, should so much be magnified. And the same was in many Iewes then, no lesse then it is in the Christiās now.

To that you bringe out of Tertullian , and S. Hierome , concerning what is meante by the Pure Sacrifice in Malachie , you haue myne answer before in
the

the thirde Diuision . What you bringe here , you brought the same before . Sparing my labour , inke , and paper , I remitte the Reader vnto that place , where he shal finde you to haue but a weake aide of Tertullian , and shamefully to haue falsified S.Hierome , as becometh such false shifters to doo .

To prooue that Malachie by the pure Sacrifice meant not the Sacrifice of the Aulter , you bringe in S. Martialis *ad Burdegalenses* , whom you cal one of myne owne newe founde Doctours . If you contemne him , why doo you allege him ? Wil you shunne his auctorite , and yet craue helpe of him ? If I would vse your owne Rhetorique , here might I say , what toole is so bad , that Maister Iewel wil not occupie , rather then seeme to be without al weapon ? Of what authoritie so euer he be , once this is true , in your translation you haue sowly falsified him , by putting in woordes of your owne forgerie . For he speaketh nothing at al of Malachie , nor in that place once nameth him . Whose name you added of your owne vnto the sentence out of him alleged , to vnderproppe your weake and ruinous building with al .

In that Epistle *ad Burdegalenses* , S. Martialis vnderstandeth by *Ara Sanctificata* , one Special Aulter , that in the Citie of Burdeaulx was consecrated in the name of G O D , and S. Steuen . Which Aulter being in olde time dedicated to an vnknownen God , he at the ouerthrowe of Idols Aulters there caused to be reserued whole , and him selfe halowed it . This much is declared in the Epistle it selfe . And as you haue falsified your Doctor with putting in stusse of your owne to the

NN iij begin-

In the 2.
Diuision
fol. 50 b.
& dein,
cepis.

M. Ievvel
falsifieth
Martialis.

Diuis.9.

A Reioindre to M. Jewels Replie

Martialis
Epistol. ad
Burdegal.

Luc.22.

Double
oblation,
one in
spirite on
ly, the o-
ther in
the Sacra-
ment.

beginning of the sentence, so haue you corrupted him much worse, with cutting away from the middest the hinder parte . For these be his wordes , *Nec solum in a-
ra sanctificata, sed ubique offeratur Deo oblatio munda, sicut
testatus est, cuius corpus & sanguinem in vitam aeternam
offerimus.* Neither onely vpon the halowed Aulter, but euery where is the cleane oblation offered vp vnto God, as he hath witnessed, whose body and bloude we offer vp to life euerlasting . And what is that Christ hath witnessed ? for of him he speakest . That Priestes should offer vp his body and bloude in euery countrie , saying, *Do
this in my Remembrance* . This serued not your purpose, and therefore you hewed it away.

If this answer do not satisfie you, may it please you to take this other. S . Martialis speaketh of two kindes of Oblations . The one is offered vp in spirite only . the other in mysterie and in the Sacrament . The spiritual oblation is offered vp not only vpon a sanctified Aulter, but also euerywhere . But the mystical and Sacramental oblation which is of the body and bloud of Christe, is offered vp only vpon a consecrated Aulter , because thereon is the real presence of the same . And of that kinde of oblation in that very place which you haue so fowly corrupted , he saith thus. *Christ hanning a body both unspotted, and without synne, because he was conceived of the Holy Ghoste, and borne of the virgin Marie , permitted it to be sacrificed on the Aulter of the Crosse . And the same thing which the Iewes sacrificed through enuite, thinking so they should abolish his name quite out of the earth , we set forth vpon the halowed Aulter for cause of our health , knowing that by this onely remedie life is to be geuen unto vs, and death*

death to be driuen away. For our Lorde himselfe commaunded vs, to doo this in remembrance of him. By this it is made cleare, that if you wil stand to the authoritie of S. Martialis, you must recant your Challenge denying the Priestes to haue power and cōmission to offer vp Christe vnto his Father.

Vpon the false construction you make of S. Martialis, you procede, as if it were the Gospel that you said. But your grounde being false (for neither once there nameth he Malachie, and of the Sacrifice he speaketh plainly) al likewise is false, that you buylde thereon, or conclude thereof.

S. Augustine (say you) calleth the same Sacrifice (whereof Malachie speaketh) *Sacrificium Laudis, & gratia-
rū actionis*, The Sacrifice of Praise, and of thankesgeuing. And that it should appeare, you allege him truly, you haue by your cotation in the margent, directed your rea-
der vnto two places. But in those places S. Augustine calleth it, *Sacrificium Laudis*, the Sacrifice of praise onely: as for the Sacrifice of thankesgeuing, it is of your owne putting in, S. Augustine there doth not once name it. The mater is not great: yet your vntruth is to be noted. How be it what should I note this? There is in manner nothing by you in any place alleged, which more or lesse by your crafte of falsifying, you haue not altered and corrupted.

And though S. Augustine cal the pure Sacrifice prophesied of by Malachie, the *Sacrifice of Praise*, what conclude you thereof? Ergo, it is not the Sacrifice of the body and bloude of Christe? Thus you must conclude, for els it serueth you to no purpose. This being your argument, you shew vs as good Logique, as if one shoulde thus

*Sug. contra
Aduers.*

*Legis &
Prophetar-*

*rum. c. 20.
Cont. lit.
Petiliani.*

lt. 2.c. 86.

thus prooue your ring not to be golde. This ring is metal,
ergo, it is not golde . For as metal is general to gold , syl-
 uer, brasse, and to other thinges of that kinde , and com-
 priseth them within his generalitie , so as the Argument
 is foolish , which from the affirmation of the general, de-
 duceith the denial of the special : No whit wiser, nor of
 better force is your reason, *This Sacrifice by reporte of S. Au-*
gustin, is the Sacrifice of Praise, Ergo, it is not the Sacrifice of
the Body and bloud of Christe . For the Sacrifice of Praise

The Sac- is general to al those Sacrifices , by which the name of
cerifice of God is praised, and is not only the Praise of God , that is
Praise, hov^v ge^v vttered by wordes proceeding out of our mouthe. And
hov^v ge^v God is praised by no other thing so much, as by this vn-
neralitie. bloudy Sacrifice, representing the oblation of Christe v-
 pon the Crosse. And S. Augustine him selfe writing vpon
the . 49. Psalme, calleth the liberal almosē of Zachæus,
Luc.19. who said, *I geue the halfe of my goodes to the poore* , and
Mat. 12. the two Mites, that the poore widow gaue to the com-
Math.10. mon Boxe , and the Cuppe of colde water , that the
 poore hoste gaue , as it is tolde in the Gospel , eche of
 these (I say) he calleth *Sacrificium Laudis* , a Sacrifice
August. in of praise . *This Sacrifise of Praise (saith he) had Zachæus*
Psal.49. *in his Patrimonie , had the wydow in her purse , had the*
poore hoste in his tubbe.

So then M . Iewel , what you bring here out of S. Augustine , disaprooueth nothing at al the Doctrine of the Catholique Churche , concerning that we cal the Sacrifice of the Body and Bloude of Christe celebra-
 ted in the Masse , whereof Saint Irenæus so plainly speaketh , that you not beinge hable to auoide the force of his cleare woordes , are fayne to shifte your handes

handes of it, and turne away al your talke vnto Malachie. Neither is it strange, that S. Augustine calleth it the sacrifice of praise. For whereby is the mercie of God so much praised, as by the Sacrifice of the body and bloude of his Sonne, which we offer vp in remembrnce of his Death?

The Sac
ifice of
the Aul
ter is the
Sacrifice
of praise.

But Sir why haue you dissembled, and conceeled these other woordes, with which S. Augustine in the very booke and chapter that you allege, confirmeth the Catholique doctrine on our behalfe against you, and auoucheth that Sacrifice, which most wickedly you denie? his woordes be these. *This Churche is Israel according to the spirite, from which that Israel according to the corra Ad-flesh, is distincted, which serued in the shadowes of sacrificers, legis ces, by which the Singular Sacrifice was signified, that now & proph. Israel according to the spirite offereth vp.* Againe a little *li. i.c. 20.* after in the same place. *They that reade, do knowe, what Melchisedech brought forth, when he blessed Abraham.* And now they are partakers of it, *Ibidem.* *they see that kinde of Gen. 14.* *Sacrifice, now to be offred vp vnto God ouer al the worlde.*

What is this Singular Sacrifice, which the Churche offereth vp, but the Sacrifice of the body and bloude of Christe? For what so euer els you recken, it shal appeare common as wel to Israel according to the flesh, as to Israel according to the spirite. And what sacrifice can you name vs like vnto that which Melchisedek brought forth when he blessed Abraham, *which they that reade do knewe* (by which manner of speache, as by holding vp a finger, S. Augustin is woont to point the Reader vnto the Sacrifice of the Aulter) and which is now offred vp vnto God ouer al the worlde, but the Sa-

OO cri-

Divis.9.

A Reioindre to M. Jewels Replie

sacrifice of the body and bloude of Christe, vnder the formes of bread and wine ? Thus we thanke you M. Jewel for leading vs vnto those places in S. Augustine, where our Doctrine is so substantially auouched, and your heresie so plainly confuted.

Jewel.

In like sorte Irenaeus also expoundeth his oyvne meaninge , Ecclesia offert Deo cum Gratiarum actione ex Creatura eius . Est ergo Altare in Cœlo : illuc Preces, & Oblationes nostræ diriguntur:
Iren.lib.4 cap. 34. The Churche offereth vp to God , (*not his oyvne , and onely Sonne, but*) a natural thinge of Goddes Creation . Neither is our Aultare here in earthe , but in heauen . Thither our Praiers, Euseb. de and Sacrifices be directed . *So likewise Eusebius saith , Sacrificamus, Demonstr.* & incendimus Memoriam Magni illius Sacrificij , secundum ea , lib.al.c.10. quæ ab ipso tradita sunt , Mysteria celebrantes , & gratias Deo pro salute nostra agentes : wee Sacrifice , and offer vp vnto God the Remembrance of that Greate Sacrifice , vsinge the Holy Mysteries accordingly , as Christe hath deliuered them , and ge- uinge God Thankes for our Saluation .

And that Irenaeus meante not any such Real Sacrifice of the Sonne of God , nor may not in any vwise so be taken , it is evident by the plaine woordes , that folovre , touching the same . For thus he saith , speaking of the very same Sacrifice of the Newe Testamente , that is mentioned by Malachie : Sacrificia non sanctificant hominem , sed conscientia eius , qui offert , existens pura , sanctificat Sacrificium . The Sacrifice dooth not Sanctifie the Man : but the Conscience of the offerer , being pure , sanctifieth the Sacrifice . I trovve , M. Harding vvil not saie , The Prieste is not sanctified by the Sonne of God : but the Sonne of God is sanctified by the Conscience of the Priest : For that were Blasphemie . And yet thus must be needes saie , if Irenaeus meante the Real Sacrifice of the Sonne of God .

Harding.

Harding.

After al these allegations brought by M. Iewel against the Sacrifice of the Churche, whereof not one ought at al helpeth his cause, as I haue now proued: he returneth vnto S. Irenæus againe, and by his accustomed craft of falsifying, he would make his Reader beleue, that S. Irenæus expoundeth his owne meaning so, as the Sacrifice of Christes body and bloude be quite excluded.

To bring this to passe, it is a woonder to see, what fowle shifthes he maketh. Of this blessed Fathes sentences he snatcheth here a peece, and there a peece, taking the head without the taile, the body without either, dismembering the whole. He ioyneth together wordes, that be aboue thirty lines a sunder, and thereof frameth a fense sounding to his false purpose, cleane contrary to the holy Doctors meaning. What shal I say of his owne false gloses, and additions, set forth with that letter, in which the Doctours sayinges be printed, of corrupting the Latine, of making his translation muche worse?

Briefly he demeaneth him selfe so, as who so euer considereth and weigheth the wordes of S. Irenæus, and M. Iewels false sleightes together, he wil thinke, that he hath vtterly abandoned al truth, simplicitie and shamefastnesse. and putteth his whole truse in lying.

Touching then that he first bringeth out of S. Irenæus, I maruel what he meant here to recite it. If he had set forth the whole sentence, as it lyeth in the Doctour, every simple man would soone haue perceiued, that it furthereth his Challenge nothing at al. Hauing spoken in the foreparte of the sentence of Oblation, that we

O O ij must

VVith
vwhat sin
ceritie ad
truth M.
Ievv.had
leth S. I.
renæus.

Divis.9.

A Reioindre to M. Jewels Replie

must offer vp vnto the Creator *in pure meaning, in faith without Hypocrisie, infirme hope, inferuent loue*: he commeth to the later parte, whereof M. Iewel hath pyked out alitle pEECE with wyly falsohod turning it to his purpose. This it is, *Et hanc oblationem Ecclesia sola pura offerat Fabricatori, offerens ei cum gratiarum actione ex creatura eius.* And this oblation the Churche onely offereth vp pure vnto our Creator, offering vnto him with geuing thankes out of his creature, that is to say, out of that he hath created. There it foloweth immediatly, *Iudei autem non offerunt. &c. But the Iewes do not (so) offer, for their handes be ful of blonde. &c.*

Fovvle
corrup-
tion.

What maketh this for M. Iewel? Mary were al true, that he addeth to his Doctors text, and in case that folowed immediatly, which he adioineth hereunto, and with such termes, as he hath deuised of his owne, and be not in S. Ireneus, that is to say, if blacke were white: it were somewhat perhaps to his purpose. But now he hath falsified altogether, with these wordes fally infarced into the sentence, *not his owne, and onely Sonne, but a natural thing:* Also by putting these wordes, *Est ergo Altare in cælo, Illuc preces, & oblationes nostra diriguntur* next after the other, as though euен there they followed, which do not folow: but be found at the ende of the chapter.36. lines after. Which neuerthelesse he trālateth also very fally, as the Reader may fee. For these wordes, *Neither is our Aulter here in earth, be of his owne false addition, and be not at al in the Doctor,* and most true it is, that we haue Aulters in the Churche to offer the Sacrifice of the body and bloude of Christe vpon, which by vertue of his worde be made really present

Iren.li.4.
cap.34.

present : though we haue an Aulter also in heauen.

Where as S.Ireneus is brought in by M.Iewel in the next paragraph , saying, *The sacrifices doo not sanctifie the sacrificia. man, but the conscience of the offerer being pure, sanctifieth the sacrifice :* in that place he speaketh not of the Sacrifice of the Aulter at al, but of the 'Sacrifices of the olde Testament . What so euer is offered vnto God , it is not the thing offered,that of it selfe sanctifieth him that offereþ. But the pure and cleane harte of the party that offereþ , sanctifieth the sacrifice , that is to say , as S . Ireneus expoundeth him selfe , *præstat acceptare Deum quasi ab amico* , causeth God to accept it , as at the hand of a frend. Els if a wicked synner (saith the Scripture there also alleged) *kil me a calfe, I had as leauē he killed me a dogge* . In that place therefore he speaketh against them onely , that thought to please God with their outward Sacrifices , whereof he hath no neede , them selues inwardly being wicked , and hauing impure consciences. To make this clearer by examples , and testimonies of Scripture , he allegeth the example of Cain,of the Scribes and Pharisees, and certaine sayinges out of Ieremie, and Esayē.

Now in the setting forth of this saying , M.Iewel de- ^{Tvvo lies}
ceiueth his Reader , but with two lyes at once . The one ^{of M.}
is , in that he faith , it foloweth after the other before al- ^{Iewel.}
leged . For it foloweth not , but goeth before it , as it may be sene in the booke . The other lye is , in that he auoucheth this holy Father to speake this much of the newe oblation of the newe Testament , which is vt-
terly false , as I haue now declared.

But M. Harding bath diuised a greate many replies to the contrary. First he saitbe, The offering vp of praier , Praises , and Thankesgeuinge can not be called a Newe Sacrifice : for the same was made by Moses , Aaron , the Prophetes , and other holy menne in the Olde Lawe . This obiection serueth vvel to control Tertullian , S. Augustine , and S. Hierome , and other learned Fathers , that ihus haue taken it : vwho , by M. Hardinges iudgemente , vrore vnadvisedly , they knewe not vwhat : Hereunto Irenaeus him selfe answereareth thus : Oblationes hic: Oblationes illic . Sacrificia in Populo Israel: Sacrificia in Ecclesia . Sed species immutata est tantum: Quippe cum iam non à Seruis , sed à Liberis offeruntur.

Iren.
lib.4.c.34.

Angelom⁹
Antixtum.
lib.3.

Chrysost.
contra
Iudeos.
lib.3.

Irene.lib.

4.cap.1.

Eusebius
de demon.
lib.1.c.10.

In like sense vriteth Angelomus . Mandatum nouum scribo vobis : non alterum : sed ipsum , quod dixi Vetus , idem est Notium . I write vnto yow a Newe Commandamente : None other , but that I called the Olde , the selfe same is the Newe . And it is called a Newe sacrifice , saith Chrysostome , Because it proceedeth from a Newe minde , and is offered , not by fire , and smoke , but by Grace , and by the Spirite of God . And in this consideration Irenaeus thinketh , David said vnto the Children of the Church of Christ , O sing vnto the Lord a New Song .

M. Harding saitbe further , The wordes of Malachie maiest in no wise be taken for the Oblation of Christe vpon the Crosse . For that , saith he , was donne at ore time onely , and in one certaine place , in Golgotha without the Gates of Hierusalem , and not in euery place . Yet M. Harding maie easly understande , that the Remembrance of that Sacrifice , and Thankesgeuinge for the same , maie be made at al times , and in al places . And therefore Eusebius as it is noted before , calleth our Sacrifice , Magni illius Sacrificij Memoriam . The Remembrance of that greate Sacrifice : and , the Thankesgeuinge , which vree yelde vnto God for our Salvation ,

Dionysius

Dionysius calleth it, συμβολικὸν ἱερογέγιαν, a Figuratiue Sacrifice. And S. Augustine saith, Cūm credimus in Christum, ex ipsis reliquijs cogitationis, Christus nobis quotidie immolatur: VVhen vvee beleue in Christe, euen of the very remanentes of our Co-gitation (in vrba place so euer vre be) Christe is Sacrificed vnto vs every day. Likevwise S. Hierome saith, Cūm audimus Sermonem Domini, Caro Christi, & Sanguis eius in auribus nostris funditur. VVhen vve heare the vvorde of the Lorde, the Fleash of Christ and his Bloude is povvred out into our eares. And, vvhreas M. Hardinge saith further, that the Spiritual Sacrifices of our devotion cannot altogether be called pure, and therefore can not be the Sacrifices of the Newe Testamente, it must needes be confessed, that al our righteousnes, in respecte of many imperfections, maie be cōpared, as the propbete Esaie saith, unto a filthy clovte. Yet in respecte of Goddes mercie, and demon. li. in Christe, the Propbete Dauid saith, Thou shalt vvalfe me, and I vvil be vvhiter, then the snovve.

Hovve be it, herein I vvit remit M. Hardinge to the iudgement of them, pyhoes Authorities he can not vvel denie. Eusebius calleth our Praiers, quod Mundum Sacrificium, A Pure Sacrifice. Tertullian saith, VVee make Sacrifice vnto our God, for the safetie of our Emperours, dum est Pura prece, vwith a Pure Praier. S. Hierome speaking of the Sacrifice of Christian Praiers saith thus: A pure Sacrifice is Offered vnto Scapulā. me in euery place: not in the Oblations of the Olde Testamente, but in the holynes of the Puritie of the Gospel. To be short S. Paule saith, Volo viros precari in omni loco, leuantes manus Puras: I vvould, that menne shoulde praie in al places, lifting vp Pure handes (vnto God)

Touchinge the Sacrifice of the Lordes Table, Eusebius vriteth thus: In sancti- μνήμην ἡμῶν παρέστωτε ἀντίθεσις τῷ θεῷ διηγεῖται προσφέρειν: tate Euā- He gaue vs a Remēbrance in steede of a Sacrifice to offer vp cō- gelica Pu- tinually vnto God. And this he calleth, Incruentū, et Rationabile sa- ritatis. crificiū: The vnbloudy, and Reasonable Sacrifice. This saith Irenaeus, is the Sacrifice of the Newe Testament. This Sacrifice the Eusebius Churche receiued of the Apostles: and the same the Apostles de demō- received of Christe, that made al thinges Newe.

Harding

*Ecclesia
Hierar.
cap. 3.
Augustin.
in Psal. 75
Hier. in
Psal. 147.*

Orationis

lib. 2. c. 8.

stra. lib. 1.

Harding.

Concerning the Sacrifices of our deuotion (say I in my Answer) that be mere spiritual , they can not truly be called the newe oblation of the new Testament , because they were offered vp to God in the olde Testament , as now they be in the newe . By thiſ M . Jewels ſhifte is quite auoideſ , who hath nothing to answer to thiſ place of S. Ireneus reporting Christe , after that he had conſecrated his body and bloude , to haue taught vs the newe oblation of the newe Testament , but that it is the pure ſacrifice that Malachie ſpeaketh of , that is to ſay , a contrite harte , or preaching of the Gofpel , or prayer , or praife , and thankesgeuing , or , he can not tel what . This obiection (ſaiſh M. Jewel) ſerueth wel to control the olde Fathers , namely Tertullian , S. Augustine , S. Hierome .

No No , M. Jewell , it controlleth the olde Fathers nothing at al . It controlleth our yong Fathers , ſuch as you , and your felowes be , who haue moſt rafhly , moſt vnlearnedly , moſt wickedly , and Antichristlike , aboliſhed out of the Churches of England , the moſt bleſſed ſacrifice of the body and bloude of Christe , and now being vrged and prefſed with thiſ maniſt place of thiſ Auncient and learned Father , who affiſmeth it ſo clearely , ye haue not what to anſwer . Your whole booke of Replie conteineſ nothing in effeſte , but wyly ſleigtes , vaine ſhifteſ , shameleſſe lyēſ , and fowle corrufions of the Doctours , and Councels , aboue al meaſure . But of ſuſh Merchandize you make your ſhew no where more , then in thiſ Article , in which you im-
puſgne

pugne the Sacrifice. And of al your Diuisions of the same Article hitherto, in this Diuision the vanitie of your shiftes, appeareth most.

Yet you wil not geue ouer, but that at least to the ignorant people it may seeme you haue ynough to say for your selfe, you come againe to S. Irenæus for helpe, and he helpeth your cause nothing at al. Wel, what saith he? *Oblationes hi, c Oblationes illic. &c.* The head of the sentence you haue lopped of. This is the whole. *It is the kinde of Oblations, that is rejected: for ther were Oblations both there (among the Iewes) and ther be Oblations also here. There were sacrifices among that people, ther be sacrifices in the Churche. But the Kinde (or forme) is changed onely, for somuch as they be not bonde men that offer now, but freemen.*

What conclude you of al this M. Iewel? What maketh this against the real Sacrifice of the body and bloud of Christe? Mary say you, Thus answereth Irenæus to my Obiection. What was my Obiection? This is that I said in effect, as is before rehersed, that the mere spiritual sacrifices of our deuotion, can not truely be called the New Oblation of the New Testament, because they are common to them of both Testamentes. How say you, is not this true? And what haue you to the contrary, in this saying of S. Irenæus?

The kinde, or forme of their, and our sacrifices, is changed, you wil say perhaps. I graunt this much: albe it S. Irenæus referreth this change, not to the sacrifices, but to the offerers: because the olde people of the Synagog were bonde men, and we of the Churche are free men. But let it be, as you would haue it. Who

wnderstandeth not the kinde of sacrifices to be changed; for that they killed brute beastes , according to Moyses Lawe , and we kyl them not , as not being vnder that Lawe? But what? Wil you of this conclude , that they offered not vp vnto God the Sacrifices of a contrite harte, of prayers, of praise and thankesgeuing , and such other spiritual sacrifices, bicause they offred vp beastes, and bicause we now offer these ? I trowe by that tyme you haue bethought your selfe , you wil not stande in it. For, be not the Psalmes, and the sermons of the Prophetes ful of exhortations , to this ende , that these spiritual oblations shold be made, and the like thinges done, that God accepteth for swete smelling sacrifices ? Would they so haue exhorted the people , except these thinges ought to haue ben done ? And whereas they were to be done , wil you say , there were none , that did them? wil you say, the holy kinges, and Prophetes had not contrite hartes , prayed not, nor praised, ne thanked God ? I suppose you wil not say it . To what purpose then pyked you out the former saying of S. Irenæus ? What maketh it for you?what maketh it against vs ?

No more furthereth that your cause, which without opening and circumstance you allege out of Angelo-mus, and S. Chrysostome . How much better had you done , if confessing the truth , you had leaft out these obscure and impertinent places , and had rehersed vnto your Reader certaine other most plaine sayinges out of S. Irenæus , whereof this is one written in the same chapter, out of which you piked the peeces that here you haue patched together. *Quomodo constabit eis , &c.* *How shal they be assuredly certified* (saith this blessed Martyr)

tyr) that bread whereon thankes be geuen, to be the body of their Lorde, and that Cuppe to be (the Cuppe) of his bloude, if they wil not say, he is the Sonne of the Cre-
atour of the Worlde, that is to say, his Worde, whereby the
Vine bringeth forth fruite, fountaines (of wine) do runne,
and which (for bread to be had) geueth first grasse, after-
ward an eare, and then at length ful wheate in the eare?
Againe how say they, that the flesh commeth into corrupti-
on, and receiueth not life, which is fedde of the body and
bloude of our Lorde? Therefore either let them change
their opinion, or cease from offering vp the thinges, that
are before said.

An other like saying there auouching our doctrine, is this. *As the bread that is of the earth, receiuing the calling upon of God, is not now common bread, but the Euchariste, consisting of two thinges, earthly, and heauenty: So our bodies receiuing the Euchariste, be not now corruptible, but haue hope of the Resurrection.*

How plaine and cleare testimonie haue we in these sayinges, for the truth, and Real presence of our Lordes body and bloude in the blessed Sacrament, for the Oblation of the same, for the most soueraine effecte, that thereby is wrought in our bodies nourished and fedde therewith? At these M.Iewel you closed vp your eyes, because they confounde the pride and wicked folie of your Chalenge: other woordes, and patches of sentences, you pryd and hunted after by which you might seeme to auoid the cleare authoritie in this Diuision alle-
ged against you out of S. Iren.eus, yet when you haue al-
said, and shifted, your Replie is founde to weake, and insufficient.

The Eu-
charist co-
sisteth of
two
thinges.

Divis.9.

A Reioindre to M.Iewels Replie

Because you feele your selfe much pressed , and as it were borne downe, with the weight of this plaine testi-
monie of S.Irenæus (*Christe hauing confessed of the bread,
that is was his body; and of the cuppe, that it was his bloud,
taught his Apostles the new oblation of the newe Testament*) faine would you finde some way, how to ease your selfe
of it, and therefore haue you looked ouer (as it semeth)
al your Notebookes, and searched the Doctours farre and
neare , to happen vpon some for your relief, but none
can you finde . And here you shewe your selfe to be
graueled with these plaine wordes, *Noui Testamenti nouā
docuit oblationem*, Christe taught the newe oblation of
S.Ireneus the newe Testament. To auoide this newe oblation, that
so much combreth you, you haue devised a new policie,
which would serue you for some shewe and colour,
were it not altogether stiffe of your owne counterfey-
ting and forging . What is that? Beholde Reader , and
consider of it diligently.

*This sens-
tence of
S.Ireneus
graueleth
M Iewel*

Thus saith M. Iewel. *It is called a newe Sacrifice*, saith Chrysostome, (now follow the wordes pretended to be S. Chrysostomes in the distinct letter, that he putteth the Doctours sayinges in) because it proceedeth from a new minde, and is offered , not by fire and smoke , but by Grace, and by the Spirite of God. But where saith S.Chrysostome this much ? You haue put it in the letter of the Fathers sayinges , tel vs where we may finde the cause thus declared , why this oblation of the newe Testament , is called, Newe. By your cotation in the margent you send vs vnto Chrysost. contra Iudeos. lib.3 but there we finde no such thing at al. Neither be they Bookes, but Orations, that he wrote against the Iewes , and so Erasmus, who

who translated that worke, calleth them.

Mary in the second Oration we haue trakte you, feuly ab-
and founde out the place , that you abuse : abuse, I say, useth S.
for it maketh wholly against you . There , S . Chryso-
stom, to proue vnto the Iewe , to whom he speaketh,
that both their Lawe , and ther Sacrifice is ended , and
abolished , and that an other Sacrifice is come in place of
theirs , which is pure , and is to be offered vp through
al the worlde , allegeth the prophecie of Malachie ,
from the rising of the Sunne to the going downe , &c . a Malach.ii.
pure Sacrifice shal be offered unto my name . Upon this
prophecie he stayth him selfe , and declarereth at large ,
how it ought to be vnderstandinge , and how the Pro-
phete may not seeme to be repugnant to Moyses , who
appointeth the Sacrifice of the Iewes vnto one onely
place , and how , and for what respecte , the Sacri-
fice that Malachie speakest of , is pure , whiche S .
Chrysostome calleth , *Sacrificium nostrum* , our Sacri-
fice . Among other many wordes spoken in praise of Vvhi oure
this our pure Sacrifice, thus he saith there .
sacrificeis
of Mala-
chit called
the Pure
Sacrifice .
after the
minde of
S . Chrys-
ostome .
2. Cor.3.

If one conferre this Sacrifice with theirs, he shal finde
an exceeding great difference , so that according to the pro-
portion of comparison , this alone may deserue to be called
pure . And looke what S . Paule said of the Lawe , and
Grace , that , that was not glorified at al , which was glo-
rified , in comparison of the high-Glorie : the same here al-
so iustly we may say , to wit , that this Sacrifice compared
with that (of the Lawe) ought alone to be called pure .
Then folowe the wordes which M . Iewel hath by fal-
sifyng , and fowle corruption abused to his purpose .
Non enim per fumum ac nidorem , non per sanguinem ac
PP. ij redem.

Diuis.9.

A Reioindre to M. Jewels Replie

Chrysost. oratioe. 2 contra Iudeos. *redemptionis precia, sed per spiritus gratiam offertur.* For it is not offered by smoke and gresy sauour, not by bloude and prices of redemption, but by grace of the spirite. With these wordes he rendreth the cause, why the Sacrifice of the Churche, is of Malachie called pure, and not why it is called Newe, as M. Lewel hath peruer-
Chrysost. misreporeted by M. Iewvel. ted the sentence.

Compare good Reader this Repliers wordes with S. Chrysostomes wordes, and thou shalt espye, what a corrupter and falsifier he is of the Doctours. Wherefore seing he can finde no helpe at S. Chrysostomes handes (whom here he hath much iniured, and misre-
ported) nor at the handes of any other Doctor, nor can shewe vs what Sacrifice that is, which S. Ireneus calleth *the newe Sacrifice, or newe Oblation of the newe Testament that Christ taught, when he said of the bread and Cuppe, this is my body, this is my bloude*, but the Sacrifise of the body and bloude of Christe: with right he may be required to subscribe, and yeelde. Which wil be best for him to doo, least the time come, when not yeelding he shalbe taken prysoner, and for his heresie and impenitent harte, be caste into the owtward darkenes, where shal be weeping, and gnashinge of teeth.

Matt. 22. Because M. Lewel harpeth so much vpon the proprie of Malachie, and putteth the confidence of his cause therein, and hath taken his aduantage of S. Chrysostome by falsifying his wordes: let vs see how little cause he had so to doo, and how muche S. Chrysostome being truly alleged, proueth in that very place which M. Lewel bringeth, treating of Malachie, the Catholique assertion.

assertion. Whereas Moyses forbád sacrifice to be made in any other place, but in that place whiche our Lorde had chosen, and Malachie saith, that the pure Sacrifice is to be offered vp in euery place from the East to the West: that these two should not seeme to be repugnant, S. Chrysostome saith, that Moyses spake of one Sacrifice, and Malachie prophecie of an other.

Deut. 16.

To prooue this, he asketh this question. *Vnde hoc declaratur?* Whereby is this declared? There for declaration and proufe hereof, among other thinges he bringeth the argument of the place. For (saith he) Malachie foretolde that this worship should be celebrated, not in one Citie, as the Iewish sacrifice was, but from the rysing of the Sunne, to the going downe. Then folowe these woordes: *Præterea ex Sacrificij modo, siquidem puram illam appellans, declarauit de qua loqueretur.* Fur-
thermore this is declared by the manner of the Sacrifice, for in that he calleth that oblation (or worship) pure, he hath declared of what oblation (or worship) he spake. *Cōclusiōnēs gathered out of S. Chrysost. against M. lewv.*
This much S. Chrysostome there.

Hereof and of that S. Chrysostome saith in that place, these Conclusions may be gathered against M. Lewel.

The First Concusion. Malachie in S. Chrysostomes iudgement speaketh of luche a Sacrifice, as for commendation whereof he might seeme repugnant to Moyses. But in respecte of those, which are mere spiritual Sacrifices, of which onely M. Lewel wil Malachie to be expounded, as of a contrite harte, of prayer, of praise, and

"

and thankesgeuing, Malachie can not seeme repugnant to Moyles, bicause Moyles neuer forbad them: *Ergo*, the Sacrifice that Malachie speaketh of, is not to be vnderstandinged of mere spiritual sacrifices.

2. The .2. Conclusion. Malachies prophecie is of such a Sacrifice after the mynde of S. Chrysostome, as the celeration whereof should abandon, and quite put away the Priesthoode, and Sacrifices of the Iewes. But the mere spiritual Sacrifices of our deuotion, whereto only M. Jewel draweth the prophecie of Malachie, haue not that power and effecte. For they continued with their Sacrifices, as they do with ours: *Ergo*, Malachie is not to be vnderstandinged of the mere spiritual Sacrifices.
3. The .3. Conclusion. S. Chrysostome speaking of the Sacrifice mentioned by Malachie, vseth these wordes, *Pridixit hanc culturam celebrandam*, he fortolde that this worship should be celebrated, not in one citie, &c. But of any of the mere spiritual sacrifices of our deuotion, no learned Father euer said, that it is a worship to be celebrated, nor are these termes conuenient for them, or for any of them, for they are not, properly to speake, a worship by vs to be celebrated, but thereby and therewith we doo celebrate and worship God: *Ergo*, Malachie by S. Chrysostomes doctrine, speaketh not speciallly of the mere spiritual sacrifices of mannes harte, but of an other Sacrifice outwardly celebrated.
4. The .4. Conclusion. The Sacrifice that Malachie prophecied of, S. Chrysostom saith it is such, as is declared what it is, by the manner of it. But a thing can not be declared what it is by the manner, onlesse the manner be external, and sensible, so as it may be perceiued by sense,

sense, and the mere spiritual sacrifices of mans inwardde-
uotion be not such : *Ergo*, Malachie meant not of them,
but of another Sacrifice.

The . 5 . Conclusion . Malachie by the exposition of
S. Chrysostome speaketh of that Sacrifice , which pro-
perly is *Nostrum* , that is to say, ours , belonging to vs ,
that be of the newe Testament . But the Sacrifice of a
contrite harte , of Praiers, Praise , and thankesgeuing be
theirs of the olde Testament , as wel as ours : *Ergo* , of
that kinde of Sacrifice he spake not .

That I make an ende of Conclusions, the sixth and last
Conclusion may be this. By interpretation of S. Chrysos-
tome , the Sacrifice that Malachie prophedied of , is
pure in the most excellent degree of purenesse . But the
spiritual Sacrifices proceeding from the harte of man, be
not pure in the highest degree of purenesse: *Ergo*, it is an
other kinde of Sacrifice, which Malachie foretolde.

So then it is , if M. Iewel can not declare and cleare- M. Iewvel
reasonas
bly requi-
red to
yeelde;
ly prooue vnto vs , that Malachie prophecying of a
mere spiritual Sacrifice of mans deuotion , might reaso-
nably seeme to S. Chrysostom to be repugnant to Moy-
ses , that such a sacrifice should abolish the Lewes sacri-
fices , that it is called a worship to be celebrated by vs ,
that it is declared what it is, by the external manner of it ,
that in proper and right speache it ought to be called our
Sacrifice , or the Sacrifice of the newe Testament, and to
conclude , that it is most singularly and most excellently
pure : if I say he can not make good these pointes , as to
euery man of meane iudgement and learning most cer-
taine it is, he can not : iudge discrete Reader , how good
reason we haue , to require him to yeelde , and to de-

Diuiſ. 9.

A Reioindre to M. Jewels Replie

ceiuia the worlde no more by alleging the authoritie of S. Chrysostome, as though he so vnderstoode Malachies Prophecie, and consequently were contrary to S. Irenaeus.

That S. chrylos. ston is to be vnder- standed of the Sacriſice of the Aulter,
In orat. 2. contra Iu- daos. And on the other ſide, who is ſo wilfully blinde, that ſeeth not al these properties to be agreeable vnto the Sacrifice of the body and bloude of Christe? For this is not contrary to Moyses, but it is the perfection of Moyses, the truth of the figure, the body of the shadow: the comming of this, hath abollished the Lewiſh Sacrifices: by this God is moft highly praized, thanked, and honored, and this it ſelfe is a worship moft holyly to be celebrated: This, what it is, moft plainly by the manner of offering is declared, for the Priet ſaith in the perſon of Christ, as by him he is taught to do, *this is my body, which is geuen for you, this is my bloud, which is ſhed for you, and for many.*

Lxx. 22. Math. 26. This by al right is our Sacrifice, in ſo much that if this be not ours, I meane of the new Testament, whereaſ besides this ther is none other external and real Sacrifice: then haue we none at al, that is external and real. Which if it were true, then neither had we a Priethooде, nor Lawe: and ſo then were we a people neither of the one Testament, nor of the other. To conclude, this, and none other but this, is, touching the ſubſtāce of it, the pure Sacrifice in highest and ſupreme degree of pureneſſe. For what ca be thought purer then that body, which was conuiued of the holy Ghost, and borne of the moft pure Virgin, which is the proper body of the Worde?

To the heape of Allegations, which M. Jewel in the ende of this Diuifion hath as it were with ſcopes, caſte together, bicaufe they impote little ſubſtance, and be, *ſome*

some vnruly, and al without sinceritie brought in, the circumstance of the places, whens they be taken out not declared, the opening whereof would require many wordes, which should weary rather then profite the reader: I esteme a iuste and particular Answer vtterly nedesse, specially what so euer is of any importance, being already sufficiently answered.

The . 10 . Division.

The Answere.

Now let vs heare what S. Cyprian hath written to this purpose. Because his workes be common, to be shorter, I wil rehearse his woordes in English. If in the Sacrifice, which is Christe, none but Christe is to be folowed, soothly it behouued vs to obey, and doo that, which Christe did, and commaunded to be done. For if Iesus Christe our Lorde and God, very he him selfe be the high Priest of God the Father, and himselfe first offered Sacrifice to God the Father, and commaunded the same to be doone in his Remembrance: Verily that Priest dooth occupie the office of Christe truely, who dooth by imitation the same thing, that Christe did. And then he offereth to God the Father in the Churche a true, and a perfite Sacrifice, yf he beginnes to offer right so as he feeth Christe himselfe to haue offered. This farre S. Cyprian. Howe can this Article be auouched in more plaine woordes?

Q Q y he saith

Divis. 10.

A Rejoindre to M. Jewels Replie

he saith that Christe offered him selfe to his Father in his Supper, and likewise commaunded vs to doo the same.

Here wee haue prooued, that it is lawful, and bath alwaies from the beginning of the Newe Testamente bene lawful for the Priestes to offer vp Christe vnto his Father, by the testimonies of three holy Martys, two Greekes, and one Latine, most notable in sundry respectes, of antiquitie, of the roume they bare in Christes Churche, of Learninge, of Constance, of Faith stedfastly keapt to Death, suffered in places of fame, and knowledge, at Paris, at Lions, at Carthage.

Jewel.

This place of S. Cyprian, as is not once toucheth the real Sacrifice of Christ unto his Father, so it viterly condemneth the Communion vnder One Kinde: the Common Praiers in a strange vnknownen tongue; and briefly the vvhole disorder, and abuse of M. Hardinges Mass.

But S. Cyprian saith, In Sacrificio, quod Christus est: In the Sacrifice, that is Christe. If M. Harding thinke to finde great aduantage August. in these uvoordes, it may please him to Remember, that S. Augustin saith, Iohann. Illis Petra erat Christus: Vnto the Iewes the Rocke was Christ. tract. 26. Verily, the Sacrifice after the order of Melchisedek, vvhich is the Propriation for the Sinnes of the vvorlde, is onely Iesus Christ, the Sonne of God vpon the Croffe. And the ministratiōn of the Holy Mysteries, in a phrase, and manner of speache, is also the same Sacrifice: because it laieth foorth the Death, and bloud of Christ so plainely, and so euidently before our eies. August. in Psalm. 20. So saith S. Augustine. The very Remembrance of Christes Passion sturreth vp such motions within vs, as if we sawe Christ pre-sently

sently hauing vpon the Crosse . Upon vrhich vvoordes the Common.
Glose noteth thus: Christus immolatur, id est, Christi immolatio re- De Conf.
 præsentatur, & fit memoria passionis: Christe is sacrificed, that is Dis. 2. Se-
 to say, The Sacrifice of Christe is represented, and there is made mel.
 a Remembrance of his passion. So S. Cyprian saith, Vinum expri-
 mit sanguinem: In Aqua populus intelligitur: In Vino sanguis Cypri. lib.
 ostenditur. Itaq; passionis eius mentionem in Sacrificijs facimus. 2. epist. 3.
 Passio enim Domini est Sacrificium, quod offerimus. The V Vine
 sheweth the Bloude, in the V Vater we vnderstande the people:
 The Bloude is expressed in the V Vine. And therefore in our sa-
 crifices we make mention of Christes passion. For the Sacrifice,
 that we offer, is the passion of Christe. As the ministratiōn of the ho- De Conf.
Ly Cōmunion is the Death, and Passion of Christ, euenso, and in like sort, Distinct. 2.
and sense may the Sacrifice thereof be called Christe. Therefore S. Grego- Quid sit.
 rie saith, Christus in seipso immortaliter viuens, iterum in hoc
 Mysterio moritur. Eius Caro in populi Salutē patitur: Christ liuig De Conf.
 immortally in him selfe, dieth againe in this Mysterie. His Fleash Diss. 2.
 suffereth (*in the Mysterie*) for the Saluation of the people. I recken, Quid sit.
 M. Harding vvil not say, that Christe Dieth in deede, according to the In Glosa.
 force, and sounde of these vwordes, or that his Fleashe verily, and in dede Chrys. is
 is tormentēd, and suffereth in the Sacrament. S. Gregorie better expoun- Acta. 110.
 deth him selfe in this wise: Hoc Sacramentum Passionem Vnigeni- mil. 21.
 ti Filij imitatur: This Sacrament expresseth or representeth the Beda expo-
 Passion of the Onely begotten Sonne. And the very Barbarous nens illud,
Glose touching the same saith, Christus Moritur, & Patitur, id est, Sicut Mo-
 Mors, & Passio Christi repræsentatur: Christ Dieth, and Suffe- ses exalta-
 reth, that is to say, Christes Death, and Passion is represented. uit, &c.

So S. Chrysostom saith, In Mysterijs mors Christi perficitur: The Iohann. 3.
 Death of Christe is wrought in the Mysteries. So saith Beda, Exal- Hieron. in
 tatio Serpentis Aenei Passio Redemptoris nostri in Cruce: The Psalm. 57 Hieron. in
 lifting vp of the Brasen Serpent is the Passion of our Redeemer Ambro. de
 vpon the Crosse. So saith S. Hierome, Quotidiē nobis Christus Virginib.
 Crucifigetur: Vnto vs Christe is daily Crucified. So S. Ambrose, August.
 Christus quotidiē immolatur: Christe is daily sacrificed. So S. Quest. Ea- Augustine, Tunc vnicuique Christus occiditur, cūm credit occi-
uage. lib. 2.

Hieron ad Damas. sum : Then is Christe slaine to every man , when he beleeveth that Christe was slaine . To conclude , so S. Hierome saith , Semper Christus credentibus immolatur : Vnto the fafhfnl Christe is euermore sacrificed . Thus may the Sacrifice of the Holy Communion be called Christe : to vvitte , euen so , as the ministratiōn of the same is called the Passion , or the Death of Christe .

Harding.

The first sentence of your Replie in this Division M. Jewel, consisteth of . 4. particles , and eche of them is an impudent lye . By the spiteful woordes you vtter agaist the most holy Masle , you shewe vs with what stampe you are coined . As for S. Cyprian , neither doth he in this place condemne the Churche for ministring the Communion vnder one kinde , nor for hauing the publike Churche seruice in the Latine tongue . Which in these Welerne partes of Christendome is not , as you cal it , a strange vñknownen tongue ; but contrarywise a tongue among al other best knownen in general , and commonto al nations of the West .

Touching the Sacrifice of the body and bloude of Christe , so clearely by S. Cyprian here auouched , that so it is , you woulde never haue denied ; had not you put the whole confidence of your cause in lying , and denying most evident truthes . And now therefore I must prooue against such a cauiller and wrangler , as you are , that there is light , where the Sunne thyneth . And here once againe you thinke to finde a lurking corner in your precise termes of the selfe sacrifising of Christe unto his Father ; as though I prooued not that which in this Article you denie , except the truth be affirmed in
M. Jewell standeth ato g̃ other vpō certaine precise termes. the

the same forme of wordes , which your selfe haue deuised . If you had good mater, I trow you would not thus stand only vpon termes .

But let vs pul you out of your lurking corner , as it were out of Cacus Denne , and bring you abroade into the light . Answer me Sir : Wil it not appeare by this place of S. Cyprian , that Christe offered him selfe vnto his Father at his laste Supper ? Be not these his very wordes , *Iesus Christe our Lorde and God first offered a Sacrifice to God the Father , and commaunded the same to be done in his Remembrance ?* What Sacrifice was this? *fol. 3.*

An euident place of S. Cyprian for the Sacrifice of the Auter. Cyprian. lib. 2. epist. 3.

It was not the Sacrifice of the Crosse pardy . For that very same Sacrifice was not commaunded to be made againe , it was once made for euer by Christe him selfe . What can you name , but the vnbloudy Sacrifice of his body and bloude ? For if you name vs the mere spiritual sacrifices of deuotion , as Prayer , Praise , Thankesgeuing , or any such other the like : you must remember , Christe did not first of al sacrifice the same . For the Patriarkes , and Prophetes did so , long before Christe was incarnate .

What is it then ? S. Cyprian telleth it him selfe expressly , saying , *Christe is the Sacrifice , In Sacrificio quod Christus est.* He speaketh of such a Sacrifice , in which the Priest occupieth the roome , and doth the office of Christ truly , and in doing whiche , the Prieste by imitation doth the same thing that Christe did . Then what did Christe , and where did he that the Prieste is commaunded to folowe ? What neede I to stande vpon it ? Who knoweth not , whereof S. Cyprian treateth in that E. Cyprian .
pistle to Cæcilius , and what Christe did at his Supper ? *ad Ceciliū*
He tooke

Math. 26. Luc. 22. 1. Cor. 11. Cyprian. lib. 2. epi. stol. 3. He tooke bread, and then the Cuppe , he gaue thankes, blessed, and consecrated his body and bloud, sayinge, *this is my Body, this is my Bloud, and so offered vp (as S. Cyprian faſh) the ſame thing, which Melchijedech had offered, that is to ſay, bread and wine, to wit, his owne body and bloude.* Which Body and Bloude , because both natures be inseparably vnted together in one person , he calleth also by the name of Christe. *In Sacrificio quod Christus eſt,* in the Sacrifice which Christ is, for here *Christus*, is the nominatiue caſe to the verbe , *eſt*.

Whereas then Christe offered Christe to his Father, at his Supper, and comauanded Priestes to doo the ſame in Remembrance of him , vntil he come, that being in euery reſpecte lawfull, which he comauandeth: it foloweth, that Priestes haue authoritie to offer vp Christe , who is the Sonne of God , vnto his Father, which is the pointe of this Article, that M. Iewel denieth . And thus is the real ſacrificing of Christe vnto his Father, prooued by S. Cyprian , real , I ſay , not in reſpecte of the manner of ſacrificinge that was vpon the Crosse , but of the Body and Bloude really preſent , and being the real ſubſtance of this commemorative Sacrifice.

Here I needed not to proceде further in this Diuiſion , my Answer to the Chalenge being ſo ſufficiently iuſtified touching the vnbloody Sacrifice , and this being prooued by S. Cyprians testimonie, as it was prooued before by testimonie of S. Irenæus , that it is not onely lawfull, but alſo dutiful for Priestes , to offer vp Christe vnto his Father . Yet bicaufe M. Iewel, (who from the beginning neuer intended to yeelde , how plaine mater ſo euer were prooued againſt him) commeth now in
with

with his Phrases, hauing no plaine and dire~~te~~ authoritie whereby to prooue his negatiue doctrine : Let vs see , what pith his obscure phrases , and tropical speaches do conteine .

Where as S.Cyprian saith plainly, *Christe is the Sacrifice* (meaning the substance of the Sacrifice celebrated at the Supper and now at the Aulter) he willeth me to remember, that S.Augustine saith, *Petra erat Christus*, the Rocke was Christe. For that he putteth vnto S. Augustine this worde *illis*, interpreting it of the Iewes : it is his owne addition , S. Augustine hath it not. But what concludeth he of this ? Not onely S. Augustine , but S. Cyprian also in this very Epistle , and first of al S. Paule saith , *the Rocke was Christe*. I say to M. Iewel eftsones, it may please him to remember , that S. Augustine expoundeth him selfe immediatly in the next sentence, saying , *Petra Christus in signo*. The Rocke was Christe in a signe; that is to say , the Rocke was not Christe in substance, and in deede, but signified Christe. If he intende thus to conclude , as the Replie semeth to reporte , As the Rocke was Christe , so Christe is the Sacrifice : but the Rocke was not Christe in deede : *Ergo* , Neither Christe is the Sacrifice : If he make this Argument , I denie his *Maior* , or first Proposition . For the Rocke was Christe in signe onely, but Christes body and bloud Really made present , by the almighty power of the Worde , is in deede the substance of the commemorative Sacrifice . Wherefore no likenesse touching the Phrase being betwen these two Propositions , *the Rocke was Christe*, and, *Christe is the Sacrifice*: the one can not rightly be applyed to ouerthrowe the other . And

R.R. whereas

*August. in
loan. tra-
ctat. 26.*

1. Cor. 10.

*The Rock
was
Christe.*

whereas M. Jewel maketh his colourable aduantage by making Sacrifice the nominatiue case to the verbe in this saing of S. Cyprian, *In Sacrificio quod Christus est*: he is to be tolde, that he misconstrueth it, and that false cōstructiō maketh no proufe. For S. Cyprian saith not, *the Sacrifice is Christ*, which also is true, and that taketh M. Jewel for his purpose: but, *Christe is the Sacrifice*. In cōsideratiō wherof the figuratiue saying, and the Phrase of the Rock, and the great number of his other phrases, serueth not his turne.

That the Sacrifice after the order of Melchisedek was not only vpon the Crosse, but also at the Supper. Vpon this false constructiō of S. Cyprians saying how so euer he procedeth, speaking cōfusely of the sacrifice, which is after the order of Melchisedek, and of the propitiatiō for the synnes of the worlde: this I acknowledge, that onely Iesus Christe the Sonne of God, is the propitiatorie Sacrifice for the synnes of the worlde, and that such a Sacrifice in most perfit wise, he was vpō the Crosse, yea also after th' order of Melchisedek, wher, as Melchisedek offred bread and wine, so he offered vp his body and bloud, the true bread, and the true wine, as s. Ierom saith.

Hieronym. in Psalm. 109. For al though he expressed the shadowes of al Aarons sacrifices vpon the Crosse, yet ther he was a Priest after the order of Melchisedek. For so S. Paule in th' Epistle to the Hebrues sheweth, by the dissimilitude of both Priesthods.

But that he was a sacrifice after th' order of Melchisedek only, when he hoong vpō the Crosse, that I denie. For he was a Priest, and also a sacrifice after th' order of Melchisedek at his last supper. at what time offring vp his body, and bloud vnder the formes of bread and wine, he began to execute th' office of the Priesthod after th' order of Melchisedek, and taught his Disciples the way, how after his death to make the same oblatiō. Upon which cōsideratiō **Theophyl. in Matth. cap. 28.** Theophylact, as it is before rehersed, saith, *Tunc imolauit se ipsum,*

ipsū, ex quo tradidit Discipulis corpus suū, he sacrificed him selfe , at the time he deliuered his body to his Disciples .

And S. Austine more plainly, expounding this place of Ec- August. de
clesiaſtes, *Non eſt bonū homini, niſi quod māducabit et bibet,* ciuit. Dei,
wher he saith thus. *Quid credibilius etc.* What is more credi- lib. 17. cas-
ble we ſhould thinke Salomō meant by thofe wordes, then that pit. 20.

perteineth to the participatio of this table, which Christ him ſelfe a Priest and mediator of the new Testamēt doth exhibit after the order of Melchisedeck, of his body and bloud? For that ſacrifice did ſuccede al other ſacrifices of the olde Testament, which were offred in the shadow of this to come . A little before in the ſame chapter ſpeaking of the Table which Christe prepared with bread and wine, he geueth an eu- dēt testimonie for the Sacrifice and Priethod after th' or- der of Melchisedeck, where he ſaith thus, *Vbi appetit etiā ſacerdotiū ſecundū ordinē Melchisedeck,* that is to ſay, where also appeareth the priethod after the order of Melchis- deck. By this authoritie it is cleare, that Christ at the table, wher the blessed Sacramēt was first iuſtituted, and is now daily celebrated in memorie of his Paſſion, doth exhibite that which is a ſacrifice after the order of Melchisedeck, which can be nothing els, but the ſacrifice of his body and bloude vnder the formes of bread and wine . That Christ merited the forgeuenes, and propitiatio of the ſinnes of the world vpō the Croſſe only, that I gladly graunt.

As for the Sacrifice and Priethode after the order of Melchisedeck, S. Augustine in an other place ſaith, that Christe (at his Supper) iuſtituted a ſacrifice of his body and bloude according to the order of Melchisedeck . *De corpore et ſanguine ſuo,* of his body and bloud, ſaith he, ſignifying his body and bloude to be the mater of the Sacrifice.

August. in
Pſalm. 33.
concion 2.

R R ij Lo here

Lo here againe it is plainly auouched, that Christe instituted a Sacrifice after the order of Melchisedech before he was nayled vpon the Crosse, yea the Sacrifice of his body and bloude . For to the time of the Supper this is to be referred, when both he taught them how, and commaunded them to sacrifice.

Ibidem in Psal. 33. Cacion. 1. Of this Sacrifice S . Augustine in the sermon there nexte before, geueth vs a manifest testimonie, where he faith . *Nondum erat Sacrificium corporis & sanguinis Domini, quod fideles norunt, & qui Euangelium legerunt, quod sacrificium nunc diffusum est toto orbe terrarum.* The Sacrifice of the body and bloude of our Lorde was not yet in place, (he speaketh of the time when beastes were sacrificed) which the faithful do knowe , and they that haue reade the Gospel. Which Sacrifice is now spreade abroade in al the worlde . Let M . Iewel tel vs , what is this Sacrifice of the body and bloude of our Lorde, that is diffused and spread ouer al the worlde , besides that is celebrated in the Masse : and then we wil say he saith somewhat to his purpose.

Now M. Iewel departeth from our special point, which is (as it is auouched by S. Ireneus, S . Cyprian and others)that Christe offered his body and bloude vnto God at his Supper , and commaunded the same sacrifice to be offered by Priestes of the newe Testament in remembrance of his death:and commeth to proue that , whereof no question was moued: That the Ministratiōn of the holy Mysteries in a phrase and manner of speach, is the same Sacrifice. How be it what he meaneth by his ministerlike termes , wel I wote not. He sheweth

sheweth him selfe inconstant in the vse of them . In this one Diuision , he calleth it first , *The ministratiōn of the holy Myteries* . Nexte , *the Ministratiōn of the holy Communion* . Thirdly , *the Sacrifice of the holy Communion* . For the same he allegeth a certaine saying , as he telleth vs , out of S. Augustine vpon the 20. Psalme , where he hath no such saying at al . The place he meaneth is in Gratian . Where it speaketh not of M. Iewels Ministratiōn of the holy Mysteries (which I trow in his meaning is the Ministratiōn of bread and wine at the Geuenian Communion , for what other holy Mysteries they haue I knowe not) nor of the Sacrifice , that is daily celebrated in the Churche , but of the solemnitie which once in the yere vpon Maundie thursday , and Good fryday , is celebrated with special ceremonies in remembrance of Christes death and passing out of this mortal life . This *Anniuersary recordation* saith he (for so he calleth it) doth represent that *which was once done , and causeth vs so to be moued , as if we saw our Lorde present on the Crosse* .

De Con-
secret. di-
sinct. 2.

Semel.

Neither noteth the Gloſe , vpon these wordes , that you reporte of it M. Iewel , but vpon the worde *immolatur* , which is in the next chapter folowing . For where- as Gratian reciteth S. Augustine speaking thus of the Sa- *August.*
crifice , semel immolatus est in semetipso Christus , & tamen epist. 25.
quotidie immolatur in sacramento , Christe was once sacri- ad Boni-
ficed in him selfe , (that is to say) he suffered once in his faciūtiā ,
owne person in the forme of man) and yet he is daily sac-
rificed in a Sacrement : vpon this last worde *immola-*
tur , the Gloſe , hath noted , that you bring , *The Sacrifice* ,
(meaning the bloody Sacrifice vpon the Crosse) is repre-
sented , and a *Memorie of the Passion* is made .

R R iij

In the

In the former chapter is declared, what is done at one certaine time in the yere , touching the representation, and remembrance of Christes passion,in the nexte,what is done daily. M. Iewel hauing alleged the first, applyeth vnto it, the glose of the second. And al is quite besides his purpose. For how hangeth this Argument together? The Seruice of the Church in the holy weke before Easter,as the reading of the Passion,creaping to the Crosse, the salutatio of the Crosse, and other Ceremonies in olde time vsed in England , and yet vsed through the whole Catholique Church,do liuely represent vnto vs Christes Passio: Ergo, the Priest doing, that Christe did at his Supper, and that he is comiaunded to doo , doth not offer vp his body and bloud to God . Logike must nedes be good cheape, where such Argumentes be made good chaffer.

And forasmuch as M. Iewel him selfe (who craketh so much of Antiquitie , and wil al controuersies to be tried by the Fathers of the first. 600. yeres) is not a shamed here to craue helpe of the Common Glose , which within few lines after he calleth barbarous : as he hath brought it against vs, though in deede it be not against vs at al: let him paciently suffer vs to tel him, what he sawe in the same Glose,in that very place,that is cleare against him. In this part of this distinction (saith the Glose) It is erat. Dist. proued, that Christe once hauing dyed, can dye no more, (yet) 2. N. iemel. the truth of his flesh , and of his blonde is alwaies in the Sa. In Glossa. crament of the Aulter. And there it setteth forth. 10. verses declaring the summe of the catholike faith touching the most blessed Sacrament: In which perhappes M . Iewel may espie a fault touching the rules of Poetrie, but vere- ly touching the rules of faith, he shal finde no faulte. Al contei-

conteining excellent sense, for auoiding prolixitie, to gra-
tifie the Reader, here I wil reherse two.

Clauditur hoc vase nostri pia victima Phase.

Ibidem.

Vix salutaris, semel in cruce semper in aris. Here is inclo-
sed in this vessel the diuine hoste of our Paschal lambe:
the hoste that lyueth, that is healthful, that was once on
the Crosse, and alwaies is on the Aulters. Go forth M.
Iewel, and stil for lacke of good mater that maketh for
you, allege vs places, where your heresie is most eu-
dently confuted and condemned.

Stil you harpe vpon a wrong string, alleging S. Cypriā,
and S. Gregorie, to disproue that which you feine me to
say, or at least mistake me to say, as reporting the wordes
of S. Cyprian. Your parte had ben to yelde, or to shewe
good reason, why you deny Christe, or, (which is al one)
Christes flesh and bloude, to be offered vp vnto God by
Priestes, to whom in the Apostles he said, *doo ye this in Luca.22.*
my remembrance. I go not about in this Diuisiō to proue,
that the Sacrifice is Christ, wherofin your owne conceit *In sacrificio,* quod
you haue stiffe to cauil and wrangle, though the same be
true, as I tolde you before: but I allege S. Cyprian to this
ende, that the Christiā Reader should beleue, that Christ
is the Sacrifice. For so S. Cypriā precisely englised saith,
In the Sacrifice which Christ is, whereof by right constru-
ction ryseth this Proposition, *Christe is the Sacrifice.* Which is true, though neuer so muche it be said by some
Fathers, that the Passion and Death of Christe is repre-
sented in a mysterie: both may stand together ful wel.

In this Mysterie there is a representation I graunt,
there is a signification, there is a memorie or commemo-
ration made of Christe, of his Passiō, and of his Sacrifice

vpon

How, and
where-
with, is
there
made in
our My-
steries a
memorie
and signi-
ficatio of
Christe,
and of his
death.

vpon the Crosse : but how , and where withal ? Figura-
tively, by imagination, by thinking, by tokens and signes
onely, or by wordes of praise and thankes onely? Not so.
By these , and with these partly , but specially by offe-
ring and receiuing the same body, that suffered death.
So S. Augustine touching a memorie or commemora-
tion teacheth clearely writing against Faustus the Mani-
August. cōt. Faust. lib. 20. cap. 18.
chee. *Hebrai in victimis pecorum prophetiam celebrabat futurā victimā, quam Christus obtulit. Vnde iam Christiani peracti eiusdem Sacrificij memoriam celebrant sacrosancta oblatione, & participatione corporis & sanguinis Christi.*
The Hebrewes (saith he) in their sacrifices of beastes did celebrate a prophecie of the Sacrifice to come , which Christe offered. The Christians now doo delectate the memorie of the same Sacrifice that is past , by the most holy Oblation and participation of Christes body and bloude. Lo, here haue you the memorie : but withal the Oblation of that very body , whereby the memorie of his bloudy Sacrifice is celebrated.

VVherin
M. leuel
and they
of that
syde, are
deceiuied
of igno-
rance, or
of malice
others.

You seeme to be much deceiuied in your thoughtes,
in that you thinke, that a thing can not be exhibited real-
ly, and also in a mysterie, in a sampler , in an Image, in
a commemoration, in a representation . in signification,
in figures, signes, and tokens. And where so euer you
 finde in the writings of the Fathers any of these ter-
mes, thereof cōmonly you induce a Conclusion denying
the truth of the thing : wherein either you are deceiuied
through ignorance (and then are you very sawcie to be
so busie in teaching that you vnderstand not) or of very
malice you trauaille al that you can to deceiue others,
least you should seeme to haue craked more in your Cha-
lenge,

lenge, then you are hable to mainteine.

Concerning the point it selfe, doo you not remem-
ber, that S. Paule doth attribute to the Law, *umbrā rerū*,
the shadow of thinges, and to the newe Testament, *Ima- Hebr. 10.
ginem rerum*, an Image of thinges? If of the affirmation
of the Image, you wil inferre (as your manner is) the ne-
gation of the thing it selfe: shal you not so prepare a way
for the heinous heresie of the Arians, who denied the
Sonne of God to be of one substance with God the Fa-
ther? For though it be most true, that he is so, yet doth
not the Scripture cal him *the Image of the inuisible* *Colos. i.*
God?

Doth not S. Ambrose speaking of the bloody ob-
lation of Christe vpon the Crosse, cal it an *Image*, in
comparison of the trne and euerlasting Oblation that
is in heauen? *Hic umbra, hic Imago, illuc veritas, &c. cat. Ambros. of*
Here (saith he) *that is to say, in this worlde, there is a feriorum li-*
shadow, here there is an Image, there (in heauen) is the br. 1. c. 48.
truth. The shadow in the Lawe, the image in the Gospel, the
truth in heauen. Before a lambe was offered, and a Calfe,
now Christe is offered. But he is offred as man, as receiuing
Passion, and he offereth him selfe as being a Priest to remit
our synnes, here in Image, there in truth, where, with the
Father as an Aduocate, he maketh intercession for vs.

How say you Sir, if a man would folow the veine
of your Logique, whereby you conclude the denial of
a real and true Sacrifice in the Masse, bicause you can
bring certaine peeces of Doctours sayinges reporting a
representation, commemoration, and image of it: might
he not of this place of S. Ambrose, denie, that Christe
was euer offered vp and sacrificed vpon the Crosse tru-

SS ly and

ly and in deede, because he saith, he was offered here in Image? And so should not the Deuil haue a pretie devise to shake the foundation of our faith, and put the simple in doubte, whether the worke of our Redemption be yet truly performed or no?

August. libro sentent. Prospere. That S. Cyprian saith, *the Sacrifice which we offer, is the Passion of our Lordz*, S. Augustine declareth how such sayinges are to be vnderstandinge. *Vocatur ipsa immolatio carnis que sacerdotis manibus fit, Christi passio, mors, Crucifixio, non rei veritate, sed significante Mysterio.* The oblation (saith he) of Christes flesh which is made in the handes of a Priest, is called the Passion, Death, and crucifying of Christe, not in truth of the thing, but in a Mysterie signifying. Which is as muche, as if he should say, it is not called passion, death and crucifying, for that Christ dieth or suffereth againe, but for that in mysterie it renueth, representeth, signifieth, and putteth vs in mynde againe of his Death and Passion.

Hovv Christe. dieth againe in this Mys- terie. De Con- secret. Distin. 2. Quid sit. August. Epist. 23. ad Boni- sacium. Where S Gregorie saith, after that he hath taken away al occasion of grosse imaginations, that Christe who dyeth no more, but lyueth immortally in himselfe, dyeth againe in this Mysterie, and that his flesh suffereth againe for the peoples health: it is the sooner vnderstandinge, what he meaneth, if his *Antithesis* be considered, which consisteth in these wordes, *in seipso, & in hoc Mysterio, in himselfe, and in this Mysterie.* The like whereof we finde in S. Augustine before alleged, Christe was once sacrificed in seipso, in him selfe, and yet he is daily sacrificed in sacramento, in a Sacrament.

In himselfe, that is to say, in his visible person, and in the forme of man, he dyeth no more: yet in this Mysterie he dieth

he dieth againe , that is to say , his death is so for our be-
hoofe by vs to the Father represented, and to vs renued,
and the vertue and effect of it is so applied, and transfe-
red vnto vs : as if he were now presently hanging vpon
the Crosse. *Hec salutaris victimam illam nobis mortem uni-* De Con-
geniti per Mysterium reparat. This healthful sacrifice doth *secret.*
renue vnto vs the Death of the only begotē by this My- *Dift. 2.*
sterie, saith S. Gregorie in the same place. doth any man *Quid sit.*
aske, wherewithal, and whereby this is done ? Verely as
it is said before (touching the memorie) out of S. Augu-
stine, *by the Oblation and participation of the same body,* that
suffered and died vpō the Crosse. For though the paines
and violēce of Death be not here presently suffered, yet
the body that once suffered, is present, and *the bloude that ibidem.*
was shed on the handes of infidels, is now shed into the mou-
thes of the faithful, as S. Gregorie him selfe here saith.
And to the working of such a death of Christe againe,
and of his Passion to our saluatiō in this Mysterie, that is
to say, to the repairing and renuing, and applying of the
effecte of his death vnto vs , that which is done in this
Mysterie without violent shedding of bloude , is suffi-
cient.

This doctrine S. Gregorie teacheth in other places,
wherby he both declareth the vertue of the Mystical Sa-
crifice, and also expoundeth him selfe, how that strange
Phrase may be vnderstandinged, which M. Iewelbringeth
against the Real and true Sacrifice . Thus he saith in one *Gregor.*
place. *Hec victimam singulariter ab eterno interitu animam lib. 4.*
saluat, que illā nobis mortē unigenitū per Mysterium reparat. *Dialog.*
This Sacrifice doth singularly sauē the soule frō euerla- *cap. 58.*
ting destrucciō, which by Mysterie renueth vnto vs the.

Divis. 10. A Reioindre to M. Jewels Replie

*Idem
hamil. 37.* Death of Gods onely begotten Sonne. Againe in an other place. *Quoties ei hostiam sua Passionis offerimus, toties nobis ad absolutionem nostram passionem illius reparamus.* As often as we offer vp vnto him the hoste (or sacrifice) of his Pafion , so often we renue and repaire his Passi-
on vnto vs for our absolution .

Now then bicause by this Sacrifice the Death of Christe is renued and applied vnto vs, for our absolution and remission of synne (which is the effecte of his Death) as if we had ben present at the Crosie , when he was crucified : therefore S . Gregorie was so bolde as to say, that Christe lyuing immortally in him selfe,in this Mysterie dyeth againe. Such Sacrifice , such Death. If the Sacrifice be bloudy, then the Death must be bloudy, or with shedding of bloude. If the Sacrifice be vnbloudy, then is the Death also vabloudy , and mystical , that is to say, the effecte of his death , as if it were now present. And that there be truly and in proper speach a Sacrifice, it is ynough , that the body and bloude of Christe being made present by vertue of his worde , his Death be so applied vnto vs to remission of synne , as if he were now a dying.

And this muche may serue for Answer to the heape of your mangled and maimed allegations , that here you haue laid so thicke together . Whereof not one proueth your purpose, which is , that in S. Cy-
peians judgement Christe in the celebration of the Sup-
per, is not a Sacrifice in true and proper speache and in
deede, but by a figuratiue speache onely , as it is said ,
the rocke was Christe. For though the Fathers vse
sometimes figuratiue speaches , yet thereof it foloweth
not,

not, that S. Cyprian in this place of his Epistle to Cecilius spake figuratiuely, in saying , that Christe is the Sacrifice.

That he spake truly , and meant according to the proprietie of the speach, it is cleare by his owne wordes in the same Epistle. For els hauing mencioned the Sacrifice of Melchisedech, which consisted of bread and wine, he would neuer haue said these wordes , *Quam rem perficiens & adimplens Dominus panem & calicem mixtum vino obtulit , & qui est plenitudo , veritatem prefigurata Imaginis adimplevit .* Our Lorde offered bread and cuppe mixte with wine perfiting and fulfilling the thing that Melchisedech did , and he that is the fulnes, fulfilled the truth of the forefigured Image . Now if Christe at his Supper (for thereof S. Cyprian speaketh) offered not a true Sacrifice of his body and bloude in deede, and therefore a true and real Sacrifice, vnder the formes of bread and wine, but onely a signe and figure, or an Image representing his body and bloude : How then was he the fulnesse ? How did he fulfil the truth of the forefigured Image ? For if al were but a signe and token , memorie , or representation , that he offered , then was not he the fulnesse , neither fulfilled the truth . For signes , if they be onely signes , be empty and void of the truth , neither is fulnesse , but where the very thinges be present . And by such interpretation, S. Cyprian should make the Sacrifice of Christe at his Supper , no better then that of Melchisedech was, and, which is absurde, the truth of a forefigured image should be but a figure, and fulnesse should be voide of the thing fulfilled.

Cyprian.

ad C. ad.

lib. 2. cap.

stola;

Christe at

his supper

fulfilled

the figure

of M. is

chiseack,

Fulnes of
perfour-
mance.

How be it to proue the Sacrifice by witnesse of S.

Cyprian, I stayed not my selfe vpon these wordes, In M. Iewvel Sacrificio quod Christus est, specially : but vpon the large processe of that whole Epistle. Whereof I tooke what as he thin-
keth good seemed to make good prouise of that I intended. And to a word I pray you Sir, why answer you not to the other man-
or two, ad leaueth the chiese substance vnawares. Cyprian saith, Christe first of al offered vp unto his Father, and comauanded the same to be offered in his remembrance: What Sacrifice is that, in doing whereof the Priest doth the office of Christe truly? What Sacrifice is that, in offring vp whereof the Priest doth by imitation, the same thing that Christe did? What is that true and perfite Sacrifice, that he offreth vp to God, if he beginne to offer right so, as he seeth Christe him selfe to haue offered? If you could haue named vs any other, besides the Satrifice of the body and bloud of Christe, is it to be thought you would haue concealed it to so great hinderance of your cause? That whereby your Chalenge is fully answered, and the Catholique Doctrine plainly auouched, you ouerhippe and dissemble: and vpon a peece of a sentence by your selfe falsified, and by your wrong translation wreathed from S. Cyprians meaning, you bestowe many woordes, and muche of your common stusse, which consisteth of your Phrases, pyked out of your Notebookes, and here without trueth or iudgement shuffled together

Jewel.

And that the vweaknes of M. Hardinges gheasses may the better appeare, understande thou good Christian Reader, that the Holy Catholique

Aque Fathers haue vsed to say, that Christe is Sacrificed, not only in the Holy Supper, but also in the Sacrament of Baptisme. S. Augustine saith, *Holocaustum Dominicæ Passionis eo tempore pro se quisque offert, qno eiusdem Passionis Fide dedicatur: The Sacrifice of our Lordes Passion euery man then offereth for him selfe, when he is Confirmed in the Faithe of his Passion.* *and againe, Holocaustum Domini tunc pro vnoquoque offertur quodammodo, cum eius nomine Baptizando signatur:* Then is the Sacrifice of our Lorde In a Manner offered for eche man, when in Baptisme he is marked with the name of Christe. *And againe, Non relinquitur Sacrificium pro peccatis: id est, non potest denuo Baptizari:* There is leaft no Sacrifice for Sinne: that is to say, He can be no more Baptized. *And in this consideration Chrysostome saith,* Baptisma Christi Sanguis Christi est: Christes Baptisme, is Chtistes Bloude. *And likev wise S. Ambrose, In Baptismo Crucifiximus in nobis Filiū Dei: In Baptisme wee Crucifie in our selues the Sonne of God..*

August. in expositioне inchoata ad Rom.

In eod. li.

In eod. li.

Chrysost.

in epist. ad

Hebraos

bom. 16.

Ambros.

de penit.

li. 2. ca. 2.

Harding.

Concerning the Sacrifice made in Baptisme, whereof you tel vs out of the Auncient Fathers, That every one at that time for his synnes offereth up the Burnt sacrifice of our Lordes Passion, when in the faith of the same Passion he is dedicated, as S. Augustine saith: *ad Rom.* and that in Baptisme we crucifie in vs the Sonne of God, as S. Ambrose saith: by their owne woordes they teache vs to vnderstande this spiritually, and depenit. not as the woordes sounde in proper speache. For *li. 2. ca. 2.* S. Augustine in that place qualifieth the manner of his vtterance, and calleth his reader backe from absurde imagination, by this woerde *quodammodo*, as much to say, *Quodammodo in a manner.* And S. Ambrose likewise saith not simply, *modo.* *that*

that in Baptisme we crucifie Christe, but that we crucifie him in vs. *Crucifigimus in nobis Filium Dei, We crucifie in vs the Sonne of God*, saith he. Whereby they meane, that in Baptisme we put on Christe, that to sinne we die with Christe, and are buried with him into death, and are made conformable to the similitude of his death, and that the effecte, vertue, and benefite of his Passion, by Baptisme is applyed vnto vs. And bicause as Moyses *Leuit. 4.* sprinckled with bloude the booke of the Olde Testament, the Tabernacle; and the Vessells of Ministerie, right so Christe with his owne Bloude cleanseth our myndes, which be the bookes of the Newe Testament *Hebr. 9.* by interpretation of S. Chrysostome, and with the same *Chrysost. in epist. ad Hebreos.* bloude sprinckleth vs, who are his Tabernacle for him to dwel in, and to walke in, as he saith him selfe, and his *Homi. 16.* Vessells to serue him in holy Ministeries, which great benefite is chiefly deriuied vnto vs in Baptisme: In consideration hereof, forasmuch as vpon the Crosse onely his pretious bloud ranne out of his body, and then was he in him selfe sacrificed: these Fathers feared not to ** Ambros.* say, *the one, that *in Baptisme We crucifie in vs the Sonne of God*, **August.* the other, that *when we are baptized, we offer vp the Burnt sacrifice of his Passion.*

To conclude then, if certaine Fathers in a figuratiue speache, and with a qualification say, that when one is baptized, he offereth vp the Sacrifice of Christes Passion, or that in him selfe he crucifieth Christe, which is true in a right sense: M Jewel may not thereof conclude, that Christe at the celebration of the Supper is not truly offered. For if he reason thus, Christe is after a manner offered of vs, when we are baptized, *Ergo,* he is

he is not offered of the Priest in the Sacrament of the M. Ievvel
Aulter. Forasmuch as in Baptisme he is onely by grace, ^{setteh}
and in the blessed Sacrament really, and in substance: E. ^{one truth}
uer man of meane vnderstanding may soone espy the ^{against an}
fondnesse of the Argument. But not being hable directly ^{other.}
to impugne this assured truth, he maketh such a pro-
fer towarde it as he can, by setting one truth against an
other truth.

The . ii . Diuision.

The Answrer.

OVR aduersaries crake much of the sealing vp
of their newe Doctrine with the Bloud of such
and such, who be written in the booke of lyes, not
in the booke of life, whome they wil needes to be cal-
led Martyrs. Verily if those Mounkes, and Friers,
Apostates, and renegates, wedded to wiues, or rather
(to vse their owne terme) yoked to Sisters, be true
Martyrs: then must our Newe Gospellers pul these
Holy Fathers, and many Thousandes moe out of Hea-
uen. For certainly the Faith, in Defence of whiche
either sorte died, is vtterly contrary. The Worst that
I wishe to them is, that God geue them eies to see, and
eares to heare, and that he shutte not vp their hartes,
so as they see not the light here, vntil they be thrownen ^{Math. 25.}
away into the outwarde darkenes, where shalbe wee-
ping and grintinge of teeth.

Jewel.

This talke vvas viterly out of season; sauing that it liked vvel M. Hardinge to sporte him selfe vwith the Scriptures of God, and a litle to scoffe at the vvordes of S. Paule. VWhich thing becomming him so vvel, may be the better borne vvitthal, vwhen it shal please him likevvise to scoffe at o-
Heb. 13. thers. S. Paule calleth vviues, sometimes Sisters, sometimes Yokefel-
1. Timo. 4. lows: and thinke ih Matrimonie to be Honorable in al Personnes: and the forbidding of the same to be the Doctrine of Diuels. Neither doth it any vway appeare, that euer honest godly Matrimonie either dis- pleased God, or vvas thought vncomely for a Martyr, and vvitnesse of Gods Truth.

Harding.

Here M.Iewel you leauie my Conclusion , and being
grieued with certaine termes, you shew your selfe much
offended , and fare as if your soare were touched in the
quicke. But sir, what neede you of al the Gospellers, to
take this mater so hote ? You are not yet married pardye.
Marye if perhaps your fansie lye to a woman, and you
determine to take her to your wife , wel mote you doo,
God send you good lucke, I intende not to forbyd your
Banies.

M leuell
here dis-
gresseth
from the
purpose
into a cō-
mō place,
to defend
Priestes
Mariages But what meant you in this place to vnlade your com-
mon stiffe, that you haue gathered together in defence
of Priestes marriage ? What iust occasion had you to
treate thereof ? What , feared you that the bulke of
your booke would not arise huge ynough , vnlesse you
brought vnto it such heapes of vnnecessary common
places ? Or thought you rather , that your companions
marriages should be taken , as they be in deede, for dete-
stable horedome , and abominable Inceste , except they
were by you defended? Or brought you in al this vncea-
sonable talke,only to please your felowes the Apostates ,
and

and their strompets? Verily the terme, *yoked to Sisters,* which is a badge of your owne liuerie, vsed by me as it were by the way, speaking of an other mater, ministred not sufficient occasion to enter into so large a discourse in defence of your filthy yokinges.

Why did you not rather reprooue me for calling the Registre of your stincking Martyrs, the booke of lyes? Why did you not proue your Lecherours married Monkes, and Friers, the chiefe Apostles of your Synagogue, not to be Apostates? Why answered you not the point, that if they be true Martyrs, then must you pul those holy Fathers, whom I alleged for the Sacrifice, out of heauen? For both can not be placed there, the faith in defence whereof either sorte dyed, being quite contrary. This parte of my talke was not al together out of ceason.

And wherein I pray you do I sporte with the Scriptures, and scoffe at the woordes of S. Paule, for therewith you burthen me. What, bicause hauing said of your Monkes, and Friers, that they were wedded to wiues **I corrected** my terme, saying rather (to vse your owne manner of speach) that they were yoked to sisters, is this spotting with the Scriptures of God? Is this scoffing at S. Paules wordes? You should first haue proued your Apostates strompettes to be their lawful wiues, and then might you better haue framed an obiection against me. Now that practise being contrary to the Scripture, which commaundeth vowes to be kepte and performed, what **Psal.75.** Scripture haue ye for such yoking? What reliefe haue ye for it of S. Paule?

Though indeed faithful and godly wiues be together
T T ij with

Divis. II.

A Reioindre to M. Jewels Replie

with vs that beleue, the children of God, and in the primitive Churche the name of Brother and Sister was common among the beleuers, yet how prooue you, that S. Paule calleth wyues, sometimes Sisters, sometimes yokefellowes? Is it not shame for you, who professe so great skil in the Latine tongue, and haue such a helper at hand for the Greeke tongue, to grounde your selfe vpon the corrupte translation of your English Bible?

Were it true that S. Paule called wyues sometimes Sisters, sometimes Yokefellowes, for which ye haue nothing to allege, but the English Bibles translation: yet how are ye hable to prooue the yoking that is betwene your blessed Brothers and Sisters, that is to say, betwene your holy Prelates, Priests, Monkes, Friers and Nonnes, who haue bounde them selues by solemae vowe to the contrary, to be true wedloke?

Vhat meant S. Paule by there, that maketh for you? S. Paule saith, *Hauet not we A sister vwoman power to leade about a sister woman with vs, as the other 1. Cor. 9. Apostles, and the brethren of our Lorde, and Cephas?* **A**ugust. li. What meaneth he by ἀδελφὴ γυναικα, sororem mulierem, a Sister woman, but a faithful or a Christian woman? **M**onacho- **R**ū. cap. 4. For as the men that beleued were called Brothers, so the wemen were called Sisters. As for your Translatour, **A**mbro. in **C**ommen. who turneth it, *a Sister to Wise*, whether for the Greeke **T**heophyl. he haue deliuered true English or no, let other iudge, certainly he hath deliuered vs a false sense. For, as S. Ambrose, S. Augustine, the Greeke Scholies, and Theophylacte, and specially S. Hierome do expounde the place, **H**iera. cōtra Iouin. lib. 1. S. Paule meaneth not, that the Apostles caried their owne

owne wiues about with them, where so euer they preached: but that certaine deuoute faithful wemen, hauing wordly substance, desyrous to heare our Lordes doctrine, and to leade a holy life, went about with them, and ministred vnto them both sustenance of their goods, and also necessary seruices, that they should haue care of nothing, but onely attend the worke of preaching. Wherein the Apostles folowed the example of Christe. For likewise when he went about and preached, certaine holy wemen went with him from Galiley, who of their goods ministred vnto him what was necessary, namely Luc. 8.. Marie Maudelen, Joan wife to Chusa Herods stewarde, Susanna, and many others. This S. Paule saith was lawfull for him to doo being an Apostle, as the other Apostles did, but yet he telleth that he would not vse that libertie.

Some not understanding this faith Augustine (of whom August. li.) *M. Iewel seemeth to be one, if it be not malice of his de opere parte, and not only ignorance) for Sororem mulierem, a Monachos Sister woman, haue interpreted sororem uxorem, a sister wife, or, as the English Translation hath, a Sister to Wife.*

The ambiguitie of the Greeke worde hath deceived them γυνή. (faith he) because in Greeke a Wife, and a Woman, is named by one worde. Lo M. Iewel here is your wife that S. Paule speaketh of, becōme, not a wife precisely, but a woman, and the same a Sister, not in respecte of nearenesse of bloude, but of faith, for that she is a Christian.

By this we learne, what credit is to be geuen vnto the chiefe Maisters of this newe Gospel in the time of King Edwardre the sixth, who in the newe Testamente perused (as in the same booke we finde) by the commaunde- Printed by Ri- chard lugge.

Divis. I I . A Reioindre to M. Jewels Replie

mēt of the King and the Coūcel, and by them auctorized, vpō this place of S. Paule haue at the ende of the Chapter put in this Note. *By this saying of S. Paule we haue a ful instruction, that the Apostles did carye about their wiues with them.* By this Note, we hane a ful instruction , that the Translatours of the Bible, and the makers of such Notes, were false hartlots.

As for the Yokefelow,to whom S.Paule in the Epistle
Philip. 4. to the Philippians commendeth the wemen that laboured
with him in the Gospel , that thereby is signified S.
σύζυγε
γυναικε
Paules wife,besides that ye haue neither reason for it,nor
the proprietie of the Greeke tongue clearely bearing it:
it is gainesaid by S.Chrysostom , Theophylacte, and the
Author of the Greeke Scholies in the same place, and by
S.Ambrose, and S. Hierom, and *Epiphanius* otherwheres,
Ambro. in
2.Cor. 11.
Hiero. cō=
who deny vtterly,that he had a wife. The author of the
tra Iouin. briefe commentaries vpon S.Paules Epistles printed with
Epiphan. S. Hieromes workes , is of the opinion , that this Yoke-
beresi. 58. felow , to whom S. Paule speaketh , was a man , named
Chryso. in
Commen. *Σύζυγος.* *Germanus* in Latine , which in Greeke is *σύζυγος.* and the
Greekke Scholiast iudgeth(which S.Chrysostom also no-
teth)that his name was *Syzygus* , in Greeke, that Lyra be
not altogether lawghed to scorne , for thinking that his
name was *Compar* in Latine .

Whereas then these auncient learned Fathers liked
not the interpretation of certaine before their time , that
thought S. Paule in that Epistle to speake to his wife, vp-
pon good warrant of their construction we may be
bolde to tel M . Iewel, and M. Erasmus, whom alwaies
it liked wel vpon the least occasion that was offred him,
to swarue from the receiued exposition of the Scriptures:
that

that in the said place S. Paule spake to no Yokefelow woman, but to a Yokefelow man, and that they are deceived in expounding it of S. Paules wife, who by euident likelihod gathered of his owne wordes, and by iudgemēt *1. Cor. 7.* of al the olde Fathers in manner, (Clement of Alexandria excepte) neuer had wife.

Seing therefore Monkes, Friers and Priestes that be wyued, can not truly cal their wemen wyues, being in dede no wiues, but strompetes: they do wisely (according to the wisedom of such a generation) to put vpon so filthy a thing, the cleane name of a Sister, or of a Yokefelow, that whereas the mariage it selfe is naught, yea detestable Sacrilege, and therfore of right they them selues should be called sacrilegious aduoutrers, and their wemen sacrilegious harlots: yet by allurement of an honest name wemen might be content to yoke with them, which, if they were called by their true names, would neuer be induced to be made instrumentes of so open abomination.

And where S. Paule saith of matrimonie (as you report him) that *it is honorable, in al personnes*, he meaneth not absolutely al (for your selfe I trowe wil except it betwene Father and daughter, brother and sister, and such as haue impediments of nature) but only those persons, for whom it is lawful, cōuenient, and godly to marrye. The case of a solēne vow maketh matrimonie otherwise lawful and honorable of it selfe, to those that haue made such vow to the cōtrary, vnlawful and reprocheful. Neither may we think alwaies none to be excluded, wher the Scripture in terme includeth al. For though it say, that Christ doth illuminat (*omnē hominē venientē in hūc mundū*) *10. ad. 1.* cuery.

euery man that commeth into this worlde, and that God wil / omnes homines saluos fieri) al men to be saued , and though Christ say in the Gaspel, al, euен as many, as came afore me, are theues and robbers: yet certaine it is, that many remaine in darkenes, and that(many being called and fewe chosen) mo shal be damned then saued, and that the Patriarkes, Moyses, and the Prophetes , who came afore Christe was incarnate, were Gods true frendes, and faithful seruauntes.

S. Paules vvorde devly examis ned, make not mari age lavy ful for al vvitout exceptio. Furthermore touching this place of S. Paule by them of your secte so commonly alleged in defence of Priestes Mariages, what haue you to answer , if it be denied, the blesid Apostle to say, as you report him? The best learned Fathers , who haue expounded that Epistle , iudge that saying to be an exhortation to persons already married , that they kepe their wedlocke in chastitie and honestie , and defyle not their wedlocke bedde with vnworthy wantonnesse. And so after their iudgement, forasmuch as the verbe *est, is*, is not in S. Paule, neither in the Greeke , nor in the Latine (for his saying is , *honorable in omnibus*) and the circumstance of the place so beareth it,in which diuerse things be vttered by way of exhortation : the saying is not to be pronounced indicatiuely , but exhortatiuely , *Let wedlocke be honorable in al (maried persons) and (let) their bedde be undefiled*. Thus it is made cleare , how little relieve S. Paule by this sentence bringeth to the defence of your sacrilegious Apostates incestuous and abominable yokinges . beare with your owne terme , for Matrimonie , or wedlocke it is not , neither is the same a conuenient terme for such filth.

But

But S. Paule say you , calleth the forbidding of Matrimonie the doctrine of Diuels . I answer . To forbid Matrimonie in general , and to condemne mariage in al persons , of what estate or degree so euer they be , as Tatianus the Heretique did , and the Eucratites that folowed him , who said that Mariages were of the Diuel , and were no better then fornications , and therefore admitted none to their Communion that were married , men or wemen : this is the doctrine of Diuels . Of these , and such others , as the Manichees and Marcionites , S. Paule is to be vnderstandinge . To forbyd the Mariages of Votaries , as Monkes , Friers , Priestes and Nonnes , who by solemne vowe for Gods sake haue bereued them selues of the common libertie : this is not the doctrine of Diuels , but of God , and the permitting of Mariage to such persons , is the doctrine of Beelzebub the Prince of Diuels .

In vwhat
sense S.
Paule cal-
leth the
forbiddig
of Mari-
age, the
doctrine
of Deuels.

Lastely , if no man euer sayd , that honest and godly Matrimonie displeased God , if the same were neuer thought vncomely for a Martyr , whome charge you with that odious saying ? As certaine it is , that many a good maried man and woman is a holy Saint in heauen : so ye wil neuer be hable to shewe vs , that your yoking of Votaries vnto such as ye cal Sisters , was euer in Christes Churche accompted for godly or honest Matrimonie , or that a Vowebreaker was euer taken before God , or good man , for a comely Martyr , or witnesse of Gods truth , onlesse hauing loosed him selfe from his vnlauful yokefellow , he repented truely of his synne , and so by penance were restored vnto the state of grace .

Ignat. ad S. Paule vvas Maried, as it appeareth by Ignatius, Clemens, Eusebius Philadelp. us: and yet neuerthelesse vvas a martyr. S. Peter, the chiese of the Apostles Euseb.lib. had a wvife: and yet neuerthelesse stooide by, and gaue her conforte, and 3.cap.30. constancie at her Martyrdome. The truelue Apostles, saith S. Ambrose, Clemens onely S. John excepted, vvere al married: and yet neuerthlesse, the Stromat. same S. John onely excepted, as it is thought, vvere al Martyrs. lib. 7. Spiridion vvas a married Bisshop: and yet as Sozomenus vvrneth, Euseb.li.3. he vvas thereby nothing hindered, neitber to discharge his duetie, cap.30. nor to any other godly purpose. Tertullian vvas a Prieſte, as appeareth Ambros. reth by S. Hierome: and Married, as appeareth by his ovne Booke in 2. ad vritten to his Vyfe: and yet notwithstanding, as some reporte, vvas Cor.ca.11. a Martyr. S. Hilarie vvas a Reuerende Father, and Bisshop of Poitiers, and yet Married, as may be gathered by his Epistle vritten to lib.1.ca.11 his daughter Abra.

*Adres di-
uinas ni-*

*bilo dete-
rior.*

*Vvhether
S. Paule
were mar-
ried.*

2.Cor.7.

Ibidem.

*Epiphanius
contra Va-
lesios bare
fi. 38.*

Harding.

Softe M. Jewel, doubtful pointes, flatte lyes, and true tales, must not be so shuffled together. First touching S. Paule, that he was a Martyr, true it is, but that he was married, if it be not vtterly false, yet it is very vncertaine, and more then vnlikely. Very probable it is, that he was not married: for so to thinke of him, his owne wordes doo leade vs, where he saith, *Volo omnes homines esse sicut meipsum*. My wil is, that al men were, as I am my selfe. And againe, *I say unto the unmarried, and unto the Widowes, it is good for them, if they continue so as I doo.* Of these later wordes, how can you make any literal sense probable, except S. Paule abstained from marriage, or els were a wydower? Truly Epiphanius allegeth them for proufe that S. Paule was a Virgin.

It is

It is cleare by S. Ambrose, that he was neuer married. For thus he saith, speaking to virgins, and exhorting them to the continencie of S. Paule : *Volo vos imitari trices esse tanti Apostoli, ut vitam eius sequamini, qui gines. coniugij vinculum refugit, ut vincetus esset Christi Iesu.*

Non potuisset ad tantam Apostolatus sui peruenire gratiam, si fuisset alligatus coniugij contubernio. I wil you to be the folowers of so great an Apostle, that ye folow his life, who eschewed the band of wedlocke, that he might be the bounde prisoner of Christe Iesus. He could not haue come vnto so great grace of his Apostleship, if he had ben tyed vnto the fellowship of wedlocke.

S. Augustine semeth to be of the same opinion, *August. de whose woordes these be. Doctor Gentium & pudicitiam gratia & coniugalem, per quam non sunt adulteria, & perfectiore coabitacionem, per quam nullus concubitus queritur, sermone suo cap. 4. commendans, & hoc donum Dei esse monstrat, scribens ad Corinthios, & admonens coniuges, ne se inuicem fraudent: 1. Cor. 7. quos cum admonuisset, adiecit: Velle autem omnes homines esse sicut meipsum: quia utique ipse ab omni concubitu continentebat.* S. Paule, the Doctor of the Gentiles commanding with his worde both the chastitie of wedlocke, through whiche aduourties be not done, and the perfiter continencie by whiche no carnal acte is sought, sheweth this also to be the gifte of God writing to the Corinthians, *Vide Augu* and admonishing maried persons, that they withdrawe *fin. in lib. De bono co* not dewtie the one from the other. And hauing admonished them, he saith further: but I would faine al men were as I my selfe am: bicause certainly he abstained *iug. ca. 10. Ambros. de virgin. lib.* from al carnal acte.

S. Ambrose in an other place acknowledgeth S. Paules *3. ad finē.*

Diuis. 11.

A Reioindre to M. Jewels Replie

virginitie, saying thus vnto Virgins. *Vniuersitatem vos Paulus qui vos praecepit honorari, qui ait: bonum est si sic maneat sicut & ego. honore prouocat, magisterio docet, inuitat ex emplo.* Let Paule quicken you, who commaunded you to be honoured, who saith: It is good, if they continue so as I doo. He stirreth you (thereto) with honour, he teacheth with his doctorship, he inviteth you by his example.

What shal we say then to S. Ignatius, Eusebius, and Clemens Alexandrinus, by whom it appeareth that S. Paule was maried? S. Ignatius is corrupted by them that would al votaries and religious persons to marie. For the olde written copies haue not S. Paules name in the Epistle *ad Philadelphenses*, which for that purpose is alleged. For sufficiēt credite hereof I report me to the auncient copies, that be in sundry places, and specially to that of Maudelen Colleges librarie in Oxford in my time much viewed of learned men for trial of the same point.

Euseb. As for Eusebius, he doth but recite the wordes of Clemens. that he so thought him selfe of S. Paule, it doth not any way appeare. Onely then Clemens remaineth of al the Antiquitie, that saith S. Paule had a wife. And the same he gathereth of the vncertaine place that is in the Epistle to the Philippians, *rogo te germane compar,* where the Greke hath σύνεστι σύντομον: and of the 9. chapter of the first Epistle to the Corinthians, wherein he is not allowed of the best learned Fathers.

Epiphani. If this mater should be weighed by the auctoritie of the Fathers, how shal Clemens alone stand in balance against S. Chrysostom, Epiphanius, S. Ambrose, S. Hierome, S. Augustine, and Theophilakte, which al except Epiph-

Epiphanius and Theophylact, by verdite of your owne great Rabbi Peter Martyr him selfe, be touching this point contrary to Clemens & S.Hierome saith, *Nonsunt tyr in Cōaudiendi, qui cum uxorem habuisse confignunt.* They are not to be heard, which feine of their owne head, that S Paule had a wife. Theophylacte is not a feard to say, those which said that S. Paule exhorted his wife, when he wrote those wordes, *I beseeche thee also my faithful yoke-fellowe &c.* to be deceiued. his wordes be these. Some who be deceived, say, that Paule exhorteth his wife. But it is farre otherwise. S. Chrysostom vpon the same place, saith much like.

That S. Peter (whom you cal the Chiefe of the Apostles, whereat I maruel) had ones a wife, it is cleare by the Scripture, in which mention is made of his mother in lawe. But that you reporte of S. Ambrose, that he should say, *that the twelue Apostles, onely S. Iohn excepted,* were al married, it is a flatte and an impudēt lye. Whether it be a lye or no, let the booke be a trial. S. Ambroses very wordes be these. *Omnis Apostoli exceptis Ioanne & Paullo uxores habuerūt.* What is that in plaine english, but this, *All the Apostles had wiues except Iohn and Paule?* Is it one thing M.Iewel to say, onely Iohn excepted, and except Iohn and Paule? S. Paules name you thought best to nippe away, least you should destroy that you builded vp a litle before out of Clemens.

But although S. Peter, and other Apostles had once wiues, yet S. Hierome of the Scripture gathereth, that after they were called to Apostleship, they forsooke the companie of their wiues, and lyued the single life. Thus he saith, *Petrus & ceteri Apostoli, &c.* Peter and the other

Hierony.
corra io-
un. lib. 1.

VV ij Apostles.

Divis. 11. A Reioindre to M. Jewels Reple

Apostles had wiues I graunte : but suche, as they had taken at that time, when they knewe not the Gospel. Afterward being assumed unto the Apostleship , they leafe the office of wedlocke . For whereas Peter said to our Lorde in the Math. 19. person of the Apostles, Beholde, we forsake al thinges, and haue folowed thee : our Lorde answered him : Vereily I say unto you, that there is no man ihat hath forsaken, howse, Father and Mother, or brothers, or wife, or children, for the kingdom of heauens sake, but he shal receive muche more in this worlde, and in the world to come life euerlasting . It appeareth by the answer of our Lorde, that S. Peter saying, ho, and the rest of the Apostles had forsaken al thinges , meant that they had forsaken, and geuen ouer the companie of their wiues . Whiche maketh altogether against M. Jewels carnal Doctrine , vttered here in fauour of his fleshly companions, our Apostates, the chiefe Prelates of their new Synagogue . S. Augustine faith, that the Apostles made this vowe, to sorfake wiues and altogether . *Hoc votum potentissimi vocavit-*
August. de ciuitate Dei
li. 17. c. 4. They mightiest of al (so there he calleth the Apostles) had vowed this vowe.

Spiridion. Spiridion was a married Bishop, that is to say , made a Bishop after that he had ben married, but neither he, nor any els was euer lawfully married after that he had ben Bishop or Priest . That he was thereby made neuer the worse touching gods seruice (so saith Sozomenus of him) it is reported for a straunge thing . As though a Bishop to haue a wife and children, (as of Spiridion it is written) and yet to doo his dutie to Godwarde neverthelesse , it were in manner to be holden for a miracle, or at least for a special grace of God.

How

How be it I trow, if Sozomenus wordes be exactly construed, they shal not seeme so muche to importe, that Spiridion was a married Bishop , which you say of him, as that he had ben a married man, and had once had wife and children . For the Greke worde is ἐγένετο, whereby may be signified indeterminately , that he had ben , and not onely that he was so, being a Bishop . That he had his wife lyuing, when he was a Bishop , sure I am Sozomenus saith it not . And though he said it , yet maketh it nothing for your mariage of Priestes, and votaries. He saith that Spiridion had ben a man that *lyued by hus bā-
dry, hauing wife and children. Now as wisemen thinke not, that he continued his tillage of grownde , and feeding of catail , after that he was called to be Bishop of Trimythus a Citie of Cyprus, but that he came into the Citie , and there attended his spiritual charge in tilling and feeding soules committed to his gouernement : so there is nothing spoken by Sozomenus, that forceth this opinion, that he had his wife being Bishop. Which being so , it was more boldely , then assuredly by learning of you said , that *Spiridion Was a married Bishop.*

**ασποικος.*

By this place of Sozomenus you may as wel proue, that ploughmen and shepeherds may be Bishops (wherein I wil not greatly striue with you , if you commend vnto vs such as Spiridion was) or that Bishops may be ploughmen and shepherds : as that Bishops may be married men . Yet I wish ye would not forgete , that we denye not , but that in the Primitiue Churche Married men were made Bishops : but that euer in the Catholike Churche any man, after he was made Bishop, was married, that doo we vtterly denye .

And

And whereas Sozomenus saith of Spiridion by way of correction, *tamē ad res diuinās nihil deterior erat*, and yet for al that he was neuer a whit the worse disposed toward the seruice of God, which you haue noted: the same may be spoken as wel in respect that he was a man that exercised Husbādry, as that he was maried. For both the toile of Husbandry, and the care of wife and chil-
 dren, and specially both these together, be some lettes to the quiet libertie of Gods seruice. So that of Sozo-
 menus by you alleged ye gete no certaine relieve at
 Fol. 77. al. This very place you bring for Priestes mariages in your Apologie, if it be yours. What I haue answered vnto it: the Reader may see in my Confutation of the same.

Tertullia As for Tertullian, that he had a wife, and was a Priest, as no man denieth, so it helpeth nothing toward the defence of your Vowebreakers incestuous marriages. One auncient example of a Priest lawfully married after holy orders taken, had relieued your cause more, then al this number of married Apostles, Bishops, and Priestes.

Tertullia If ye can finde none such, as we knowe ye can not: bewray not the weakenes of your cause by oft telling vs of that al the world knoweth, and your selfe see, it ser-
 no Mars Rhenan. in ued not your turne. That your Doctor Regino maketh
 tyr. *vita Tert.* him a Martyr, he tooke more vpon him, then he was ha-
 M. levvel ble to iustifie. Had he ben a Martyr, S. Hierome, who fa-
 is very savvyc ououred him so greatly, wrting his life would not haue
 vwith S. omitted it. Therefore *Beatus Rhenanus* beleueth it not,
 Hilare, ap pointing and thinketh the Martyr was an other man of that name.
 him a vvi But I maruel how you durst be so sawcy with that re-
 se, vwhere uerēd Father, and cōstant Bishop S. Hilarie, as to appoint
 as he had never no him a wife, and to place him in the rancke of Married
 ne. Priestes.

Priestes. Can not your filthy yoking of Votaries be defended, but with filthy lying? Wath learned man euer said or wrote, that S. Hilarie had a wife? Touching the foolish Epistle that you allege written to Abra his daughter, had ye not bene very needy of good stuffe, and imprudent in facing out a bad mater: ye would neuer for shame haue mentioned such a fonde forged writing. Neither can you plead ignorance for your excuse. For, that no man should be deceiuied with the Inscription of the Epistle, hath not Erasmus there geuen a plaine warning of it? Be not these woordes set before the begynning of it? *Hæc Epistola metum est nungamentum hominis ociose indocti?* What is this to say, ^{Inter opere} ^{ra Hilary} but, *This Epistle is a tale of a tubbe written by some daw that wist not how to spende his time?* And now a Gods name it must be alleged in great sadnesse by this worthy Superintendēt, to make good the abominable marriages of Priestes, Monkes, Friers, and Nonnes. As wel he might haue alleged for them the booke of Beuys of Southampton, or of Guy of Warwike, or the Song of Robin Hoode. But thankes be to God, who reueleth to the worlde, with what ragges they couer their vncleane trechery.

Iewel.

And to leave infinite others, S. Chrysostome saith, Ita pretiosa res est Matrimonium, vt possis cum eo ad Sanctum Episcopatus Solium subuehi. Vtere moderate nuptijs, & eris primus in Regno Cœlorum. So pretious a thinge is matrimonie, that with the same thou maist be promoted euen vnto the Bishoppes Chair. Use Mariage with discretion; and thou shalt be the Chiefe in the Kingdome of Heauen. S. Hierome saith, Hodie quoque plurimi

The forged Epistle of S. Hilarie to Abra his daughter.

Inter opere

ra Hilary

Chrysost. in epist. ad Tit. Homi. 2.

In epist. ad Hebr. Homi. 7.

rimi Sacerdotes habent Matrimonia; Euen nowe a greate number of Priesles liue in Matrimonie. Thus the Apostles of Christ, Hierony, and many other Learned Fathers, and godly Bisbopes were married, contra 10- and, as M. Hardinge saith, in his mtribe, and pleasure, had their uixianum. Sisters, and yoke fellowes. But horve, and vwith vwhat Sisters, or Elcovves, a greate number of the VVinelesse sorte of M. Hardinges sids be yoke, for very regarde of beneficie, it may not be yttered.

Harding.

Say not M. Jewel, to leaue infinite others. Your ambition is suche, and your cause so weake, that if ye had others, ye would not be so squeamish to bring them forth. Now these two wil helpe your neede nothing at al. S. Chrysoftome vpon the saying of S. Paule to ^{Chrysofto.} Tite, that a Bisshop ought to be without crime, the husband of one wife, hath these wordes being truly translated. ^{in.1.ca.ad} The Apistle stappeth the mouthes of Heretiques ^{Titum.ho;} ^{wil.2.} which condemne Mariage, shewing that it is not an uncleane thing, but so reuerent, that with the same a man may ascend unto the holy Throne, by that he meaneth the state of a Bishop. It followeth there further. And herewith he chastiseth and restraineth the unchaste persons, not permitting them who have twise married, to attaine such rome. For wheras he kepereth no beneuolēce towardes his wife deceased, how can he be a good gouernour? &c. Thus S. Chrysoftom.

Ye do wel to make muche of a litle. And what litle is that? Is it any other thing, then we alwaies haue acknowledgē, and graunted vnto you, that a married man may be made a Bisshop, and that by Gods expresse woerde mariage is not of it selfe a lette, but that therewith a man may be promoted vnto the hōly state of a Bisshop? Is there any more for you in this place

place of S.Chrysostome? Come to the point M.Iewel. You and your felowes haue vttered many hote wordes by mouth and pen against vs , as though we folowed the Cerdonistes, Marcionistes, Manichees, Taciās, Seueriās, and other olde pestilent heretikes, who condemned mariage, as a thing vncleane and displeasing God. But how ofteimes haue ye ben tolde by vs,that we are farre from that wicked opinion? who is ignorāt how much the Catholikes haue written and preached in praise and cōmen-dation of lawful and Godly wedloke? Is it not wel known , that we geue vnto it a farre more honour then ye doo? For do we not honour it with the name of a holy Sacrament,whereas ye cal it but a state of life ?

The point whereabout we varie, is this. Ye hold that is is lauful for al persons to marie, be they Priestes, Mon-kes, Friers, Nonnes , or of what state or degree so euer they be. We say, that as it was lauful for such persons to marye before they promised God to liue the single life , and bound them selfe thereto by solemne vowe : so after the vowe duely made,that it is vnlauful. We stand vpon the negative with the Churche of Christe , ye affirme , and say much , but to the purpose ye proue nothing . And as for this place of S.Chrysostome, how can ye vse it to any relieve of your cause? Shal this be your Argument, With Matrimonie a man may be promoted to the state of a Bishop : *Ergo*, a Bishop hauing made a solemne vow to leade the single life, may take a wife, and be married? If this be not your Argument , what elles can ye make of it? If ye haue no better Argumentes then this, ye may not be angry with them , that shal call your yokefellowes, Queanes, and your children , bastardes .

The state
of the que
stion tou
ching ma
riage.

Diuis. 11. *A Reioindre to M. Iewels Replie.*

verely al the Burgeses of your Parlamente, with the helpe of al your brethren, shal neuer make them, honest wiues, nor these, true begoten.

And here remember M. Iewel, that as the first parte of this saying of S. Chrysostome, which you allege for you, maketh nothing for your Mariage of Votaries: so the later parte is altogether contrarie to the procedinges of your fleshly felowes. For it condemneth vtterly their filthy bigamie, or second yoking. Some of your companions, who being Priestes, and religious, and vsurping the roome of a Bishop (not farre from Sarisburie) as you do, being olde of yeres, but ful of luste, who for chastities sake (and God wote for none other cause) their former olde queanes being departed this life, haue yoked vnto them yonge Strompets, contrary to S. Chrysostom, and also to S. Paule S. after Chrysostomes iudgement, would (I dare say) geue you harty thankes, and wel rewarde you too, if you could defend their second yoking. How I may terme it, I knowe not. For I trow it ought not to be called Bigamie, sithens the first yoking was not mariage. For a fuller answer to al this brought here our of S. Chrysostome, I referre

In the cō.
putation
fol. 75.
Gc.

Chrysost.
in epist. ad
Hebraos
hom. 7.
Wel let vs see other your best stuffe. Use marriage
with discretion (saith S. Chrysostome by you alleged)
and

and thou shalt be the Chiefe in the kingdom of heauen . Why sir, what auaileth this to the iustifying and making good of the incestuous contracte betwen men and women of your sectes , that haue vowed chasitie ? As for example , what helpeth this the case of Martin Luther the Austen Fryer, who yoked him selfe to Caterin Bore the Nonne of Nymick in Saxonie, or of your great frend and Maister , Peter Martyr the regular Chanon of S. Augustines order , who likewise yoked him selfe vnto Dame Catherine the Nonne of Metz in Lorraine , that stale out of her cloister by night , and ranne away with an honest mans wife of Metz to Strasburg, which honest mans wife married to Emanuel the Iewe (that afterward came to Cambridge, and there read an Hebrue lesson) her husband being a liue , as he tolde me the tale him selfe with weeping eyes at Metz, as I passed toward Italie through Lorraine .

Whereas ye make S. Paule to say , that *matrimonie is honorable in al persons*, I iudge ye wil say, it was not very honorable in these two persons. And yet forsooth it was allowed for good among your holy brethren of Strasburg, bicause the true hus band was a Papist . Moreouer touching this saying of S. Chrysoftom , how can they vse marriage moderately, and with discretion , betwen whom it was vnlawful, and wicked from the beginning?

In the last place, as an auctorite of greateſt force , to knit vp the knotte of the Vowebreakers mariages , S. Hieromes recorde is alleged. But ô Lorde, out of which worke of his is it alleged ! Euen out of the firſt booke against Louinian the heretike, defending the sacrilegious wedlocke of wiued Monkes , and hus banded Nonnes,

Peter
Martyr
yoked in
Euanges-
tical wed-
locke to
dame Ca-
terin the
Nonne of
Metz.
Emanuel
the Iewe
to the
Registers
vwife of
Merz her
husband
lyuing.

Diuis. 11.

A Reioindre to M. Jewels Replie

as M. Iew.now doth. What mayst thou (good Reader) more woonder at in this Superintendent? His impudencie, that is not ashamed to name S. Hierom, as though he spake any worde for the maintenance of Votaries wedlockes, who of set purpose most vehemently and learnedly wrote against them, and against Iouinian the great patron of the same: or his crafty wickednesse, that would so begyle the simple and vnlearned Reader with the auctoritie of so holy and so auncient a Father, dissembling the argument whereof he treated, which being disclosed, it is easily perceiued, how little he furthereth such abominable bargaines?

But some wil say. Be not the wordes alleged by M. Iewel to be founde in S. Hierome? I graunt they are founde. So the wordes that Satan tempted our ^{Math. 4.} Sauiour withal, are founde in the Scripture. Yet ^{Psal. 90.} were they not truly alleged. It is not hard to peeke a fewe wordes out of any writer, which being set alone may seeme to sounde against some truth, yea against the writers principal intent. Howbeit the wordes that be here alleged out of S. Hierom, be neither against the writers purpose, nor for M. Iewels purpose. For onely they proue, that the custome of promoting married men to be Priestes, was not quite growen out of vse in S. Hieromes time. For though he say, that in his daies Priestes were made of married men, yet he semeth not to meane, that they vsed to company in bedde with wiues. Thereof thus he writeth in the same booke. *Si laicus & quicunque fidelis orare non potest, nisi careat officio coniugali, Sacerdoti, cui semper pro populo offerenda sunt sacrificia, semper* oran-
^{Hieron.}
^{aduersus}
^{Iouinian.}
^{lib. 1.}

orandum est. Si semper orandum est, ergo semper carendum est matrimonio. If one of the laietie, or any faithful person who so euer he be , can not praye (that is to say, can not geue him selfe wholly to prayer , as when he receiueth our Lordes body , for thereof he speaketh specially) onlesse he cease from the dutie of wedlocke : a Priest by whom Sacrifices must alwaies be offered vp for the people , must alwaies praye . If he must alwaies praye , then must he alwaies be without matrimonie , that is , without the worke of matrimonie .

Thus thou seest good Reader , how euident and strong a truth it is , that he who hath ones vowed chastitie , as Priestes in the West Churche , Monkes , Friars , and Nonnes haue done , can not lawfully go backe to Mariage , and that M . Iewel going about to proue the contrary , that is to say , that they may marrie , is not hable to bring one example of the Primitive Churche , nor one testimonie of any auncient writer , that maketh directly , or by necessary sequels for that purpose , But diuerting from the point of the question , he allegeth places and testimonies to proue , that married men were at the beginning made Priestes and Bishops (as we graunt they were , for lacke of others so meete as they were for that function) being a truth denied by no man : and can not bring one example of the olde Churche , sentence , or peece of sentence , whereby it may clearely appeare , that any man was euer first made Priest , and afterward married ; and was allowed for so doing .

Jewel.

*Epiphanius vvirith thus of certaine of his time , Repudiant nupti-
as , at non libidinem . In honore enim apud illos est , non sancti-
cōt. Orige. tas , sed Hypocrisia . They refuse Marriage , not filthy luste . For
Aθεστούσι they esteeme not Holines , but Hypocrisie . Who seethe not , that
Σάμου , in the Churche of Rome , Priestes , Bishoppes , and Cardinalles , not-
& λλ' οὐ vritstandinge they be vterly forebidden to haue Vlyues , yet are easily
λαζνειαν . allowed to haue Concubines ? They them selues haue confessed it by these
πιεφιλοτι vvoordes unto the vvorlde : Etiam in hac vrbe Romana meretri-
μητραι γρο- ces , vt Matronæ incidunt per vrbem , seu mula vehuntur : quas
παρδεν- affectantur de Media die Nobiles familiares Cardinalium , Cleri-
τοις , οὐχ ἡ ciq; : Euen here in this Citie of Rome , harlottes passe through
ασνεια , the streetes , or ride vpon their mules , like honest Gentle wemen :
& λλαζν . And Gentlemen of the Cardinalles bandes , and Priestes at noone
πιοκριτική daies waite vpon them .*

Harding.

You flye , you flye away M. Jewel out of the feelde .
 M. Jewvel
 flieth frō You runne from the state of the question to bye maters ,
 prouing and voyd talke . You pretend to proue and make good
 his ewne the mariages of the Apostates your lewde Brethren ,
 case to , who haue by solemne vowe bounde them selues to liue
 disproofe single , and now seing your selfe not hable to performe
 using of our liues . it , and not hauing so muche as one example , or any one
 sentence of an auncient Father for the same : you di-
 uert from fortifyng your owne doctrine , to carping of
 others faultes . To be shorte , what so euer is euil , we
 blame it , nolesse then you . But take this for a general
 lesson . The iniquitie of other mennes lyues , shal never
 be a iustification of your false doctrine

What meane you here to allege Epiphanius ? whom
 judge you ? or whom sclaunder you ? Euil haue he that
 euil

euil thinketh . Had your hart ben chaste and cleane, your mouth had not ben so fowle , you would neuer haue stirred that stinking puddel . Howbeit to note , how vprightly you handle euery mater : *Epiphanius* doth not write thus so much of certaine of his time, as of the Heretikes named *Origeniani* in general , that for the more *Origenianis* part lyued long before his time. Againe the case betwen ^{ni.} the Catholike Clergie (to whom your slaungerours suspicion is directed) and those heretikes , is not like. They <sup>The hec
reieected and condemned mariage , because they had an ristic of
the Origenians.</sup> euil opinion of it , and iudged Conception , to be of it selfe an euil thing. But Priestes and Clerkes of the Catholike Churche abstaine from mariage, not because they haue any euil opinion of it, or of Gods ordinance, but for conscience sake in consideration of their vowe , which they know them selues bounde to keepe.

Where you say, that in the Churche of Rome, Priestes , Bishops , and Cardinals are easily allowed to haue Concubines, it is such a notorious and sclauderous lye, as becommeth no man to make, but such a notorious lyer, and sclauderer , as you are . God graunt that once such Adders tonges be stayd from irksom hissing, as their venemous teeth be yet stayd from deadly byting.

And what impudencie is it to say, as you do , that Bishoppes and Cardinals them selues confesse , that they are allowed Concubines ? Where haue they confessed it ? Gentle Reader looke backe , I pray thee , and read the wordes that he allegeth, againte, For the better understanding of the mater , this much is to be knownen. *Paulus tertius* the Pope, moued with the spirite of God, and desyroust to reforme the Churche , gaue charge to nyne

Y Y the best

The godly pur-
pose of
Paulus
tertius.

the best learned, wifest, and most godly and zealous men that he knewe, 4. Cardinals, 3. Bishops, and 2. others (of whom the worthy man Cardinal Poole of blessed and famous memorie was one) to enquire and serche out, what abuses and disorders were in the Churche, and specially in the courte of Rome, and to signifie the same vnto his Holines, to thintent those being taken away, a holesom reformation might be made.

They went together, applied their studie and wisdom to that effecte, and brought to ende, that they had in charge. In the number of abuses, they signified this for one, which M. Iewel here by his false translation making it worse then it is, grateth vpon. *In hac etiam urbe meretrices &c. furthermore (say they) in this Citie harlottes go in the streetes, or ride on mule, like Matrones, and Gentilmen of the Cardinals families, and Clerkes go after them at midde daye.* This is the disorder they complained of, and would to be redressed. Now of this how can M. Iewel inferre his sclauderous conclusion, *Ergo Priestes, Bisshops, and Cardinals, be easily allowed to haue Concubines at Rome?* Can not the yong Gentilmen of the Cardinals families be founde in faulte, but it must be laid to the Cardinals charge them selues? What if certaine of M. Iewels men were founde gylyty of theste and murder, and therefore deserued hanging: were it reason to say, that M. Iewel were a felon, and worthy to be hanged?

Moreouer what hatred and malice beareth this Minister to Priestes, who here for *Clerici*, odiously translateth Priestes, whereas the worde now signifieth generally those that be toward the Churche, be they scolers, *inferior*

inferior Ministers , singingmen, or such others ? And al this to bring Priestes into contempt and hatred. But if his malice wanne credite among the ignorant , what could that relyue his cause ? Were it true that some Priestes at a time were sene folowing harlottes in Rome , yet wil not that iustifie the Priestes , Mounkes, and Friers, that marye harlottes in England.

Jewel.

As touching them , vvhom , it so muche greeueth you, M. Hardinge , to be called Martyrs , you haue slaine, not only such , and such , vvhom it liketh you , by your ovne Name, if ye haue not forgotten your ovne Name, to cal Renegates, but also great numbers of others moe, Marriied, Vnmarriied, Learned, Vilearned, Olde , Yonge, Boies, Maides, Latemenne , Priestes, Bishops, Archbishops, vvitb roddes: ye sette burning torches to their hädes, ye cut of their tōgues, ye hāged them, ye beheaded them , ye burnte them to ashes , ye tooke the poore innocent babe falling from the mothers vvomb , and threvve it cruelly into the fier . Briefly , ye did vwith them , vwhat so euer your pleasure vvas.

Harding.

*Answer to M. Jewels tragical complaint of Iustice
executed against heretiques in Quene
Maries time.*

To this tragical complaint , that here you haue amplified, and with al your Rhetorique enlarged, thus I Answer. So many of your Brothers , and Sisters, as in Quene Maries time (for thereof you speake) either for heinous heresie were burnt , or for theste, and robberies were hanged , or for Treason and Rebellion were beheaded , or by any waye put to death : they had no more then they deserued, and the Lawes appointed . Concerninge the manner of their exe-

Y Y ij cutions

Divis. I. I. A Reioindre to M. Jewels Replie

cutions and punishmentes , you describe it so , as a man may point vnto you , and say , therie goeth a scholer of John Foxes . In his lying Actes and Monumentes you seeme to haue ben a great studēt . When you shal haue proued or any other for you , that those incorrigible , and detestable heretikes, theeues , Churcherobbers, murde-rers, rebelles, and Traitours, for whose deserued and iust punishment you make so greuous mone , were Innocentes: then crye out hardely , O M. Harding what recke-ning wil you yeelde , when so much innocent bloude shalbe required at your handes ? Vntil you proue the Crowe is whit, crye not so out vpon vs , I pray you , but gene vs leaue to thinke , and say stil, the Crowe is blacke . If you haue no better proues for your newe Doctrines , then such idle exclamations , and voide amplifications , you may sit stil, spare your paines in writing great bookees, and (without you repent) wynne Hel at the ende with more ease .

Wel to procede further with you , and to rippe vp this whole mater : That which here you say of vs , is either true, or it is false . If it be false, we are cleared, the shame is yours . If it be true: It was either lawfully done, or vn-lawfully . If lawfully , then are we not thus to be accu-sed . If vnlawfully, it was the faulte of men , it is not the fault of our doctrine . Admit the doctrine of the Catho-lique Churche , whereof we treat , and wherein iuste Lawes shal condemne vs , let vs sustaine the due pu-nishment .

Lawes
to punish
heretikes
by Death
Henrici
Quinti.
Anno. 2.

If you finde faulte with the Lawe, that punisheth he-
retikes by death , blame not vs, who made it not , as ye
knowe . Blame King Henry the fift a Prince of renou-
med me-

med memorie, and al states of our Countrie assembled in *Cod. de
Parlament* in his time, by whom this Lawe was enacted *Ecclesiast.*
and established. Blame *Martianus*, *Gratianus*, *Honorius*, & *Man-
Theodosius*, and *Valentinianus*, godly and famous Empe- *cba. 1.5*
rours, who made the like Lawe: blame Constantine the *Cod. ne
sanctum
baptisma
ueretur.*
Great, who so farre detested the heresie of the Arians,
that (as Nicephorus writeth) he commauinded al their
bookes to be burnt, and al them to be put to death, that
should be founde to haue any of those bookes in their cu- *Nicephor.*
stodie. Blame S. Augustine, who praiseth Nabuchodo- *Ecclesiast.*
nosor, for that he made a decree of death, against the *I.ijfor.lib.*
blasphemers of God. Which decree he calleth *Piam &
laudabilem legem*, a godly, and a laudable Lawe. Blame *8. cap. 18.*
King Henry the eight, who (as ye knowe) made a Law *Aug. ad
Bonifaciu*
for punishment of heretiques holding and mainteining *epist. 50.*
false doctrine touching the six Articles. To conclude, *Contrahi-
teras Pe-
selfe*, who in printed bookeſ defende it to be lawful, to *tilian.lib.*
put heretiques to death, and at Geneua procured Mi- *2. cap. 92.*
chael Seruetus a Spaniard, to be burnte for the Arians *et epist. 48*
heresie.

Whereas you make al this greuous complainte against *M. Iewvel*
vs, and burthen vs with crueltie, remember *M. Iewel*, vvoid
what wrong you doo vs. For we were not they, by *the Ciuale
Magis-
trates*
whom your brethren were put to death. We, I say, who *iustice cor-
rection,*
are Clerkes, and Ecclesiastical persons. It was the Ciuale *to be esche-
med the
Catholik
Clergies
crueltie.*
power, the Prince I meane, that executed the Lawe vpon
them, which is the common Lawe of al Christendome: *Rom. 13.*
which Prince, as S. Paul saith, *is the Minister of God*, to *to*
*reuenge, and puniſh the dooers of euil, and beareth not the
fwoerde without cause.* The Churche, as you knowe, pro-

YY iii cedeth

cedeth no further against heretikes,then to excommuni-
cation.The Gouernours whereof when they finde them
desperate, and incorrigible, and wholly bent to peruertere
others : by right of Gods worde do pronounce Excom-
munication against them,that the parte, which is hole, be
preserued from infectiō. If the Princes for the time being,
iudge such ennemis of the Faith vnworthy to liue in
their realmes and dominions, and thinke it a more mercie
to drawe their sword of correction vpon them, then to
further increase of their owne dānation to suffer them to
seduce others, and to drawe multitudes of their people
into the same pitte of perdition: what cause haue ye, why
ye should so tragically crie out vpon vs therefore?

And to say somewhat for the Prince in this case , Al
Aug.con. good men,I doubtē not,wil allow the saying of S. Augustinē.
Ibidem. *Sicut est plerūq; crudelis fallax adulatio , sic semper
tibi.lib. 2. misericors est iusta correptio .* As,most commonly deceit-
cap.67. ful flatterie is cruel,so alwaies iuste punishment is merci-
ful. Who euer was more charitable, and more pitiful then
Moyses ? In so much that praying to God to pardon the
Exod.32. people for their heynous offence,he said : *O Lorde,either
Ibidem.* *forgive them this fault,or if thou wilst not, put me out of thy
cap.86. booke, which thou hast written.* Was he then (saith S. Au-
gustine) suddainly become cruel,when comming downe
from the hil,he commaunded so many thousandes to be
slaine? Would God you M. Iewel, and your felowes, who
repine so much at the due punishmentes of your lewde
Brothers, and Sisters, would commende to your myndes
Augusti.li. the counsel that S. Augustine gaue to the Donaristes in
3.ad ep.st. his tyme,saying, *Prius quid faciant , postea quid patiantur
Parmen.*
cap.6. *aduertant.* Let them consider, first, what they do , and af-
terward,

terward, what they suffer. The Law of God commandeth him, that bringeth the people by any persuasō from God to the worship of false Goddes, to be put to death. Of the cause of this Law expressed in these wordes, *quia locutus est ut vos auerteret à Domino Deo vestro*, because he hath spoken whereby to turne you from your Lorde God: the mind of the lawmaker is to be vnderstandinged. And true it is, they, that teache heretical doctrine, and expounde the Scriptures to an heretical and peruerse sense, do leade men from the true worship of God, and so do exhort them vnto the worship of false Gods. For it foloweth necessarily, that euery doctrine, which speaketh of the worship of God, if it be not of God, it is of the Deuil. And therfore he that receiueth it, receiueth the Deuil. and he that vseth persuasions to others that it be receiued, leadeth and carieth them from God. For S. Paule calleth the prohibition of meates, and of Mariage, *Doctrinas Demoniorum, the doctrines of the Deuils.* ^{1. Tim. 4.}

What is to be iudged of these Protestantes Martyrs.

Wheras as you wil nedes haue them to be called Martyrs, and now be canonizate a Gods name by. M. Foxe, ^{Lib. 3. ad epistolam.} and set in a solemne Calender, that holy daies and hye Parme- feastes be kept for them, who cā otherwise do, but laugh ^{ni. cap. 6.} at you? *Martyrē non facit pēna, sed causa.* It is not the paine, ^{Augu. ci-} that maketh a Martyr, but the cause, saith S. Augustine. ^{tatus in} Remēber you not, what he writeth of such companiōs? ^{Beda. līē} It may serue very fitly, for to be said vnto you. *Tota que-* ^{Cyprian.} *stio est (faith he) utrum vos non male agatis, quibus tanti* ^{Aug. con-} *Schismatis sacrilegium obijcit orbis terrarum, cuius qua-* ^{trahit. Pe-} *stionis discussione neglecta, superflua loquimini, & cum vi-* ^{til. lib. 2.} *uatis ut latrones, mori vos iactatis ut Martyres.* ^{cap. 83.}

The

The whole question is, whether ye doo not euil, whom the worlde chargeth with the mischeuous crime of so great schisme, the due discussion of which question ye leaue, and speake voide and vaine wordes. And whereas ye liue as Theeues, ye bragge that ye dye, as Martyrs.

*Aug. cons
tra secundā
Gaudētij.
epist. c. 12.*

In an other place likewife saith he to such heretiques, as being persecuted for their desert, chalenged vnto them the glorie of Martyrdom, as you and your companions do, *Rectè ista dicerentur à vobis quærentibus Martyrum gloriam, si Martyrum causam haberetis.* These thinges were wel said of you seeking for the glorie of Martyrs, in case ye had the cause of Martyrs..

*Augu. ad
Bonifaciā
epist. 50.
Tvvoo
sortes of
Martyrs.
Psal. 42.*

According to his teaching there be true Martyrs, and false Martyrs. That voice in the Psalme, he vnderstandeth to be the voice of true Martyrs, being desirous to be discerned from false Martyrs. *Judica me Deus, &c. Judge me ô God, and discerne my cause from the people that is unholy.* He said not (saith S. Augustine) *discerne pñnam meam, sed discerne causam meam*, discerne my paine, but discerne my cause.

*Ibidem.
Tvvoo
sortes of
persecu-
tions.*

And as there be true and false Martyrs, so he saith, there be two sortes of persecutions. *There is (saith he) an uniuersit persecution, whiche the wicked make against the Churche of Christe, and there is a iust persecution, whiche the Churches of Christ make against the wicked.* The Church is blessed, that suffereth persecution for righteousness, they be miserable, that suffer persecution for unrighteousnes.

Now if ye can iustifie your cause no better, then ye haue done hitherto, crake, and bragge no more of your Martyrdomes : Let M. Foxe make no Martyrs. Or if ye wil needes allow him for a Martyrmaker stil, let him be warrant

warned to vse a more discretion , then heretofore he hath vsed, els his huge booke of Actes and Monumentes can not long kepe credit. For what wil wisemen thinke, euen they of your owne side, when they shal consider, wh.^t persons he hath canonizate, and registred for Martyrs ? As Robert King of Dednam , Robert Debnam of Elsbergholt, Nicolaus Marsh of Dednam, who were hā-
 ged for Felonie : William Cowbridge burnt at Oxford, who as it is openly knownen,could not abide the name of Christe , but said it was a fowle name, and that Christe is not the redemer of the worlde , and helde many other blasphemous heresies: Peter the Germaine, who besides that he was a Sacramentarie , helde opinion , that our Lorde tooke not fleshe of the blessed virgin Marie his Mother: Dicke Adames hanged at Bristow for felonie, and Williā Flower,that drew forth his hanger, and strake the Priest in S. Margaretes Churche in Westminster , as he was ministring the blessed Sacrement to the people. Al these , and many others of like qualities , murdereres, theeuues, Churcherobbers, rebelles, and Traitours, and by your owne confession detestable heretiques , haue ye made Martyrs . I speake not of Sir Iohn Oldecastel, and Sir Roger Acton , put to death for high treason , whom neuerthelesse Foxe hath canonizate for holy Martyrs : Neither of Dame Eleonor Cobham , bannished for conspiring the death of King Henry the sixth by wytche-crafte, who in Foxes great booke is regestred for a worthy Confessour . Whereby it seemeth that he hath a cōmission (from whens I knowe not) to make , not onely Martyrs, but also Confessours. As for Virgins , I trowe these men canonizate none, for their sprite brooketh not

Actes and
Monu-
mentes.

Pag. 496.

Iohn
Foxes ho-
ly Mars-
tyrs.

Pag. 570.

Pag. 571.

Pag. 1139

Anno. 2.
Henrici. 5.

very wel, that holy state of lyfe.

Whereas he is about to set foorth his famous *Actes* and *Monumentes* againe , as I heare , if he had a desire to increase his number , and wil take the paines to come ouer into the Low countrie : He shal finde stoare of new mater, yea of as good Martyrs , as he hath made any yet, ten,twelue,sixteen in a Clustre hanging vpō one bough by the waies side in sundry places. Their liues, and Faithes were so notable, their hartes so stoute and constant in cōtempt of the holy Sacramentes and al godly thinges: that I dare say, if he had the Registres and instrumentes made of their examinations, answeres, bolde and hardy deedes in burning liberaries, and religious Howses, in robbing and spoiling of Churches , and Abbaies , in doing villanie to holy Nonnes by diuers waies, and in rebelling openly against their lawful Prince : he could not find in his harte for the Gospels sake , to let them passe not rewarded with the renome of his Canonization . But now to come to the particulers of your tragical complaint .

It greeueth vs, you say, to see your cōpanions called Martyrs. No,no, M.Iewel, we envy not you that felicitie . It greeueth not vs so much , that such deuiliſh wretches be called Martyrs, as it greeueth vs to see their pride , their wilful blindenes, the efficacie of errour, that S. Paule speakeſt of, which for ſinne, God ſendeth upon them, that they geue credite unto lying, their malice, their ſtubbornneſſe, their wickedneſſe, their contempt of God , and al godly thinges, their damnation . It greeueth vs to see you and *August. de* them to be ſuch , and therfore ye perſecute vs more , in *vniſt. Ec-* this reſpect, then we do you, as S. Augustin ſaiſt, that the *cleſia. c. 17* ſonne perſecuteth the Father more by lyuing il, then the Father

ther persecuteth him by chasteing. And in an other place he writeth speaking of Dame Sara, and Agar her womā seruant, *Si melius discutiamus, magis illa perseguebatur Sarā superbiendo, quam illam Sara coercendo.* As much to say, If we examine the mater exactly, we shal finde, that Agar did put Sara to more grieve by her proude demeanour, then Sara did Agar by correcting her.

August.ad.

Bonifaciu

epist.50.

What you meane by putting me in remembrance of the name of a Renegate, I do wel vnderstand, and see therein your malice, and myne owne felicitie. Had you wist, how in more spiteful wise to wreake your rancour vpon me, by this you shewe, what desire you had openly to vtter it to my disgrace. In good sooth I can soone forgeue you for it, bicause therby you renue my ioy, that thus am put in mynd, from how dangerous, and damnable, to how safe and good a state the mercie of God hath deliuered me, in that by his grace he hath reduced me from stragling with heretiques through commō corruption of the time, to rest in the folde of Christes Churche. As I repent that once I strangled with you, though not so farre from Christes heard as you: so to confessē, and acknowledge the same, I see not why I should be greatly a shamed. For had I ben a stubborne and a farre gone heretique, as in truth myne errore was humaine: neuerthelesse in that case, who so euer is amended, by iudgement of S. Augustine, his estimation thereby is nothing impaired. For saith he, *Maioris ingenij est animositatis flamas confitēdo extīguere, q̄ falsitatis nebulas intelligēdo vitare.* It is a point of more witte, to quenche the flames of stourdinesse by confessing errore, then to auoide the clowdes of fallyshod by vnderstanding as much to say by shift of witte to escape.

Answ̄er
to the
Obiectiō
of the
name of
a Renes-
gate.

ZZ ii He is

Diuin. I. I.

A Reioindre to M. Jewels Replie

Vvho is a Renegate. He is a Renegate, that forsaketh God, and his truth, and wilfully departeth from the Churche, not he that leaueth error, and commeth vnto Gods truth, and reposeth him selfe in the lappe of the Catholik Church. I wil not folow you here M. Jewel, and by casting dурte as it were vpon your coate againe, defile my handes. If I had desire to prooue the name of a Renegate to apperteine by right vnto you, it were soone done. Your owne open, and vnforced subscription at Oxford to this very Article whereof now I treat, and to sundry others, which now you impugne, must be an euerlasting testimo-
nie against you.

The married, and vnmarried, yonge, and olde, boyes, and Maides, and the rest that you recken vp in your long rolle, we haue not slaine (I tel you once againe) as maliciously you charge vs: We, I meane, that are of the Clergie, against whom specially you vtter your spite. It was the Prince, that cōmaunded according to the auncient Lawes of al Christendom, iustice to be executed vpon them, for that they(beside robberies, Sacrilege, treason, rebellion, and other heinous crimes cōmitted by the more parte of them)not only resisted the truth, despised Christian religion, contemned the holy Sacramentes, and were open blasphemers of God:but also did what in their power was, stirre others to like wickednes.

Neither were boyes slaine, as you say. Iustice was with more equitie and moderatio executed vpon the blasphemous, and traiterous offenders of al sortes, then their horrible crimes deserued. Among them that suffered death, there were no boyes. As they were olde in malice, so were they not boyes in yeres.

Bishops

Bishops and Archbishops you put in your reckoning, to aggrauate the mater. Archebishop there was but one, your selfe doo knowe . But ô Lorde, what an Archebishop! The See of Cantorbury had neuer any such, sithens the English natiō receiued the Faith in S. Gregories time.

Cranmore
the Arche-
bis hop of
Cantors
burie.

If he had ben either good in life , or constant in Faith, or true of promise made by solemne Othe to the See Apostolike: he had neuer yeelded him selfe to be made an instrument of so many and so great euils, but with Bishoply auctoritie , grauitie , and constancie , would haue withdrawn the Prince, and his ambitious Ministers, frō their vnlawful lustes, and wicked attemptes : Of this Archebishop ye haue little cause to crake . As, for wordly dignities sake, once he forsooke his olde Catholique Faith, and fel to professe your newe Gospelling Faith : So asloone as he had lost his dignities, for life to be graunted him , he was content to forsake your new faith . And in witnesse therof with his owne hand he subscribed to a great number of Billes conteining the confession of the Catholike faith . At length when he sawe , that for his desertes he should needes dye: for anger he defied Catholique faith, Churche, and al, and like a dogge returned to his vomite, so little grace had the manifolde wickednes of his former life deferued.

Cranmares
subscrip-
tions.

Some were scourged with Roddes, you say. Whether this be true or no, I know not. The same is a meete punishment for boyes . Neither is it altogether a strange and an vnwount thing, a Bishop to vse such manner of correction. For S. Augustine in an epistle to a noble man called Marcellinus, speaking of scourging with Roddes , saith (Qui modus coercionis & à Magistris artiū liberalium, & ab ipsis

Scourgig
vwith
roddes,
an olde
punis h
met vled
of Bis-
hops.
August.
epist. 159.

Divis. I I .

A Reioindre to M. Jewels Replie

parentibus, & sapè etiam in iudicij solet ab Episcopis haberi;
that it was a manner of correction vsed of Schoolema-
sters, and Parentes, and also oftentimes of Bisshoppes in
iudgements.

Some (you say) had burning torches set to their handes.
We wil beleue it, when we vnderstād it was so. *Some had*
their tonges cut out of their head. If we denie it, by what
meanes can you prooue it? Though the same be cōmonky
done in Fraunce towardes heretiques that wil not re-
cant, to thintent they be not heard to blasphemē, as in
Spaine they put a Gagge in their mouthes for the same
purpose : yet in England it hath not ben vsed. And if **any**
had his tongue cut out, as you reporte, it was not done
without example of antiquitie. For so did Iustinian the
Emperour cut out by the roote the tongue of an here-
tique named Seuerus, Bishop of Antioche. Better it were,
that both tongue, and harte were cut out, then that God
should be blasphemed.

Some Were hanged. True it is, but remember you
wherfore? Verily either for theste, or robberie,
or for murder, or for sacrilegē, or for treason, and re-
bellion.

VViat Headed. *Some Were beheaded.* I graunte, as Wiate, and some
others, that for Treason had by Lawe deserued that
death at the Princes handes. But how many thorough
great Clemencie escaped with their heades, who had
lose them, if mercie had not tempered the rigour of
Iustice?

But some Were burnt to Asshes. And that iustly by the
auncient Lawes, of al Christian Realmes. Why might
not Queene Mary doo in that case, as other Kinges, and
Princes

Princes doo in their Dominions , and as your Master John Caluine him selfe , did to Seruerus the heretike at Geneua?

Yea, but a poore Innocent Babe falling from the mothers Wombe, was taken, and throwen cruelly into the Fier . What if it were denied you, that euer any such thing was done? Let vs heare , how you are hable to prooue it . O say you, it must needes be true . For we finde it so written by M . Iohn Foxe in his great booke of *Actes and Monuments* . Why Sir dare you so constantly auouiche this facte onely vpon the reporte of Foxe ? As though he had not tolde vs in his false Martyrologe , a thousand mo lyes then this ? I pitie you M . Iewel , that craking so muche of antiquitie , and appealing continually to the Fathers of the six hundred yeres , you are now driven to stay your credite vpon Foxe , who hath into that Huge volume infarced lyes , moe in number , and notabler for vanitie , then euer were raked together into any one heape, or booke . Wel, if al were false, that here you tel; then haue you loste a ioily tale . Foxe him selfe reporteth , when Commissioners in London vpon a complaint examined the mater , that it was founde but probable . And probable he meaneth in the iudgement of them , who gladly finde fault with al that was done touching the punishment of heresie in Queene Maries reigne . Now the thing (if any such thing were done at al) being so Notorious , so openly executed , so fewe yeres then past since it was doone , so many men yet lyuing , that would haue ben present at the examination in case they had bene commaunded , the charges of the journey from Garnesey (where it is said to haue bene done

The fable
of the wo
man of
Garnesey
burnt for
heresie
vwith a
childe in
her belly.

This fable
by report
of Foxe
was
founde,
not cer-
taine, but
probable.

Divis. II.

A Rejoindre to M. Jewels Replie

done) to London being borne; and could haue brought true witnesse , neuerthelesse to be founde but probable : I weene , it wil not to any wise man appeare very probable.

Of the
vvoman
of Garne-
s childe
fallig out
of her bes-
ly into
the fire

How be it let the Fable be a Storie , and the same be taken for true , according as Foxe doth describe it to the aduantage; and as you M. Jewel report it : That in Garnesey three wemen , that is ; the mother , and her twoo daughters were burnt , and that one of the Daughters was with childe , and the childe issued from her wombe being riued with the fier ; and was consumed together with the fier . What of al this ? In whom was the faulte , in the officer, that tooke not the childe out of the fier , or in the vnnatural mother , that brought it into the fier ? In the Storiethere is mention made of a childe, and of the mother , but of the childes Father, there is no woordē spoken: It appeareth very credible, that the historiogra-pher was a shamed to name the childes Father, least so he should haue defaced the glorie of the mothers Martyr-dom. For I would faine know who was the husband to the daughter. M.Fox doth not expresse it.

Paratine
of Garne-
sey.

But you wil say, how so euer the childe was begotten , the mother being in that case should haue bene by no Law, justice, or reason committed vnto the fier. True it is, a woman in that case may for once claime the benefite of her belly. Mary I haue heard Lawiers say , that if whiles she is in prison, she play the strompet againe, by Lawe the judge may denie her the benefite of her belly , and geue sentence of death vpon her. But as for your pratteling parrat Paratine(for so was her name as M.Fox registreth her) it was not knownen to the Judge , that she was with childe.

childe. Had it bene knownen , doubtlesse her death had bene differred vntil she had ben brought on bed. But the honest woman,because she would not shame the Gospel, keping it priuy from the Magistrates, claimed not the benefite of the Lawe, and so now not only like an harlot or Heretique , but like a Murtherer went desperatly to the fier , and murdered bothe her selfe , and her childe conceiuied within her. So farre the Deuil carrieth them, whom he possesseth , and leadeth at his wil . This abominable facte God by his most iust judgement reueled, to the condemnation bothe of her , and of the cause for which she dyed , by suffering the childe to fal from her wombe,in the sight of al that stooede by.

Judge now discrete Reader , to whom redoundeth the blame of the crime, whether to the Ministers of Iustice, who not knowing the thing , executed the Lawe : or to the woman , that for auoiding a worldly shame , conceeling her owne turpitude , became a murtherer of her owne babe, before it came to perfection. So that she died guilty of three heinous crimes , of heresie, lecherie, and murther. And to these thefte may be added for the fourth. For it appeareth by the tale, that Foxe him selfe to her best estimation telleth of her,that she was a thefse, as being accessorie to the honest woman Vincent Gosset, that stole a siluer gobblet. If the mater were wel examined, I doubte not she would be tried an honest woman, and a fitte vessel to receiue the glorie of these newe inuented Martyrdomes.

Here I appeale vnto your owne wisedome M.Iewel, Vvhat
and demaunde of you, what you could, or would haue
done for that vnperfite and dead childe,in that case,bet-

vvast to be
don vwith
the dead

A A A.

ter,

Diuis. I I.

A Reioindre to M. Jewels Replie

*Carcasse
of Paratis
nes babe.* ter, then was done. If they had taken it out of the fyer, what should that haue auailed? Life it had none, and therfore was it not to be baptizid. Sense it had none: and therfore had it not ben holpen by sauing it from burning. As for burial, sith it was neither Christened, nor come to be perfite man: it was aswel burnt, and buried in earth, yea in some respecte better, bicause being burnt with the wicked mother, besides the more detestation of the horrible crime to the example of others, it was a testimonie against the mothers vnnaturalnes. Neither in deede truly to speake, was it a poore innocent Babe, as to aggrauate the facte, more rhetorically, then truly you reporte. For being a dead thing, as it could not be riche, or hurtful, so neither properly ought it to be called, poore, or innocent. This much considered, you haue gotten litle honestie to your Gospel M. Iewel, by rehersal of casting this poore innocent Babe into the fyer: And the mother your Syster in the Lorde, is fownd but a meane Martyr, and witnesse Tybourn of the truth. Of the fruite of such Martyrdome, the famous Tree of Tybourne bringeth forth good stoare.

Jewel.

The vvorste vvoorde that proceeded from them, vvas this, O Lord, for= geue them, They kouyve not, vwhat they doo. O Lorde Iesu, receiue my Spirite. In the meane vvhile, ye stooode by, and delited your eies vwith the sight. Ye digged up the poore carkasses of Goddes Sainctes, that had beene buried longe before: ye serued them solemnly vwith processe, and ascited them to appeare at your Consistories, and by Publique sentence ad= iudged them to die the second death: and so, to the perpetual shame of your cruel folie, ye vreake your anger upon the dead. O M. Hardinge, your conscience knowyeth, these are no lies: They are vwritten in the eies, and barters of many thousandes. These be the markes of your Religion. O vhat

what reckeninge vvil you yelde, vwhen so muche innocent Bloud shalbe required at your bandes? And vwhere you say, VVee must pulle the Olde Martyrs out of Heauen to place our ovne, for that our Doctrine, and theirs(as you beare vs in bande)is quite contrary, al this is but a needless ostentation of idle vwordes. Yf vsuntes vvere proues, then vvere this matter fully ended. But vve say, that in these cases, that I haue mooued, you are not hable to allege one sufficient Clause, or Sentence of your side out of any of al the Olde learued Fathers. And bitherto your muster appeareth but very simple, notwithstanding the great promise of your Stoare.

Harding.

The pacience of your stincking Martyrs, who(say you) uttered no worse worde, then, o Lorde forgeue them, o Lorde Iesu receive my spirite: is by you hyely commended. Pacience in an euil cause is no sufficient trial of a true Martyr. It is not suffering, but the cause of suffering, that maketh a Martyr. *Blessed are they that suffer persecution,* saith Christe, but there he addeth, *propter iustitiam, for righteousnes.* How many, theeues, murtherers, and Traitors, see wee to suffer their death paciently? Yet are they not in dying, canonizate for Martyrs. Many among the Donatistes tooke their Death with as great pacience, and as hartely prayed for their Aduersaries, as any of al your Martyrs did. Margarete the wife of Dulcinus, when she came to suffer death at Nouaria in Lombardie for the filthy heresie of the Adamites, for whiche her husband had died before, song *Te Deum*, and shewed a maruelous pacience, and cōtempte of death. Peruse the Stories of Bohemia, and ye shal find, that bothe men and wemen put to death for that abominable heresie, suffered their executiō with suche quiet, pacience, and constancie: that it seemed to lerned men a worthy thing to be Cronicled. Verely of the

Matt. 5:1

Pacience
argueth
no Mar-
tyrdom.Anno Do-
1305.

A A A ij glorie

glorie of pacience shewed at death , the Anabaptistes, that haue ben burnt in sundry places in our dayes , by al mens iudgement haue wonne the garland from you, and frō your brothers, and Systers, be they Lutherans, or Caluinistes. Neither haue al your Martyrs dyed with suché pacience , and quiet wordes, as here you talke of .

Burning
of Dead
carcasses,
no nevv
thing.

4. Reg. 23
2. Par. 34

Touching the digging vp of the Carkasses, not of Goddes Sainctes , as you name them, but of the Devils Champions , and the asciting of some that were before buried , to appeare at the Confistories : al this was not done for Wreaking of Anger, as you feine, but for examples sake , that others might be frayed from folowing them , and for shew , how detestable their heresie was, and the same not without lawe, custome, and wel liking of Christian people. Neither altogether without the example of the Scriptures. For in them we reade, that the good king Iosias brake vp the Graues of wicked Priestes, and false Prophetes, and burned their bones to Asshhes. So that this complaint toucheth the holy king Iosias, no lesse then the Catholiques.

Augustin.
Epist. 50.

S. Augustine saith , that if the crimes obiectet against Cecilianus, were true, and could be plainly proued: *ipsum iam mortuum anathematizaremus.* we would accuse him now being dead . If a Curse may be extended vpon an heretique, after he is departed this worlde, whiche banisheth the soule from the communiō and societie of the sauued companie : why may not the Carkasse of a notorious dead heretique be for examples sake digged out of halowed grownde appointed for the reuerent burial of those bodies, that when they liued were tabernacles of the holy Ghost ; that after death they reste not with the bodies.

bodies of them, from whom they diuided them selues by schisme and heresie, when they lyued? And therefore I aduise you M. Iewel, and your brothers, not to bestow great charges about your tounbes, and places of burial, least the time come, as certaintly it shal come, onlesse for synne God vtterly forsake our Countrie: when your Carkasses shalbe digged out againe, and be serued as heretiques Carkasses these many hundred yeres haue ben: example whereof we haue in the Frenche Chronicles of one *Amalricus*, an heretique in S. Bernardes time, *In Chro-*
whose body at Paris was digged out of his graue after his death, and burnt to Ashes, whiche punishment he cisis.
 was knownen being dead to haue deserued, when he lyued. Your owne brethren of Geneua are reported of late yeres to haue digged one out of his graue, and to haue hanged vp his dead carkasse vpon a Gibbet, for that he repented him of your heresies in his death bed, and receiuied the blessed Sacrament, before he departed.

And how say you to your brethren of Basile? Did they ^{Dauid Georges} not digge vp the carkasse of Dauid Georgius, and burne it with his Image long after he had ben buried? Shal it be lawful for you in England to burne the bones of S. Thomas of Cantorburie the Martyr, and for your brethren ^{Carkasse digged vp at Basil, and burne with his Image.} the Huguenotes in Fraunce to burne the holy Reliques of S. Irenæus that blessed and so auncient Martyr, of S. Martin, and S. Hilarie: and may not the Catholiques burne the carkasses, and bones of blasphemous Sacramentaries, and other heretiques?

But now to conclude, what meane you M. Iewel, thus to complaine of vs, and to accuse the Catholiques of Crueltie? Are your selues giltles hereof? I meane

AAA iiiij. you,

you, your brethren, and them of your side, specially the ministers, and Superintendentes of England. Who are more cruel, they, that doo but execute an olde Lawe of death vnder the Prince according to com-maundement, or they, that hauing no lawe to put men to death, by al meanes procure, and cause suche a lawe to be made them selues? Who haue so importunatly, so lowdely, so maliciously cryed out vpon the Prince, to draw her sworde against the Catoliques? Who cryed out stil for the law of Premunire to be extended against them, and last of al for the lawe of death to be enacted against them, as in cases of hye treason? How oftentimes haue ye required this your owne new law to be executed vpon learned, holy, and innocent men? Were it not that God stayeth the harte of the Prince, and inclined her vnto mercie and clemencie, ye would soone make al the worlde witnessse of the crueltie of your hartes.

I wil not here lay io muche as I could, nor thinke I it good to grate muche vpon this sore. Certaine it is, God feeth the crueltie of your hartes, and what deadly hatred ye beare towarde the Catholiques. What is either in you, or in vs amisse, our Lorde amend it. I wish you, and your brethren would wel consider, what S. Augustine saith to the Donatistes, whom ye farre passe in number, and malice of heresies. Thus it is.

Si quid à nostris Christiana charitatis medium votumq; non custodientibus, odiose & perniciose patimini, non esse illos nostros citò dixerim, sed aut futuros, si se correxerint, aut in fine separandos, si in malitia perdurârint. Nos tamen nec propter pisces malos retia rumpimus, nec propter vas in contumeliam facta domū magnam deserimus. Quod si vos quoque illos à quibus talia Catholica

August. de vita Ecclesiae cap. 17.

abolica patitur, non esse vestros eadem regula dicitis, probate animum vestrum, corrigite errore, amplectimini unitatem spiritus in vinculo pacis. If it be so that ye suffer any thing spitefully done vnto you by them of our side not keping the meane and vowe of Christian charitie : I may soone say, that they be not of our number , mary but that they shalbe, if they amende them selues, or that in the ende they shalbe separated from vs , if they continue. How so euer it be , yet wil not we for the euil Fisshes sake breake the Nettes, neither forsake the great House (that is to say , the Churche) for their sakes , who be Vessells made to dishonour. Now in case ye also , by like rule wil say , that they , at whose handes the Catholique Churche suffereth suche thinges , be not of your side: then trie your owne mynde, amend your errour, imbrace vnitie of sprite in the band of peace.

Iewel.

Certainely the holy Fathers , and Martyrs of God vvil say unto you, VVee knowve not your Priuate Masses : vvee knowve not your Halse Communio[n] : vvee knowv not your Strange Unknowyen Praiers : vvee knowve not your Adoration of Gorrupible Creatures : vvee knowve not this Sacrificing of the Sonne of God : vvee knowve not your Nevve Religion : vvee knowve not you. God open the eyes of your Harts, that ye may see the miserable state , ye stande in , and recouer the place , that ye haue loste, and finde your Names vritten in the Booke of Life.

Harding.

In the ende of this Diuision by a Rhetorical fiction you make the holy Fathers , and Martyrs of God to say vnto vs , as your blasphemous harte doth phantasie . But as we feare not that any suche thing by them shal be tolde

The holy
lerned Fa-
thers rule
to M. levv
and his Cō
panions.

Diu. XI.

A Reioindre to M. Jewels Replie

be tolde vs, so were they now lyuing , doubtlesse thus would they saye vnto you , and them of your sētes , as neuerthelesse in their bookeſ and learned workeſ , they also doo now in effecte say vnto you daily . We knowe not your ſtrange ſtate , that is without external Sacrifice and Priēthod , and conſequently without a Lawe . We knowe not your eating of common bread , and drinking of common wine at your newe founde Suppers , in ſteede of receiuing the true body and bloude of Christe . We knowe not your Iuſtification by your ſpeciall Faith onely . We knowe not your perilous doctrine of Predeſtination . We knowe not your new manner of baptizing without holy oile , and other auncient rites and Ceremonies . We knowe not your chaungeable new deuized Cōmuñions . We knouwe not your monſtrous Supremacie of Princes in Ecclesiatical maters , that is to ſay , the keyes of the kingdom of heauen , the Supreme Cōmiſſion to feede Christes lambes and ſhepe , and the whole auſtoritie that Christe gaue to S. Peter , and his Succellours , ſo to be vnitied by a forced Parla‐ment to the Crowne of a laye Prince , that it be made a mater of inheritaunce , ſo that the Prince for the time being be head of the Churche , and ſupreme gouernour in al thinges and cauſes , as wel ſpiritual as temporal , be it man or woman , or childe ſucking at the Nourſes brefte . We condemne your negatiue Diuinitie , which denieth mannes freewil , merites of good workeſ done in grace , Prayers madeto our blessed lady , the Apostles , Martyrs , and other Saintes , to be intercessours for vs to God , Prayers for the dead . We deteſte your wicked and inceſtuous mariages of Priētes , Monkes , Friers , and Nonnes ,

nes, and of al such as haue made solemne vowe to liue without the vse of wedlocke. We deteste your impie- tie , in that ye refuse to adore and doo godly honour to the body and bloude of your Creator in the Sacrament of the Aulter. We detest your pulling downe of Aulters , your robbing of Churches, your schismes and heresies, and rebellion against your lawful Princes, we detest your prophane contempte of al good religion and godlynes , we detest your wickednes , we detest you .

As for you M. Iewel , I pray God to touche your harte so, as you may be induced rather with some shame of the worlde to recant your heresies , and repent , to sauе your soule : then with desperat continuing in that you haue taken vpon you by your foolish and arrogant Chalenge , to keepe the vaine estimation of deceived men , and finally to lose your foule for euer.

The . 12. Diuision.

The Answver.

Leaving no smal number of places , that might be recited out of diuense other Doctours , I wil bring two of two woorthy Bishops , one of Chrysostom , the other of S . Ambrose , confirming this Trueth . S . Chrysostomes woordes be these . Pontifex noster ^{Chrysost. in epist. ad} ille est , qui hostiam mundantem nos obtulit : ^{Heb. homis} ipsam offerimus & nunc , quæ tunc oblata qui- ^{17.} dem consumi non potest . Hoc autem , quod

B B B nos

nos facimus, in commemorationem fit eius,
quod factum est. Hoc enim facite, inquit, in
mei commemorationem. *He is our Bishop, that*
hath offered vp the Hoste, whiche cleanseth vs. The
same doo we offer also nowe, whiche though it were
then offered, yet can not be consumed. But this, that
we doo, is done in Remembraunce of that, whiche is
done. For, doo ye this, saith he, in my Remembraunce.
S. Ambroſe saith thus: Vidimus Principem Sa-
cerdotum ad nos venientem: vidimus, & au-
diuimus offerentem pro nobis sanguinem su-
um: sequamur, vt possumus, sacerdotes, vt
offeramus pro populo sacrificium, etſi infirmi
merito, tamen honorabiles Sacrificio. Quia
etſi Christus non videtur offerre, tamen ipſe
offertur in terris, quando Christi Corpus offer-
tur. We haue ſene the Prince of Priestes come to
vs: we haue ſene and hearde him offer for vs his
Bloude: Let vs that be Priestes, follow him, as we
may, that we may offer Sacrifice for the people, being
though weake in merite, yet honourable for the Sacri-
fice. Because al be it Christe be not ſene to offer,
yet he is offered in earth, when the Body of Christe is
offered. Of these our Lordes woordes, whiche is geuen
for you, and, whiche is ſhedde for you, and for many,
here S. Ambroſe exhorteth the Priestes, to offer the
Body

Ambroſe.
In Psal.
38.

Body and Bloud of Christe for the people: and willetteth them to be more regarded, then comonly they be now a daies, for this Sacrifice sake, though otherwise they be of leſſe deſert.

Iewel.

This allegation argueth no greate abundance of stoare. For Chrysostome in these vvorudes bothe openeth him ſelſe, and ſherveth, in vvhath ſenſe other Ancient Fathers uſed this vvorde, Sacrifice, and alſo uerily ouerthroveth M. Hardinges vvhole purpoſe touching the ſame. For, as he ſaiſthe, wee offer vp the ſame Sacrifice, that Christe offered, ſo in moſt plaine vviſe and by ſundrie vvorudes, he remoueth al doubtē, and declareth, in vvhath forte, and meaning vvee offer it. He ſaiſthe not, as M. Hardinges ſaiſthe, wee offer vp the ſōne of God vnto his Father, and that verily, and in deede: but con-
trary vviſe thus he ſaiſthe, Offerimus quidem, ſed ad Recordatio-
nem facientes Mortis eius. Hoc Sacrificium Exemplar illius eſt. Chrysost.
in Epift.
ad Hebr.
Hom. 17.

Hoc, quod nos facimus, in commemorationem fit eius, quod factum eſt. Id ipsum ſemper offerimus: Magis autem Recordatio-
nem Sacrificij operamur: VVe offer in deede: but in remem-
brance of his Death. This Sacrifice, is an Exampte of that
Sacrifice. This, that we doo, is donne in remembrance of
that, that was done. VVe offer vp the ſame, that Christe
offered: Or rather wee worcke the Remembrance of that Sa-
crifice. Thus vvee offer vp Christe, That is to ſay, an Example,
a Commemoration, a Remembrance of the Deathe of Christe. This
kinde of Sacrifice vwas neuer denied: but M. Hardinges Real Sa-
crifice vwas yet neuer proued. So ſaiſthe S. Augustine: Cūm hostia De Con-
frangitur, & ſanguis in ora Fidelium funditur, quid aliud, quām ſecas. Di-
Dominici Corporis in Cruce Immolatio significatur? VVen the ſim. 2. Cū
Oblation is broken, and the Bloude (that is to ſay, The Sacrament frāgiūr,
of the Bloude) is powred into the mouthes of the Faitheful, what
other thinge is there ſignified, but the Sacrifice of Our Lordes
Boodye vpon the Chroſſe?

How so euer it like you to scorne at our stoare , the multitude of cleare testimonies for prouise of the Sacrifice, to the learned can not be vnknownen . Were it so that ye had but one making so directly against it, as these two here , and sundry others in this Article by me alledged make for it : ye would haue made no smal stoare of it . In bookees and pulpites, in tauernes and alebenches, your trompettes long er this should haue proclaimed it . As for these two places , let vs see , how your slender Replie is farre to light, so to carry away the weight of them .

First touching S. Chrysostome , with what plainer termes , with what more effectual wordes could any man haue expressed the truth of our Sacrifice ? If we that be Priestes, offer vp now also the selfe same hoste, which our Bishop Christe hath offered vpon the Crosse, euuen that hoste which *cleanseth vs from our sinnes* , as S. Chrysostome saith : that being none other but the precious flesh and bloud of Christ, that is to say Christe him selfe (for he offered him selfe to his Father to cleanse vs) how haue not Priestes auctoritie to offer vp Christ vnto his Father, which is the expresse Article that you denye ?

An Argument for the vns learned to prooue the Sacrif. &c. That euery simple man may haue in readinesse an Argument against such false teachers for the Sacrifice, thus for their sake, it may be framed. Who so euer do offer vp the selfe same hoste, which Christ hath offered, they offer vp Christe. The Priestes offer the same that Christe offered: Ergo they offer vp Christe . The *Maior* is evident in it selfe , the *Minor* is S. Chrysostomes , the Argument being

good, the Conclusion must needs be true.

That it may the better appeare of what force M. Iewels Replie is, this much is to be considered: That in this place of S. Chrysostome consisting of two partes, two thinges are auouched. In the first parte, he geueth vs his witnesse for the substāce of this Sacrifice, which Priestes do now offer in the Churche. In the second parte he declareth one ende, wherein the Sacrifice offered by Priestes, doth differ from the Sacrifice offered by Christ him selfe. *Christ our Bishop (saith he) offered the cleansing hoste. But we offer that hoste in commemoration.* Which is as much to say, The ende of the Sacrifice that Christe offered, was to cleanse vs from our synnes. The ende of the Sacrifice that is done by Priestes, is to renewe daily the memorie of this cleansing Sacrifice, and so consequently to deriuē and apply vnto the deuoute and faſhul people, as also vnto them selues, the fruit and effecte of it. The identitie of the ſubſtance, of either Sacrifice, *In Epift.* and the diuersitie of the ende of either Sacrifice, is *ad Heb.* plainly taught by S. Chrysostome in that Homilie. *Hom. 17.*

Now let vs examine your Replie. You attribute vnto S. Chrysostome for hauing vttered the ſaying that I here allege, three thinges. The firſt is, that *in these wordes* (marke Reader what this man ſaith) *He openeth him ſelfe.* The ſecond is, that *he sheweth in what ſense other auncient Fathers uſed this worde, Sacrifice.* The third is, that *he ouerthroweth M. Hardings whole purpose touching the Sacrifice.* Surely this is very much, and were it also true, I maruel why neither your ſelfe, nor any of your fellowes euer heretofore alleged it againſt the Sacrifice. But certaine we are, ye ſhal wring hard, be-

Diuis. I 2.

A Reioindre to M.Iewels Replie

fore ye wring this muche out of these wordes.

Hovv S. That in these wordes he openeth him selfe, I may easilie graunt you. But that opening is openly against your open Sacramentarie heresie. For whereas you denie the oblation and Sacrifice of the Church, he saith, that now also we offer. whereas you denie, that we offer Christe to the Father, he saith, *we offer now also the selfe same hoste, which our high Bis hop Christe, hath offered.* And to put it out of doubt, what hoste he meaneth, he openeth him selfe, as you say, calling it, *hostiam mundantem nos*, the hoste that cleanseth vs, which can be none other, but Christe him selfe. And bicause the hostes that were offered in sacrifice in the olde lawe, were forthwith consumed, to shewe the excellencie of this hoste, he saith of it, that being then, that is to say, vpon the Crosse, offered, it can not be consumed. And therefore in the same Homilie he saith, that it is otherwise with vs now, then it was with the Iewes. For they on diuers daies offered diuers lambes. *but we (saith he) offer not one lambe to day, and an other lambe to morowe, but alwaies we offer one, and the same lambe.*

**S.Chrysostom
returned
vpon M.
Iewel.**

**M.Iewv.
ouershot
him selfe
in alle
ging this
place of
S.chrys
ostom.**

Touching the second point, if in these wordes (let them be consideratly perused) S. Chrysostome shewe, in what sense other auncient Fathers haue vsed this woerde, *Sacrifice*, then by the auncient Fathers your doctrine touching the truth of Christes body in the blessed Sacrament, is quite ouerthrowen. For he calleth it most expressly, *the Hoste that cleanseth vs from our sinnes, which Christe our high Bishop offered vp for vs vpon the Crosse.* If the auncient Fathers, when so euer they speake of the hoste that is offered vp by

vp by Priestes in the Sacrifice of the Churche , meane thus , as S . Chrysostome speaketh , then are they of our side by your owne confession , then is the Catholike Doctrine concerning the Sacrament , and the Sacrifice , by them against your heresie confirmed , and maaintained . God be praised , by whose prouidence the Truth is confessed , by the ennemis of Truth . Certainly here you ouershote your selfe , in telling the truth against your selfe vnwares .

Here then I shal aduertise the Christian Reader , to beare these wordes of S . Chrysostome in memorie , and to consider wel of them , for so much as in them he openeth him selfe , as Mayster Iewel confesseth , and sheweth what meaning the auncient Fathers had , when they spake of the Sacrifice of the Churche .

But how in these wordes he ouerthroweth my purpose touching the Sacrifice , or rather the vniuersal Doctrine of the whole Churche , that neither I , nor M. Iewel him selfe , nor any other man . I am sure , can perceiue . In , these wordes , I say whiche be here alleged in my Answer to the Challenge . Nay , how can they not seme most plainly , and directly to auouche our doctrine touching the Sacrifice ? Doth he not set Christe , and Priestes that be now , together in the office of offering ? *He hath offered , we offer also now , saith he .* Doth he not auouche the hoste , that Christ offered , and the hoste that Priestes now offer (for thereof he speaketh) to be one , and the selfe same hoste ? And that no man should doubt , what hoste he meant , saith he not , *it is that , which cleanseth our sinnes ; that , which then .*

S . Chrysostome maketh directly for the real Sacrifice .

then being offered (to witte, vpon the Crosse with ſhedding of bloude, with death, to cleanse synnes, and to redeme the worlde) can not be consumed? What hoſte can this be, but the body of Christ, but Christe him ſelfe? For nothing could cleanse our synnes, but he, who onely is the Lambe of God, that taketh a way the synnes of the Worlde. Thus then the ſubſtance of the hoſte, that Christe our Biſhop offered, and of that we offer, is one, and the ſelfe same. So it is clearely proued by theſe wordes of S. Chryſtoſtome, that it is not onely a memorie, an ex ample, a ſimilitude, a figure, or reſemblance of Christes body, that we offer in our daily Sacrifice, but the ſelfe same hoſte in ſubſtance, that Christe offered to cleanse vs, which is the ſubſtance of his owne body and bloud, for it was not a figure that he offered for vs, but his true and real bodye.

*The onde
of Christes
Sacrifice,
and of
ours.* But as the ſubſtance of his, and our Sacrifice is one, ſo the ende and effecte by S. Chryſtoſtome in this place, is diuers. He offered himſelfe to death to cleanse the synnes of the worlde, to redeme mankinde. We offer him in remembrance of that his death, to be partakers of his redempcion. But hereof I ſpeake more particulerly in my preface before this Roioindre.

S. Chryſtoſtome (ſay you) remoueth al doubtē, and declareth in what ſorte and meaning we offer the Sacrifice. How ſo good ſir, tel it vs, I pray you, for I accompt it wel worth the learning. Mary (ſay you) he ſaith not, as M. Harding ſaith, we offer vp the Sonne of God unto his Father, and that verely, and in deede. First it is a ſtrange thing to me, that a man ſhould remoue al doubtes, and declare the certaintie of thinges, by not ſaying, as you replye.

replye. Nexte, what if he say not in expresse termes, that we offer vp the Sonne of God vnto his Father? Wil you now go from the mater, and flie for refuge to your owne precise termes?

Consider, I praye you, how this vaine wrangling becommeth the Person of the Great Minister of Sarisburie. Whereas S. Chrysostome saith, that *We offer vp the selfe same Hoste, that Christe our Bishop hath offered,* which cleanseth vs from our synnes, is it not as muche, as if he had said, *We offer vp the Sonne of God?* What hoste is that which cleanseth vs? Is it not Christe onely? Who is Christe? Is he not the Sonne of God? And to whom is Sacrifice done, but to God? Al this set together, how much varieth he from S. Chrysostome, who saith, that we offer vp the Sonne of God vnto his Father? If you sticke to that other worde, *verely, and in deede,* remember, you haue by your translation, made S. Chrysostome in this very place, so to speake your selfe. *We offer in deede,* be the wordes.

Now that you haue tolde vs, what S. Chrysostome saith not, which helpeth your cause nothing at al: you shewe vs what he saith. And here you bring in certaine peeces, and maimed sayinges out of him, being afraid to allege the whole sentences, as they lye in that learned Doctor, least you should marre altogether, as you should haue done, if you had suffered him to tel his owne tale. Because the place is somewhat long, I had rather referre the Reader vnto the. 17. Homilie vpon the Epistle to the Hebrewes, where it is written, then here to reherse the whole.

Divis. 12.

A Reioindre to M. Jewels Replie

M. Iuels
promise
vpon S.
Chrysoft,
hovv it is
performed

But let vs see , what you pike out of that Homilie for your purpose , and how much it relieueth your cause . Remember what you haue promised to shewe out of S. Chrysoftome , *that heremoueth al double , and declareth in what sorte and meaning we offer the Sacrifice.* You allege out of the said Homilie, foure sentences , or rather foure peeces of sentences .

Chrysoft. The first is this . *Offerimus quidem &c . We offer in deede , but in remembrance of his Death .* These wordes by your interpretation declare in what sorte we offer the Sacrifice . Wel, be it so , I wil not muche contende with you , so that you meane by this sorte , the excluding of the bloudy manner of oblatiō . But here I must put the reader in mynde , what foloweth immediatly in that auncient Father . Whiche you haue vntruly conceeled . *Vna cest hostia , non multæ .* The hoste that we offer (daily , for there he speaketh of the dayly Oblation) is one , it is not many . If it be bread made by the handes of a man , that we offer , and wine pressed out of the grape (for the Real Oblation of the body and bloud of Christe ye denie) albe it the same properly can not be called an Hoste , how can you say , it is one Hoste , that we offer daily , and not many Hostes , seing that euery day we take newe bread , and newe wine for our Sacrifice ?

In our Sa-
cristice vve
haue the
samplers ,
and the
true thing
it selfe ,
vvhich
Christe
offered .

Your second peece of a sentence is this . *Hoc Sacri-
ficium exemplar illius est . This Sacrifice is an example of
that Sacrifice .* But what foloweth , *Id ipsum semper offeri-
mus .* We offer alwaies the selfe same thing . And what
thing is that ? There he sheweth . *It is the Hoste that
cleanseth vs , which Christe our Bisshop hath offered .* So
then we see it called , both the real thing it selfe , that was
offered ,

offered, and the sampler of the thing. In that he calleth it a sampler, thereby he putteth vs in minde, the order and manner of offering it now, to be different from the manner of the oblation of the Crosse. For there it was bloudy, here vnbloudy: there with suffering the tourments of death, here with commemoration, representation and application of his death: there the thing offered visible in proper forme, here inuisible, vnder the forme of bread and wine.

Your thirde peece of a sentence taken out of S. Chrysostome, is this. *This that we doo, is done in remembrance of that that was done.* Which wordes declare, the thing that we doo, to be donne in remembrance of the Death of Christe. And they folow immediatly vpon that he said of the *cleansing Hoste*, whiche our Bishop Christe offered, and we also offer the same. So that the difference betwene this, and that, is this. That was the Sacrifice that cleanseth our synnes with his bloude actuallie shed, and redemeid vs by vertue of it selfe. This is the Commemoratiue Sacrifice, which is offered in commemoration of that, hauing for the substance of it, the same body and bloude of Christe, that was offered vpon the Crosse, by vertue of Consecration made really present, and applieth vnto vs the merite and effecte of the cleansing, and redemption wrought and perfourmed vp on the Crosse.

Then immediatly followeth the last sentence of the Homilie, a parte whereof you haue taken for your purpose. *Non aliud Sacrificium, sicut Pontifex, sed id ipsum semper offerimus, &c. We offer not an other Sacrifice, as the Bishop (of the olde lawe did) but alwayes we offer the very*

Divis. 2.

A Reioindre to M. Jewels Replie

same that Christe offered, or rather we worke the remembrance of the Sacrifice. In the Discourse of S Chrysostom, out of whiche M. Jewel hath piked, and culled out certaine peeces, three thinges in effect are declared. First, that we offer, seconly, that our manner of offering is other, then Christes was, therefore ours is called a sampler of that, and it is donne in commemoration of his Death. Thirdly, that the Hoste, or thing offered in either Sacrifice, is one and the same in substance, which is the true body of Christe. Graunt vs the first, and the last, that is to say, that we offer in deede, yea and that the same Hoste, which Christe offered: and to al men of reason and iudgement, though our Sacrifice be a sampler of Christes Sacrifice vpō the Crosse, and though it be done for commemoration of that, shal our Real Sacrifice be sufficiently proued. For what is our endeavour in this Article, but to proue, that we offer vnto God that, which Christe our Bishop hath offered, which is Christe him selfe?

And whereas making vp your Epiphonema, you say with more brauarie, then truth, *Thus we offer vp Christe, that is to say, an example, a commemoration, a remembrance of the Death of Christe*: I neuer heard of such a that is to say, before, specially if the real presence by these wordes be excluded as your meaning is. O what impudencie is

Differēce
betvven
the Hoste
and the
comme-
moratiō.
this? Doth not S. Chrysostom by your selfe alleged make a plaine distinction and difference betwen the hoste offered, and the remembrance, saying, *that which we doo, is done for a commemoration?* Doth it not therby appeare, that somewhat must be done before, and besides the Commemoration? Who euer so confounded things, as by,

as by your absurde and false interpretation you doo , making the body and bloude of Christe , or Christe him selfe , and the remembrance of Christes death, one thing? What , is this your meaning , as though the substance of the Sacrifice were nothing els, but the remembrance of Christes death ? Let this once be graunted, and why may not any man , or woman , make vs as good a Sacrifice at their table at home in their owne howse , as your selfe can at the Communion table in our Ladies Churche at Sarisburie ? For at that homely table may Christes death be remembred , aswel as at your Communion table.

This kinde of Sacrifice (say you speaking of the commemoration of Christes Death) was never denied. As in a right sense it is very true , and was neuer by vs denied (for the deuoute remembrance of Christes Death by it selfe considered, is a kinde of spiritual Sacrifice) so if you meane thereby to exclude the truth of the thing offered, whiche is the body and bloud of Christe , and serue vs with a shewe , and a remembrance onely distinct from the true thing it selfe that is offered , which seemeth to be your whole drifte: this parte of your doctrine we vtterly denie , and tel you , that for maintenance of the same, you vse a fond and vaine reason . For what an Argument is it , when two thinges be bothe true , by the affirmation of the one , to conclude the denial of the other ? As for example , what witte wil allowe this Argument. The Sunne shyneth , *Ergo* , it raineth not , or , *Ergo* , it is not colde : whereas many times we see it raine , and feele it colde , when the Sunne shyneth cleare and

M. Ievvel
alvvales
cōcludeth
the denial
of one
truth by
that affirmia
tion of an
other
truth.

bright? Right so we tel you, and neuer stint telling you (which neuerthelesse ye dissemble to vnderstand) that this your common Argument is naught, the Sacrifice which we offer, is a sampler, or a commemoration of that which Christe offered: Ergo, it is not the same, which Christe offered. For in diuers respects it is bothe, as now we haue proued by S. Chrysostome.

It is the same in substance, that is to say, the substance of that was offered vpon the Crosse, and of that is offered by Priestes is the Masse, in one, and the same: but it is diuers in the manner of offering. For that was offered bloudily, this vnbloudily in mysterie, and by way of commemoration. So it is the body and Bloud of Christe offered, and also a commemoration of the bloody offering.

The testimonie of S. Augustine (I maruel what you meant to allege it) maketh quite against you. For both it reporteth the real presence, which you denie, and sheweth a difference betwixt the thing which is offered, and Christes Death by the same signified, which you cōfounde. We gaunt with S. Augustin, *when the hoste is*

*De Consec. broken and the bloude is poured into the mouthes of the
Dict. 2. faithful, the Sacrificing of our Lordes body is signified. It is
Cam fran- not your false translation of the Oblation, for the hoste,
gitur. nor your Sacramentarie exposition of the Sacrement of
the bloude, for the bloude, that can racking S. Augustine to
the defence of your doctrine. If you grate vpon the
worde, *Significatur*, and therefore wil needes haue it to
be a signification of Christes Sacrifice: as we denie not
the signification, so we require you to acknowlege the
real body and bloude of Christe, by breaking whereof
vnder*

vnder the forme of bread, and powring whereof into the mowthes of the faithful vnder the forme of wine, the same signification, and commemoration of Christes Death is made. You handle this place of S. Augustine, as it semeth, as you handled the place of S. Chrysostome before. Sweeping cleane away the hoste, and wyping away the bloude, you leauе remaining onely a signification or token. And thus you feede your people with signes and tokens, in steeede of the most holesome and substantial meate and drinke.

Thus haue you not weakened the strength of S. Chrysostomes testimoniē by your feeble answer, thus it remaineth stil in good force against your Chalenge, thus by your slender Replie you haue geuen al men occasion to thinke, how good and sufficient our Stoare is for the proufe of the external Sacrifice of the body and bloud of Christe, in scoffing wherat youtake so muche pleasure. It remaineth that we trie, of what substance and pith your Replie is, to the place by me alleged out of S. Ambros.

Iewel.

Euen so S. Ambrose saith, Christe is offered here in the Earth (not Re- *Ambroſi.*
ally, and in deede, as M. Hardinge saithe) but in like sorte, and sense, in Psal. 38.
as S. John saithe, The Lamme was slaine from the beginninge of Apocal. 5.
the worlde: that is, not Substantially, or in Real manner, but in signifi-
cation, in a Mysterie, and in a figure. And thus S. Ambrose expoundeth his
ovvne meaning, euen in the same place, that is here alleged. Primū Vm- *Ambroſi.* in
bra præcessit: Secuta est Imago: Erit Veritas. Vmbra in lege: Psalm. 38.
Imago in Euangelio: Veritas in Cœlestibus. Ascende homo in
cœlum, & videbis illa, quorum hic Vmbra erat, vel Imago. First
the Shadowe wente before; The Image folowed; The Truethe
shalbe

shalbe. The Shadowe in the Lawe : The Image in the Gospel :
 The Trueth in the Heauens . O Man , goe vp into Heauen : and
 thou shalte see those thinges , whereof here was an Image , and
Ambros. a shadowe. *To like purpose S. Ambrose vviratibus: Vidimus eum,*
in Lucam. & oculis nostris perfeximus , & in vestigia clavorum eius digi-
lib.5.ca.7 tos nostros inseruimus . Videamus enim vidisse eum , quem legi-
 mus : spectasse pendentem , & vulnera eius Spiritu Ecclesiae scruta-
 tante tentasse : wee haue seene him and lookte vpon him, with
 our eies : and wee haue thrust our fingers into the dentes of his
 nayles . *The reason hereof is this :* For wee seeme to see him , that
Hieron. in and with the feelinge Sprite of the Churche to haue searched his
Psalm.86. woundes. So *S. Hierome saithe* , *Quod semel natum est ex Ma-*
ria , *quotidiè in nobis nascitur* : Christe that was once borne of
 Marie , is borne in vs every daie. *Nolle as S. Ambrose saithe* , *Vive*
 see Christe even with our eies hanginge vpon the Crosse : and
 thruste in our fingers , and searche his woundes: *Euen so, doo vree*
see Christe Comminge unto vs, and Offeringe him selfe in Sacrifice unto
God. And as S. Hierome saithe , Christe is Borne every day , Euen so,
Ambros. *and none otherwize, S. Ambrose saithe* , Christe is Sacrificed every
de Virgi-
nib.lib.2. daie. *In like manner S. Ambrose vviratibus unto certaine Virgins:* Ve-
 stras Mentes confidenter Altaria dixerim , in quibus quotidiè pro
 Redemptione Corporis Christus offertur : I maie boldely saie,
 Your hartes be Aultars, vpon whiche Hartes Christe is dayly
 offered for the Redemption of the Bodie. *Hitherto M. Hardinge*
bath founde no manner token of that, he sought for.

Harding.

This *Euen so* (if I may be so bolde with you, as to vse
 a homely prouerbe) is as euen, as a rammes horne. And
 Sir, is this place of S.Ambrose so soone answered? Is it
 ynough for you to say as you doo , and proue nothing?

Is it

Is it lawful for you to say what you list, and denie what you list, without any proufe at al? And if ye stand so alwaies in your Negatiues, what a coomber shal it be vnto vs, to proue any neuer so certaine a truth to such a wrangler? How oftentimes haue you now said, that Christe is none otherwise offered in earth, then he was offered in the Sacrifices of Abel, of Abraham, or of them of the olde Testament? And al this vpon warrant of this saying of S. Iohn, *The lambe was slaine from the beginning of the Worlde*, which maketh nothing against the daily Sacrifice of the Churche? How sufficiently, and by how many authorities hath this Sacrifice bene proued? Yet forth you go, as if nothing had ben said.

If our Sacrifice of the body and bloud of Christ in the Sacrament be not real, and substantial, but only figuratiue and significatiue, as you say: then how be our Mysteries of more excellencie, then the Iewes Sacramentes were? Nay how do not the liue beastes, which they sacrificed, passe a dead peece of breade, for better ye esteme it not? If our Sacrifice be no better then their Sacrifices were, then is our Priesthood of the new Testamēt no better then their Priesthode was. If our Priesthood be no better, then is the Lawe of the Gospel, wherein we liue, no better then the olde Lawe of Moyses was, vnder which the Iewes lyued. For these three, Sacrifice, Priesthood, and Lawe be so proportionate together, be so of cousinage, and alwaies go so together by the doctrine of S. Paule as you knowe, that the bettering of either of them, doth inferre the bettering of the other. Nowe let the Christian reader make his choise, whether he wil beleue the whole Churche of Christe, and S. Ambrose, *Ambro. in Psal. 38.*

If our
Myste-
ries be ex-
cellenter
then the
Sacrifices
of the old
Law, then
are they
not signi-
ficiatiue
only.

Heb. 7.

D D D or you.

Divis. 12.

A Reioindre to M. Jewels Replie

or you. He saith, Christe is offered on the earth, when the body of Christe is offered: you say. Neither Christ, nor the body of Christ is offered on the earth. but al that is done, is but a token, and a figure.

Here were it to good purpose, to proue the truth of the body and bloud of Christ in the Sacramēt, for els we labour in vaine, a wrangling and contentious witte euer finding shifstes by running alwaies to his Negatiues. But Article. 5. because that Article hath ben already proued, partly by me in my Answer to your Chalenge, and more amply by Doctor Heskins, and Doctor Saundar, as also by sundry other learned and worthy men, before you and your companions russhed into the Church by the window: I mynd not to enter into that large feelde now, nor think it nede-
ful to do that is wel done already. That point then being cleare by Gods worde, and besides substantially proued, determined by the Church in General Councils accord-
ing to the Scriptures, beleued euer of al Christian and faithful people, and graunted by the Fathers of your reli-
gion the Lutherans: let vs consider of that you bring ag-
ainst the Sacrifice auouched by S. Ambrose.

Image,
vyhat ic
signifieth
and how
it exclu-
deth not
the truth,

As touching your other place of S. Ambrose, where-
by you would seeme to expounde the former by me alle-
ged, it maketh for the Sacrifice, it maketh nothing against
the Sacrifice. Neither can you take any aduantage of the
worde, *Image, Image*. For by that worde the truth is not
excluded, but signified, yet so, as thereby we be admoni-
shed, that we beholde thinges more obscurely here, then
we shal beholde them in heauē, and that the thinges here
be but an Image, in cōparison of the true thinges in hea-
uē. The truth is here, no lesse then in heauē. But bicause it
is not

is not so truly sene here, as there, therfore S. Ambros cō-
sidering the diuerse degree of our knowledge , calleth in ^{Ambro. li.}
sundry places (accordig to S.Paule writig to the Hebrues) ^{1. officiorū}
the state here an Image, and the state there , the truth. ^{cap. 48. In}
^{Psal. 38.}

^{Heb. 10.}

And if we may expounde S.Ambrose by S. Ambrose,
he sheweth his meaning clearly in an other place. Which
is, by the terme, *Image*, in respect of the state of the Gos-
pel, not to exclude the Truth of thinges , but to infinuat
an obscurer manner of exhibeting the truth in compari-
son of the state of heauen. His wordes be these . *Ecclesia Ambro. de*
est imago cælestiū . etenim postquam umbra preteriit , imago interpel-
suecēdit. Umbra, synagoga est. In umbra lex ; in Euangelio ve- latione
ritas. The Church is an image of heauen (or of heauenly ^{David.}
things) for after that the shadowe was gone away, the
Image succeeded. The shadow, is the Synagogue . In the
shadowe was the Lawe, in the Gospel is the Truth . Lo
wheras he said in the place by you alleged, the image is in
the Gospel, here expounding his minde more plainly, he
saith, in the Gospel is Truth, calling that Truth, here , which
he called Image; there.

But sir with what face, I say not with what cōscience, ^{M. Ievvel}
durst you so fowly in translating this place of S. Ambrose ^{falsifieth}
to falsifie his wordes and sene? Why did you trāspose his ^{S. Am-}
wordes, setting the former word in the second place? and ^{brose.}
why did you turne, and, for, or ? The later sentence truly
translated is this. *O man, go vp into heauen , and thou shalt*
see those thinges, whereof here was a shadow, or an Image.
Which last wordes you falsified thus , whereof here was
an Image and a shadowe.

By this chopping and chaunging of woordes, your e-
vil intent was , to bring your reader in beleefe , that the

Divis. 12.

A Reioindre to M. Jewels Replie

Sacramentes of the olde Law be of equal worthines with the Sacramentes of the newe Lawe . By your slender Replie, and by such false legierdemaine, I doubtē not but the wiser sorte wil be moued to trie your strange doctrine better, then heretofore of many it hath ben tryed, before they beleue it.

M. levvel
confounſ
dech one
eruthc
vwith an
other
truth.
Lib. 5.
Commēt.
in Luc.
cap. 7.

From this place to the ende of the Diuision , this Replie doth nothing els, but endeuour to confound thinges, that in them selues be distinct , that so at least he might cast some myste as it were before the readers eyes. As for example , because the reading of the storie of the Gospel sheweth vnto our vnderstanding and faith, Christ hanging vpon the Crosse , as S. Ambrose saith , his syde opened with the souldiours speare, his handes and feete pearced through with the nayles, and the Sacrement also of Christes body and bloude, doth represent and commend vnto our memories the same :

Hieron. in
Pſal. 86.

Againe, because Christe being *virtus Patris*, the vertue of his Father, is borne in vs every daye , when any vertue is wrought by vs, as S. Hierome saith: Therefore (by this mannes Logique) Christe is not really, but by a similitude or figure only sacrificed of Priestes euery day . Furthermore, because the myndes of holy virgins be meeke Aulters for Christ daily to be offered vpon (to wit, by daily meditation of his Passion) as S. Ambrose sticketh not to say : therefore Christe is no more really present vpon the real Aulters of the Churche , when the Sacrifice of his body and bloude is offered by the Priest, then he is in the mynde of a pure and holy virgine deuoutly thinking of his death . Seme not these reasons to procede from a profounde Diuinitie ? What is this, but to confounde

Ambro-de
Virginib.
lib. 2.

one

one truth with an other truth , and to vndoo al proper speaches , by figuratiue and metaphorical Phrases ? He should haue remembred, that euен they of his owne side doo teache, that we ought not to ronne vnto tropes for the vnderstanding of any point , onlesse there felowe a great absurditie , if the wordes be taken in their proper signification.

That this myste of M . Jewels confusion be discussed and put a waye, who is so vnskilful in maters of our faith, that perteeth not a manifest difference betwen the setting forth of Christes death vnto our vnderstanding by reading the Scriptures , and the representation and cōmemoration of the same vnto our faith by the Sacramēt of his body and bloude ? In that a Description only by wordes is made of the order and manner of putting Christ to death , whereby an Image thereof is imprinted in our vnderstanding and memorie . In this the body of Christe, that was put to death , is present , layd before vs according to his worde , *This is my body which is geuen for you.* That is a general meane to come to the knowledge of Christes death . This is a special meane to remember his death . That is common vnto the Infidel reading the storie of the Gospel , as wel as vnto the faithful . This is proper to the true Christiā geuing credit to Gods worde . That may be conueniently reade by euery priuate man at al times , and in al places . This can not duely be consecrate and ministred, but by a Priest lawfully ordered, and that in time and place appointed . That may be read by a wicked man without increase of his sinne . This can not be consecrate nor receiued of any being in deadly sinne without increase of his farther damnation . This

The difference of Christes being in the sacrifice, and in the reading of the storie of the Gospel.
Luc. 22.

Diuis. 12.

A Reioindre to M. Jewels Replie

is , and euer hath bene by the Churche called and taken for the very body and bloud of Christe . That neither is , nor euer hath ben commonly so called or taken . This is a Sacrament, and the Sacrifice of the new Lawe . That is neither of them both . Finally , that feedeth the vnderstanding onely . This is the foode both of soule , and body to life euerlasting . These differences being so apparent , so greate , and of such importance , who can otherwise iudge , but that Christes presence in the Sacrifice of the Churche , must be after a more substantial and real manner , then in the letter of the Gospel , or in the reading thereof ?

Moreouer if he be present in the Sacrament and Sacrifice , none otherwise then he is at the reading of the Gospel , then is the Sacrifice and Sacrament superfluous . For to stirre vp in our myndes the remembraunce of Christes Death , it should suffice to reade , or to heare readen daily the storie of the Passion without any celebration of the Sacrament . But Christe knowing the dulnesse of our hartes to be such , that woordes be not

*M. Iewvel
acknowv
ledgeth
Christes
presence
in the
Bless. Sa-
crament
no other
vvise the
in the sto-
rie of the
Gospel,
vwhen it
is read
adheard.*

sufficient to repaire our memorie , and to stirre vp our affection without the presence of some thing of more Maiestie then woordes be , of his tender loue leaste to his dere spouse the Churche besides his Gospel , a thing of most excellent Maiestie , his owne flesh and bloude : that we being assured through faith of his real presence in our Mysteries , should more dreadfully reuerence him , more expressely remember him , more affectuously loue him , and by the worthy receiuing of it , be made partakers of the fruit of his Passion . Of this presence , and of this great fruit , would M. Iewel with al his lewde harte bereue

bereue vs , by making Christe present in the Mysteries none otherwise, then he is at the reading of the storie of the Gospel , that is to say , onely by the comprehension of our vnderstanding and by faith : And that he is as truly now hanging vpon the Crosse, when we reade the storie of his passion, and do by the eyes our of Imagination beholde him hanging , as he doth sacrifice him selfe, when his body is sacrificed, as S. Ambrose before alledged, speaketh.

Touching the right vnderstanding of this place of S. Ambrose , we see Christe hanging vpon the Crosse , and thrust our fingers into the dentes of his nayles , twoo waies.either by faith , or by charitie . Faith hath eyes to see, and fingers to feele. But what manner eyes, and fingers ? spiritual . Through faith we see Christe han-
VVe see
Christ hā-
ging on
the Crosse
and grope
his vvoū-
des, twoo
vvaies.
Hovv
vve see
the vvoū-
des of
Christ by
faith.
 ging vpon the Crosse , and feele his woundes. That is to say , The benefite of his Passion through the merite of faith is imparted vnto vs nolesse, then if we behelde him with our eyes hanging vppon the Crosse , and with our fingers touched his woundes.Of them that haue this faith our Lorde saith in the Gospel, *Beati qui non viderunt,* & *Ioan.29.* crediderunt.Blessed by they,that haue not sene (with bo-
 dily eyes) and beleue.Neither saith S. Ambrose plainly,
that we see Christe with our eyes hanging upon the Crosse, Ambros.
and that we thrust in our fingers, and searche his woundes, In Luc.
 as to your aduantage you report him: but correcting him *lib.5.c.7.*
 selfe, he saith , *Videmur vidisse eum &c.* We seeme to haue
 seene him, and with the searching sprite of the Churche to
 haue groped his woundes. He attributeth al to the spirite,
 which through faith feeth, and feeleth.

By charitie we behold Christ hāgging vpon the Crosse,
and

Diuis. 12.

A Reioindre to M. Jewels Replie

Hovv vve see Christ fus fering, by Charitie. and thrust our fingers into his woundes, bicause through charitie we are in that body of Christe, to witte the Churche, which seeth Christe so hanging, and thrusteth the fingers into his woundes. For what grace, vertue, miracle, or other excellencie so euer is in the Body of the Churche, through the merite of charitie, which causeth participation of al good thinges to be common,

Augu. ser. mone. 188 euery one that is of that body, may lay, that he hath the same. In consideration whereof S. Augustine saith notably:

De tem. pore. If any wil say to one of vs, thou hast received the holy Ghost, why speakest not with al tongues? He ought to speaketh Answer, I speake with al tongues, because I am in that body the Churche of Christe, in the Church, which speaketh with al tongues.

But how may it be vnderstanding, that the Churche speaketh with al tongues? Inasmuch as some of the Churche doo speake with al tongues. Therefore in an o-

Augu. ser. mone. 186 De Tem. ther place he saith. In some Saintes the Churche worketh

pore. Miracles, in other Saintes it speaketh the truth, in other

Guerricus abbas Ig^a Saintes it kepeth virginitie, in other Saintes it kepeth the

nianensis. Seimo. in die Purifi- cat.inter opera Ber. nardi. chasticie of wedlocke, in others this, in others that. Cer-

taine vertnes (saith a holy Father) though al persons haue not yet let them loue him, who hath that, whiche they finde

not in them selues, and then haue they in him that, whiche

in them selues they see not, as Peter in Iohn hath the merite

of virginitie, so Iohn in Peter hath the reward of Mar-

i. I. loan. 1. tyrdom.

The Chur che be- holdeth Christ, and cou cheth his vvoüdes. In whom then doth the Churche see Christe han ging vpon the Crosse, and feele his woundes? In S. Iohn the Churche seeth him, who saith, That which was from the beginning, we haue heard, we haue sene with our eyes, and our handes haue touched, &c. In the Apostles it behol deth

deth with eyes Christe vpon the Crosse , in S.Thomas it toucheth his woundes. That this seeme not strange, euen so saith S. Ambrose in the booke and chapter aboue mentioned. *Sed etiam nos vidimus in Iohanne , oculis nostris perspeximus in Apostolis , & manibus nostris perscrutatus sumus in Thome digitus.* Yea we also haue seene Christe in Iohn , with our eyes we haue beholden him in the Apostles, and with our handes we haue serched his woundes in the fingers of Thomas.

Now if this body the Churche, and consequently eury one that is a member of this body, see Christe hanging vpon the Crosse, and with the fingers touche his woundes, either because he hath the light and fift of faith, or because through Charitie he is incorporate and made a member of that body, and so seeth and toucheth by participatiō: what maketh this against the real Sacrifice of the body and bloud of Christ, frequented in the Church? Because this manner of seeing Christe, and of touching his woundes, whether it be through vertue of faith, or merite of charitie, is not real and in dede, wil you therof gather an Argumēt, that Christ in the Sacrifice of the Churche is not really offered ? O that you would make this Argument in Louaine , or Paris , or in any other famous Schoole of Diuinitiē in the worlde, this Argument I say,

Christe is not now scene hanging vpon the Crosse, neither be his woundes touched really and in dede: Ergo, he is not of the Priestes offered vp in the Mysteries really:

You may besure the Audience with hissing, and trampling would drine you out of the Schoole.

If you say , I doo you wrong in reporting your Argu-
EE E ment to

ment to disaduantage; which is your cōmon practise towardes me: I am content you frame it to your best aduātage. Let your owne Argument stand, as your selfe haue set it forth. An Argument I may cal it, for by your Maior, any man may sone vnderstād, what should be your Minor, and conclusion. Your Argument then is this. *As we see Christ euē with our eyes hanging vpon the Crosse, and thrust in our fingers, and searche his woundes: Euē so doo we see Christ comming unto vs, and offering him selfe in Sacrifice unto God.* Your Minor, or secōd proposition, must be this. but really and in deede so we see not Christ, neither doo we so with our fingers searche his woundes: *Ergo, really and in deede we see not Christe comming vnto vs, and offering him selfe in Sacrifice.*

Why sir al this I graunt. For in deede we see not now Christe comming vnto vs, nor offering him selfe: But our controuersie is not of seing Christ comming, and offering him selfe: but of the offering of his body in Sacrifice. And to that I alleged S. Ambrose, saying, *Etsi Christus nan videtur offerre, tamen ipse offertur in terra, quando Christi corpus offertur.* Although Christ be not seene to offer, yet him selfe is offered in the earth, when the body of Christ is offered. Lo he saith exprestly, he is not seene to offer, and yet he is offered. Your parte is to impugne the offering, and bicause you can not, you impugne the seing of him cōming and offering him selfe. We see him not, and yet he is offered in earth, as S. Ambrose saith.

Now then, whereas you are drien from this, if thus you make your Argument, as in effecte you doo, and as your fetche is to conclude:

As Christ is seene of vs hanging vpon the Crosse, and ashis

as his wōudes be touched with our fingers, so he is by Priests offred, but he is not sene hāging vpō the Crosse really and in dede, nor his woūdes be so touched with our fingers: Ergo, he is not offered really and in dede:

As I graunt the Argument to be good in forme, so I denie the mater to be true. For the Maior, or first proposition is false. For Christes hanging on the Crosse, and the print of his woundes, is seene, and felt of vs by faith, or by chariti, as I haue now declared: but Christe is offered vp in Sacrifice really, and in dede, bicause his body is really and in dede present in the Sacrament, as it hath bene against you M. Jewel by the Catholikes most sufficienly prooued by scriptures, Fathers, and the faith of the Churche, and as you knowe in your owne gilty conscience.

The saying which you attribute vnto S. Hierom, *Quod M. Revvel
semel natū est ex Maria, quotidie in nobis nascitur, Christe* forgeth
that was once borne of Marie, is borne in vs euery day: is vvorde
an innuētion of your owne. S. Hierom hath it not, you may of his
sone fil your booke with such authoritie, being made at attribut
home in your owne forge. S. Hierome expoūding an ob- te them
scure place of the. 86 . Psalme tropologically, saith this to S.
much, I graūt, *Si volumus, quotidie nascitur Christus*, If we Hierom.
wil, Christ is borne daily. There he calleth the doing of e- Hierony.
uery vertue, the begetting and bringing forth of Christe, in Psal. 86
because Christ is the vertue and wisdome of his Father. But what maketh this saying against the real Sacrifice of the body and blourde of Christe? By occasion of these wordes, you reason thus, as it may be conceiued.

As S. Hierom saith, Christ is borne euery day, Euen so
ād none otherwise, S. Ambros saith, Christ is sacrificed
euery day. But Christe is not borne euery day really,

EEE ii Ergo,

Divis. 12. A Reioindre to M. Jewels Replie

Ergo, S. Ambrose meaneth not, that he is sacrificed every day really.

I answer. Your *Maior* is false. For there is a manifest dissimilitude between the partes compared together. When we bring forth good vertues, and Christe therefore is said to be borne in vs : this is spoken by a Metaphore , and is true onely in a tropological, or morale sence , and not in the litteral sence. The other parte of the comparison, *Christ is offered every day, when his body is offered, as S. Ambrose saith,* is a proper speache, and the same is true in the litteral sence, as now we haue prooved.

Ambrof.
de Virgi-
nib. lib. 2.
M. Jewels
peculiar
Sophie
stricte to
put away
one truth
by an o-
ther.

Lastly, that I let not passe the other place of S. Ambrose , where he calleth the myndes of holy virgins, Aulters : the reason you gather thereof is naught. For of the affirmation of an internal Sacrifice , you inferre the denial of the external Sacrifice , and so you would drive out one truth by an other truthe , after your common wount . Which kinde of reasoning is very fonde and childish . For both may , and ought to stand together. Your Argument, if you conclude ought, must be this.

Christe is offered in the myndes of virgins , which therefore may be called Aulters, internally , and spiritually: *Ergo, he is not offered on the true Aulters in the Churche externally, and really.*

The Argument is naught, as euery yong Sophister know-
eth, because he is offered both waies. As wel you might
reason thus, *Christ is God, Ergo, he is not man; or contra-
rywise, Christe is man, ergo, he is not God.*

Thus thou mayst easily perceiue good Reader , what
guileful Sophistrie M. Jewel vseth, putting away the vi-
sible and outwardē Sacrifice of the Churche , by alle-
ging

ging places of Fathers , commanding vnto vs , the inwarde and mere spiritual Sacrifices of mannes harte. Withal thou seest also , what so euer M . Iewel saith, that I haue founde in S . Chrysostome , and S . Ambrose, that I sought for.

The . 13. Diuision.

The Answyer.

NOwe for prouise of the Sacrifice , and Oblation of Christe by the Doctours mynde vpon the figure of Melchisedech : First S . Cyprian saith thus.

Qui magis Sacerdos Dei summi, quām Domi-
nus noster Iesus Christus, qui Sacrificium Deo
patri obtulit, & obtulit hoc idem , quod Mel-
chisedech , id est , Panem & Vinum, suum, sci-
licet, Corpus, & Sāguinē . Who is more the Priest
of the highest God, then our Lorde Iesus Christe , who
offered a Sacrifice to God the Father , and offered the
selfe same , that Melchisedeck did , that is , Breade
and Wine , that is to say , his owne body and Bloude ?
S . Hierome in an epistle , that he wrote for the ver-
tuouse women Paula , and Eustochium to Marcella,
hath these wordes : Recurre ad Genesim , & Mel-
chisedech Regem Salem : Huius Principem
inuenies ciuitatis , qui iam in typo Christi Pa-
nem , & Vinum obtulit , & Mysterium Chri-
stianum in Saluatoris sanguine , & corpore de-
EEE ij dicas

Lib. 2.
Epist. 3.

dicauit. Retourne to the Booke of Genefis, and to Melchisedek the King of Salem. And thou shalt finde the Prince of that Citie, who euen at that time in the figure of Christe offered Breade and Wine, and dedicated the Mysterie of Christians in the Body, and Bloude of our Sauiour. Here this learned Father maketh a plaine distinction betwene the Oblation of the Figure, which was Breade and Wine, and the Oblation of the Trueth, which is the Mysterie of Christen people, the Bloude and Body of Christe our Sauiour. Of this S. Augustine speaketh largely in his first Sermon vpon the .33. Psalme, and in the .17. booke De Ciuitate Dei, cap. 20.

Iewel.

Cyprianus Lib. 2. Epist. 3.

If M. Harding meane plainly, and vvil haue S. Cyprians vwordes taken as they lie, without Figure, then must he say, That Melchidek offered vp verily, and Really Christ him selfe. For S. Cyprians vwordes be cleare, Christus obtulit hoc idem, quod Melchisedek obtulerat: Christ offered vp the same thing, that Melchisedek had offered.

Harding.

Sir I assure you I meane plainly. would God you did so too. verily if you did, we shoulde not thus finde you alwaies starting a side to figures, and phrases. Folowing my prefixed order, in my Answer I come now to proue the Sacrifice by the witnesse of two auncient Fathers, S. Cyprian, and S. Hierome, alleging for it, the figure of Melchisedek. First touching S. Cyprian, let his wordes be taken as they lie, without figure, folde, or wrinkle: how therof

therof wil it folow, that Melchisedek offered vereley, and really Christ him selfe? For (say you) S. Cyprians wordes be cleare: *Christ offered the same thinge, that Melchisedek had offered.* The clearer the wordes be, the lesse they serue your obscure purpose.

If we graunted your translation to be true, who haue turned, *hoc idem, the same thing,* where it ought rather to be turned, *the same (Sacrifice) being referred to Sacrifice,* that goeth there before immediatly, If we wincked at you for this, I say: Yet I pray you, how foloweth this Argument, *Christ offered the same thing that Melchisedek had offered, Ergo Melchisedek offered vp Christ him selfe verily and really?* If you would haue gon the right way to worke, thus you shold haue argued. Christe offered the same thing, that Melchisedek had offered: Melchisedek had offered bread and wine, *Ergo, Christe offered bread and wine.* But bicause, if you had thus rightly framed your Argument, you had concluded with vs against your selfe by S. Cyprian, by whose interpretation the bread and wine, that Christ offered, was his body and bloud: rather then you would graunt so much, it liked you better to vse false Logique, then true Diuinitie.

The wordes then of S. Cyprian taken in their plaine, and litteral sense, and without any figure doo signifie, that Melchisedek offered bread and wine, as muche to say, a bare figure: and that Christe fulfilling that Figure, offered also bread and wine. But what bread and wine? His body and bloude, the true bread, and the true wine. Which body and bloude, bicause they feede and susteine both body and soule to life euerlasting, the comon bread and wine that Melchisedek offered, hauing vertue to feede

Christe
offered
the true
bread and
true wine
at his
Supper.

Divis. I 3.

A Reioindre to M. Jewels Replie

to feede only the body , and that but for a smal time : are
for good cause called the true bread and wine .

The Sacifice of Melchisedek, and the Sacifice of Christe, both diuers, and the same.

But perhaps you sticke to the worde, *hoc id est, the same Sacrifice, or, the same thing*, if you wil needes haue it so. If Christe offered the same, say you, whereas Melchisedek offered but bread and wine, how offered Christe him selfe truly and really ? True it is , the Sacrifice of either, or the thing , that either of them offered , is both diuers , and also the same . How diuers ? And howe the same ? Diuers in substance , the same in Mysterie . The diuersitie of substance not only S. Cyprian in the Epistle to Cecilius, but also S. Hierome confesseth, writing vpo Hierony. the. 109. Psalm. *Quomodo Melchisedech obulit panem & in Psal. 109 vinum, sic & tu offeres corpus tuum & sanguinem, verum panem, & verum vinum.* Like as Melchisedek offered bread and wine: so thou shalt offer thy body and bloud; the true bread, and the true wine . What difference then and diuersitie is betwen the figure , and the thing forefigured, that is to say, betwen Melchisedeks bread and wine, and the body and bloud of Christe: such diuersitie of substance is there in the thinges which they offered.

Ioan. 2.

That Christe offered the same , that Melchisedek had offered, for the vnderstanding of it, it may be said, both in consideration of the Mysterie, and of the thing it selfe in a right sense, either bicause the formes of bread and wine remained after consecration, or bicause it was bread and wine in dede before Christ had consecrated and offered. We read in the Gospel, that when our Sauiour at the Ma- riage had turned water into wine , he commaunded the waiters to draw, and bring it vnto the Vſher of the Haul. They brought it , and the Vſher tasted water made wine.

Now

Now true it is to saye, that the waiters did drawe, and bring, and the Vlsher tasted the same thing, that the waiters had filled the waterpottes withal a litle before, that is, water. But what water? Forsooth water mado wine. Likewise it was truely said of S. Cyprian, that Christe offered the same thing, that Melchisedech had offered before him, that is, bread and wine. But what bread and wine? Forsooth bread and wine made his body and bloude. So the Scripture saith, that Aarons Rodde deuoured the Roddes of the Enchaunters. What rodde *Exod. 7.*
was that? It was the Rodde made a serpent. By this it appeareth, how sclender your Argument is, which here you gather against the Real Sacrifice out of S. Cyprians wordes, and how you seeke not so much the truth, as to gainesay, and ouerthwarthe the Authorities, that for the same I alleged. Let vs examine the rest of your Replie.

Jewel.

Not vvitstanding it is certaine, that the Sacrifice, that Melchisedek made, if it vvere graunted to be a Sacrifice, yet in plaine, and Common manner of speache, vvas not Christe the Sonne of God, but onely material Breade, and VVine, and other like prouision of Victualles prepared for Abrabam, and for his menne. And therefore the Olde learned Fathers saye not, Melchisedek offered the same in Sacrifice vnto God: but He brought it foorth, as a present, as the manner vvas, to refreache them, after the pursuite, and chase of their enimies. And S. Hierome in his Translation turneth it not, Obtulit, He Sacrificed: but, Proculit, He brought it foorth. *Iosephus reporteth the mater thus: Melchisedek milites Abrahami hospitaliter habuit, nihil illis ad victum deesse Passus: Simulque ipsum adhibuit Mé- se: Melchisedek feasted Abrahams Souldiers, and suffered them to wante nothinge, that was necessary for their prouision:* And

FFF

likewise

*Ioseph. An**tiquit.lib.**I. cap. 21.*

Chrysost. in Gen. Ho- likewise he receiued Abraham him selfe vnto his Table. *Chrysost.* *Gene. Ho-* *stone, and Epiphanius say thus,* He brought foorth vnto them *mil. 35.* Breade and VVine. *Tertullian saith,* Abraham reuertenti de *Epiph. cōt.* prælio obtulit Panem & Vinum: Melchisedek offered Breade, *Melc. lib. 2* and VVine (*not unto God, but*) vnto Abraham returninge from *Ecclesiæv* the fighte. *So S. Ambrose,* Occurrit Melchisedek, & obtulit Abra-*am* *ab aliis* Panem, & Vinum: Melchisedek came foorth to meete, and *tertullian* offered (*not unto God, but*) vnto Abraham Breade, and VVine. *Prov.* By these sevne it may appeare, that Melchisedek brought foorth the Bread, *Tertull. cō-* and VVine, and other prouision, not as a Sacrifice unto God, but *as a Re-
pr. Iudeos.* lise, and susteinance for Abraham, and for his Companie.

Harding.

It is a worlde to see your doublenes. What, are ye not resolued, whether the Sacrifice that Melchisedek made, were a Sacrifice, or no? Sir, the Sacrifice he made, that is to say, the thing which he offered in Sacrifice, was not Christe the Sonne of God, pardy. Who euer said, it was? Wel, what was it then? Mary, onely material bread, and wine, say you. So say we too. and that by the same, the Sacrifice of Christes body and bloud vnder the forme of Bread and wine, was forefigured. But was this al that *What
was Mel-
chisedeks
Sacrifice
by M. Jew* Melchisedek offered? Not al, by you. For you recken vp also the prouision of victuals, that were prepared for Abraham, and his men, that were in number. 318. Then of likelyhod this was a ioyly Sacrifice. For Melchisedek being a King, as he was, like it is, that he prouided biese, veale, and mutton, pigge, goose and capon, baakte, boiled, and roste. For such victuals are mete for the prouision of an Armie. And did Melchisedek sacrifice al these thinges? This is more, then euer I read, or heard of before, or you either, I am bold to say. For your credites sake you should haue

haue alleged but one Doctor of good fame, olde, or new, that so writeth. Because ye haue none to allege, we take it for a forgerie of your owne shoppe, set out to thintent bread and wine only named, shold not represent to the memorie of men the body and bloud of Christe, whereof the bread and wine were figures. Verely Eusebius writeth *lib.5. De Demonstrat.* that he neuer offered bodily Sacrifices, that is to say, thinges that had liuing bodies, but only bread and wine. οὐδὲ μούν φαίνεται θυσίας σωματικαὶ κεχρημένοις, δινθὲ μόνῳ καὶ ἄλιῳ πνεύματι οὐλογῶν.

The like is reported in S. Hierome *Epist. ad Euagrium.*

As for Iosephus that learned Iewe, we admit him for *Iosephus.* an eloquent writer of a storie, not for an assured teacher of Diuinitie. And yet his authoritie being admitted, Melchisedeks feasting of Abrahams people inferreth no Argument against his Sacrifice in bread and wine. For why might he not do the duetie of a Priest first, satisfying the mysterie, and the duetie of a liberal Prince afterward in refreshing that weary and hungry cōpanie? And therefore touching the worde, *Protulit,* whereby you would *Protulit.* proue, that Melchisedek brought forth bread and wine, and your other prouision of victuals, I can not tel what, for Abrahams menne: you take great paines in vaine. As we are wel hable to proue, *obtulit,* I meane, that Melchiselek offered (to wit bread and wine) so we denie not *protulit:* that is to say, that he brought those thinges forth. But good sir I pray you, in what schoole learned you to make this Argumēt, Melchisedek brought forth bread and wine to refresh Abrahā, and his men, *ergo*, he offered not bread and wine to God in sacrifice? Whereas the scripture after mētion made of bred and wine, forthwith addeth, *erat enim Genes. 14:3*

FFF ij Sacerdos

Divis. 13.

A Reioindre to M. Jewels Replie

Sacerdos Dei altissimi, for he was the Priest of God the highest: onlesse that cause be vnaptly applied, we must understand, that he was wont to offer vp those thinges to God, which then he brought forth vnto Abraham, geuing the same to him for meate, to God for Sacrifice.

That Melchisedeck offered, and made his sacrifice in bread and wine.

Because you seme coouertly to denie, that Melchisedeck offered bread and wine in Sacrifice, which some of your syde let not openly to denie, (which you also would doo, but that by your Chalenge you haue bounde your selfe to admite the olde Doctours) for that the worde of the texte is *protulit*, and not *obtulit*: I thinke it good to put you in mynde of learned Fathers two, or three, by whom it is auouched, that he offered, and that he made his Sacrifice in bread and wine.

Arnobius.

In Psal. 109.

Cyprian.

lib. 2.

Epist. 3.

Hieron. in

Psal. 109.

lib. 2.

lib. 3.

lib. 4.

lib. 5.

lib. 6.

lib. 7.

lib. 8.

lib. 9.

lib. 10.

lib. 11.

lib. 12.

lib. 13.

lib. 14.

lib. 15.

lib. 16.

lib. 17.

lib. 18.

lib. 19.

lib. 20.

lib. 21.

lib. 22.

lib. 23.

lib. 24.

lib. 25.

lib. 26.

lib. 27.

lib. 28.

lib. 29.

lib. 30.

lib. 31.

lib. 32.

lib. 33.

lib. 34.

lib. 35.

lib. 36.

lib. 37.

lib. 38.

lib. 39.

lib. 40.

lib. 41.

lib. 42.

lib. 43.

lib. 44.

lib. 45.

lib. 46.

lib. 47.

lib. 48.

lib. 49.

lib. 50.

lib. 51.

lib. 52.

lib. 53.

lib. 54.

lib. 55.

lib. 56.

lib. 57.

lib. 58.

lib. 59.

lib. 60.

lib. 61.

lib. 62.

lib. 63.

lib. 64.

lib. 65.

lib. 66.

lib. 67.

lib. 68.

lib. 69.

lib. 70.

lib. 71.

lib. 72.

lib. 73.

lib. 74.

lib. 75.

lib. 76.

lib. 77.

lib. 78.

lib. 79.

lib. 80.

lib. 81.

lib. 82.

lib. 83.

lib. 84.

lib. 85.

lib. 86.

lib. 87.

lib. 88.

lib. 89.

lib. 90.

lib. 91.

lib. 92.

lib. 93.

lib. 94.

lib. 95.

lib. 96.

lib. 97.

lib. 98.

lib. 99.

lib. 100.

lib. 101.

lib. 102.

lib. 103.

lib. 104.

lib. 105.

lib. 106.

lib. 107.

lib. 108.

lib. 109.

lib. 110.

lib. 111.

lib. 112.

lib. 113.

lib. 114.

lib. 115.

lib. 116.

lib. 117.

lib. 118.

lib. 119.

lib. 120.

lib. 121.

lib. 122.

lib. 123.

lib. 124.

lib. 125.

lib. 126.

lib. 127.

lib. 128.

lib. 129.

lib. 130.

lib. 131.

lib. 132.

lib. 133.

lib. 134.

lib. 135.

lib. 136.

lib. 137.

lib. 138.

lib. 139.

lib. 140.

lib. 141.

lib. 142.

lib. 143.

lib. 144.

lib. 145.

lib. 146.

lib. 147.

lib. 148.

lib. 149.

lib. 150.

lib. 151.

lib. 152.

lib. 153.

lib. 154.

lib. 155.

lib. 156.

lib. 157.

lib. 158.

lib. 159.

lib. 160.

lib. 161.

lib. 162.

lib. 163.

lib. 164.

lib. 165.

lib. 166.

lib. 167.

lib. 168.

lib. 169.

lib. 170.

lib. 171.

lib. 172.

lib. 173.

lib. 174.

lib. 175.

lib. 176.

lib. 177.

lib. 178.

lib. 179.

lib. 180.

lib. 181.

lib. 182.

lib. 183.

lib. 184.

lib. 185.

lib. 186.

lib. 187.

lib. 188.

lib. 189.

lib. 190.

lib. 191.

lib. 192.

lib. 193.

lib. 194.

lib. 195.

lib. 196.

lib. 197.

lib. 198.

lib. 199.

lib. 200.

lib. 201.

lib. 202.

lib. 203.

lib. 204.

lib. 205.

lib. 206.

lib. 207.

lib. 208.

lib. 209.

lib. 210.

lib. 211.

lib. 212.

lib. 213.

lib. 214.

lib. 215.

lib. 216.

lib. 217.

lib. 218.

lib. 219.

lib. 220.

lib. 221.

lib. 222.

lib. 223.

lib. 224.

lib. 225.

lib. 226.

lib. 227.

lib. 228.

lib. 229.

lib. 230.

lib. 231.

lib. 232.

lib. 233.

lib. 234.

lib. 235.

lib. 236.

lib. 237.

lib. 238.

lib. 239.

lib. 240.

lib. 241.

lib. 242.

lib. 243.

lib. 244.

lib. 245.

lib. 246.

lib. 247.

lib. 248.

lib. 249.

lib. 250.

lib. 251.

lib. 252.

lib. 253.

lib. 254.

lib. 255.

lib. 256.

lib. 257.

lib. 258.

lib. 259.

lib. 260.

lib. 261.

lib. 262.

lib. 263.

lib.5. De Demonstratione Euangelica. S. Augustine. in Psal. 33. Concion. 1. and in many other places .S. Chrysostome in the Homilie de Proditione Iuda. Damascen. lib 4. cap. 14. Cassiodorus in Psal. 109. To be short, few Doctors can be named, in whom this Sacrifice is not most plainly auouched. So that you would neuer haue doubted of it, had you ben learned, much lesse denied it, had you not ben impudent.

As for that you allege out of Tertullian, and S. Ambros, who say that Melchisedek (*obtulit Abrahamo panem & vinum*) offered to Abraham bread and wine: it relieueth your cause neuer a whit. For there the worde *obtulit*, signifieth as much as *exhibuit*, or *dedit*, gaue, or presented: and thereof your selfe being so good a Grammarien, as you are, could not be ignorant. So much the more you shewe your selfe a false handler of this high Mysterie, in twise putting in your false parenthesis, (*not to God, but*) as though Melchisedek had not offered to God any Sacrifice at al.

Jewel.

S. Paule compareth Christe vwith Melchisedek, In that ,like vnto Ambros. Melchisedek, he was the kinge of Iustice: In that ,he was the Prince of peace, as Melchisedek was: And in that, he had neither Father, nor Mother: For so is it likewise writte of Melchisedek. But of the Sacrifice of Breade, and VVine he speakeþ nothing. Yet not. Hebra. 7. vwithstandinge, iþe Auncient holy Fathers oftentimes resemble the same presente of Melchisedek vnto the Sacrifice , that Christe made vpon the Crosse. And in that respecte S. Cyprian saith, Christe offered the same thinge, that Melchisedek offered. That is to say, as M. Hardinge himselfe must needs expounde it. The same thinge in perfourmance of Trueth vpon the Crosse, that Melchisedek had before offered in a Figure.

So saith S. Augustine, Illis Petra Christus: Vnto them the Rocke
E F F iiiij was

August. in was Christe : And yet not Really, and in deede : but onely by way of
 Ioan. traſ= Signification, because it Signified, and Represented Christe.
 Etat. 26.

Harding.

S.Paule
speaketh
not of it,
ergo, it is
not, a co-
mon Ar-
gument
vwith the
Ministers
and here
vſed by
M.Jewel.

I graunt that, whereas S.Paule extolleth the Priesthood
 of Christ, which is after the order of Melchisedek, aboue
 the Leuitical Priesthood, speaking of certaine thinges,
 wherin Christe and Melchisedek were like, speaketh no-
 thing of the Sacrifice of bread and wine. What of that?
 Wil ye thereof conclude, that Melchisedek did not offer
 vnto God bread and wine? What a fond and Minister-
 like kinde of Argument is this, S. Paule spake it not,
Ergo it is not? S. Paule saith not in al that Epistle, that
 Christe was conceiued of the holy Ghoste, borne of
 the virgin Marie: shal it be lawful for vs therfore to
 denie it?

Ioav. 16.

Epistola
ad Eua-
grium. In
principio
To. 3. ope-
rum Hie-
ronymi.
Heb. 5.
Hieron.
.ad Eua-
grium.
Mysteries
kepte
Secret.

We may wel thinke, that therein S. Paule vſed the
 counſel, that Christ once vſed, when he laid, *I haue many
 thinges to tel you, that ye can not beare away now*. S. Paule
 sheweth so much him ſelſe, where beginning to ſpeak of
 Melchisedek, he doth exaggerate, and very much cofeffe
 the difficultie of that high mysterie with this Proeme, as
 S. Hierome noteth. *Super quo multus nobis sermo, & inin-
 terpretabilis.* We haue a long processe to vtter touching
 Melchisedek, and ſuch as can not be expounded: Not
 bicaufe the Apostle could not expounde it, but bicaufe it
 was not a mater conuenient for that time, ſaith S. Hie-
 rome. And wherefore? Because he persuaded with the
 Hebrewes, that is to ſay, the Lewes, not yet come to the
 faith, that he might not reuele that ſacred and ſecret Sa-
 crament. *And whereas the vessel of Election (ſaith he) is
 abſtained*

astained at that Mysterie, and confesseth the mater Whereof he disputeth, to be vnspeakeable (or vndeclarable) how much more ought we seely wormes and gnattes, confess the only knowledge of our vnskil? &c.

S. Augustine speaking vnto his hearers, of whom some were Cathecumens or learners of the faith, thought not good to vtter plainly the doctrine of Melchisedeks Sacrifice. *Fidelibus loquor, &c.* I speake to the faithful (saith he) if there be any Catechumens, that understand it not, let them put away fleswth, and make h. hast to haue knowlege. It is not needefull to open the Mysteries, let the Scriptures tel you what the Sacrifice after the order of Melchisedek is.

If S. Augustine thought it good not to shewe and publish these mysteries abroad, at what time almost the whole world professed the faith of Christ: what good cause had S. Paule not to open the same vnto such as were yet but babes in the faith, and were to be fedde with milke and pappe, rather then with sownde meate, and were not of capacitie for such Mysteries? By consideration of this much it appeareth, of what force your Argument is: S. Paule speaketh nothing of Melchisedeks Sacrifice of bread and wine: *Ergo*, Melchisedek made no such Sacrifice at al. You, that so scornewfully reiecte other mennes Argumentes, should haue taken better advise of your Logique, before you had made such pecuynish Arguments your selfe.

Why S. Paule spake not of the manner of Melchisedeks Sacrifice in bread and wine.

Thus it may be said, and reasonably, that the greatness of the Mysterie, and the vnmeete time and disposition

*August.in
Psal.109.*

Divit. 13.

A Reioindre to M. Jewels Replie

tion of them, to whom S. Paule wrote, was the cause, why he spake nothing touching the manner and mysterie of Melchisedeks Sacrifice in bread and wine. An other cause of as much importance, or more, was this.

S. Paules chiefe intent in this place was, for better meane to allure the Iewes vnto the faith, to shewe the excellencie of Christes Priesthood, which is after the order of Melchizedek, in cōparison of the Leuitical Priesthood. This to performe, he setteth forth the prerogatiue of the same aboue the Leuitical Priesthood, partly on the behalfe of the person of the Priest, partly on the behalfe of the exercise of the Priesthood it selfe. Touching

Melchisedek in dignitie as boone as Abraham, the one, because Melchizedek was the type and figure of Christe, and bare the person of Christe, he doth according to the Scriptures attribute great dignities vnto him, as that he was King of Justice, King of Peace, the Priest of God the highest, without father, without mother, hauing neither beginning of daies, nor ende. Which dignities pertained not vnto his owne person in truth, but as he bare the person of Christe the true Melchizedek.

Gen. 14. Touching the other he declareth out of the booke of Genesis, how he blessed Abraham, and how Abraham gaue vnto him tythes of al thinges, in bothe which consisted the exercise of Priesthood, and thereby Abraham is proued to be of lower degree, then Melchizedek. For without controuersie he is lesse which receiueth blessing, and the geuer of blessing is the greater, by verdit of S. Paule.

The priest hood after the order of Melchizedek farr And as concerning the tythes, that Melchitedek received of Abraham, Leui him selfe also, who received tythes, paid tythes in Abraham, for he was yet in the loynes

loynes of Abraham, as S. Paule saith, when Melchisedek met him. Now whereas the Leuitical Priestes are comaued according to the lawe to take tythes of the people, and haue thereby a Dignitie aboue the people : Melchisedeks taking of tythes of Abraham their chiese Patriarke , Prince and head of the whole progenie (and consequently of Leui also, and his children the Priestes of that order , for that they were then in his loynes) doth proue, the preeminēce and excellencie of that Priesthood, in comparison of the Leuitical Priesthood, in so much that in comparison of the same, the Leuites be but Lay men, and of the popular order.

By these, and certaine other Argumentes S. Paule proueth , and setteth forth the excellencie of Christes Priesthood after the order of Melchisedek, aboue the Leuitical Priesthood . Among which he maketh no mention of the manner of Melchisedeks Sacrifice . Because if he had alleged , that Melchisedek sacrificed in bread and wine , the Hebrewes woulde soone haue replied, that their sacrifices in that behalfe farre excelled, as the which being of lyuing beastes, had a more glorious shew and countenance, then the Sacrifice of bread and wine. Thus you haue two causes declared , why S. Paule , where he treateth so much of the dignitie of Melchisedek , and of the Priesthood that is after his order, speaketh nothing, at least manifestly, of his Sacrifice in bread and wine.

If the Fathers haue oftentimes resembled this present of Melchisedek vnto the Sacrifice that Christ made vpon the Crosse , as you say : why do you not shewe vs , where we may finde it ? Wil any wise man

GGG (trow

(trow you) beleue it onely vpon your bare worde? If it be a thing done oftentimes, it was the easier for you to shewe it once. But your *oftentimes* in the ende wil proue neuer. That Melchisedek gaue to Abraham a present of bread and wine, being returned from the battail, it is not denied. but that euer any auncient learned Father resembled that present, as you cal it abhorring the name of Sacrifice, as it had the condition of a present, vnto the Sacrifice that Christe made vpon the Crosse: I vtterly denie it. If any where they resemble the bread and wine that Melchisedek made his Sacrifice of vnto the Sacrifice of the Crosse, they doo it in respecte that the thing signified by it, that is, the body and bloud of Christe, was one both in the Sacrifice made at the Supper, and also in that which was made vpon the Crosse: and not that the manner of Sacrifice made vpon the Crosse which was bloudy, was semblable vnto it. And so in respecte had to the body and bloud of Christe offered vpon the Crosse, and not vnto the manner of offering, I graunt the exposition you make of S. Cyprians wordes to be true: that is to say, that Christe offered the same thing in performance of truth vpon the Crosse, that Melchisedek had before offered in figure. But that performance of truth is by the learned Fathers commonly acknowledg'd in the Sacrifice of the Supper. In which Christe offered his body and bloude vnder the formes of bread and wine after the order of Melchisedek for thankesgeuing, which he offered vpon the Crosse for redemption.

*August.in
Iean.
Tract.26.* Your common figuratiue saying taken out of S. Augustine, *Illis Petra Christus*, vnto them the Rocke was Christe(though it be not altogether so reported of S.

Augustine,

Augustin in the place by you coted) is abruptly brought in, to what purpose I see not; but to beguile the vnlearned, as I suppose: who therby may be moued to thinke, that our Sacrifice is as mere a fignre, as the figures of the olde lawe were. To this I haue answered once or twise before. In al the frayes ye make against the most holy Mysteries, this bad toole is euer at hand with, you to strik withal.

Iewel.

Sometimes they compare it vwith the Sacrifice of Thankesguinge, and vwith the Ministerion of the holy Communion, and make it equal vwith the same.

S. Augustine saith, Melchisedek Abrahæ primū, quasi Patri fideliū, tradidit Eucharistiam Corporis, & Sanguinis Domini: Melchisedek gaue first vnto Abraham, as vnto the Father of the Faithful, the Sacramente of the Bodie, and Bloud of Christe. So S. Hierome saith, Melchisedek in typō Christi Panem, & Vinum obtulit, & Mysterium Christianorum in Saluatoris Corpore, & Sanguine dedicauit: Melchisedek in the Figure of Christe offered Breade, and VVine: and dedicated the Mysterie of Christians in the Bodie, and Bloude of Christe. These Authorities might serue, to make some shew, that Melchisedek saide Masse, and Consecrated the Sacrament of the Bodie, and Bloude of Christe, and offered vp Christe in Sacrifice unto his Father: But of M. Hardinge, or any other suche Priest, they touche nothinge.

Harding.

You shal neuer shewe vs, where either the Present that Melchisedek gaue to Abraham (by which terme you would abolish the Sacrifice) or the Sacrifice which he made in bread and wine, was cōpared with the Sacrifice,

GGG ij of thans;

Divis. 13. A Reioindre to M. Jewels Replie

of thankesgeuing, onlesse it be the Euchariste , which also beareth that name, wherein, the real body and bloud of Christe is present.

As for the ministracion of the holy Communion it is false to say, It is compared with the ministracion , that is to say , with the acte of the ministring the Communion. But I graunt , it is compared to the thing it selfe , that is to say , to the body and bloud of Christe consecrated, offered, and receiuied in the holy Communion . Prouided alwaies , that by the holy Communion , we meane not your newe toye now practized in England by your Ministers that be no Priestes where there is no holy Dionys. in thing consecrated to make it holy , but the holy Com Ecclesiast. munion of the Catholike Churche , which S . Dionys Hierar- calleth σωματικόν, and κοινωνίαν. chia.

The authoritie you allege vnder the name of S . Au-
gustine , is not S . Augustines . If I had alleged it against
you, a great deale of your scoffing Rhetorike should haue
ben bestowed , both to reprove the booke , and also me
for alleging the same . I am sure, if you haue read either
the worke it selfe with any iudgement , or the Censure
of Erasmus vpon it: you are persuaded, it is an vnworthy
peece of worke to be fatered vpō so worthy a Doctor.
As for the very Question it selfe , out of which you
bring your authoritie , I maruel you considered not,
what Erasmus saith of it. *Quastione, CIX. multa garrit, ut
ostendat Melchisedek non fuisse hominem.* In the .CIX.
question(saith he) this author maketh a great bible bable,
to shewe that Melchisedeck was not a man. In the same
line there, he speaketh of him, as it were of your selfe ,
Lying. *Quest. 125. scurrilam agit.*

But

But who soeuer , and what so euer the author of that worke be, the place is alleged without any dependence, or coherence , as though you cared not in what order you allege testimonies , so you make vp a heape . Either for haste , or(which is more likely) for guile , you leafte out both the beginning, and the ende of it, whereby the meaning is clearely declared. *Melchisedek* (saith the au-
thor) *gauē unto Abraham, as vnto the Father of the faithful, the Eucharist (or Sacrament) of the body and bloud of Christ.* But what was it that he gauē ? It foloweth in the same sentence. *Vi p̄figuraretur in Patre, que in filij futura erat veritas.* That the truth which was to come in the chil-
dren, might be foreshewed by a figure in the Father. Doo not these later wordes most euidently declare, that Mel-
chisedek gauē onely the figure of the Sacrament of Christes body and bloude to Abraham the Father of the faithful , and that the truth of that figure , which is the body and bloude of Christe is amongst vs, that are in re-
spekte of faith his children?

That he calleth the thinge , which Melchisedek gauē to Abraham, by the name of the Eucharist, it is no great maruel . Whether S. Augustine him selfe would so haue spoken, it may be doubted. Verely it is no straunge thing in the olde learned Fathers , to geue the name of the thing signified , vnto the figure , that signifieth, and contrariwise.

This nipping of sentences, specially of such as wordes as open the truth , and ouerthrow your doctrine , doth euerywhere bewray your guileful intent. The whole sen-
tence considered, as it is vttered by the author , doth so clearely serue for confirmation of the real Sacrifices of

*Quæst. Ve-
teris &
nouï testa-
ment. q.
109.*

GGG iiiij Christes

*M. Jewels
Nipping
of sen-
tences.*

Christes body and bloude in the newe Testament: as a more clearer any faithful man would not desire.

The saying you take out of S. Hierome, I maruel what you meant to allege it. It maketh fully for our parte that is to say, for establishing of the Catholike beleefe. There is mention made bothe of the Figure, bread and wine offered by Melchisedek, and of the veritie, the body and bloude of Christe offered by the Christians in their Mysteries. God be praised, through whose power, his truth is vttered by the mouthes of his enemies. As for your pleasant collection, and scorneful ieasting, howe much it pleaseth you, or becommeth the person you haue taken vpon you, I knowe not: Sure I am the holy mysteries of Christian religio, should with more feare of God be treated of. The roome you occupie, is to reuerent, the mater we handle, too holy, the daies ye ruffle in, too lamentable, the stage you play this parte on, too sad M. Iewel, for you thus to play Hick scorner, I should haue said, Iacke scorner. But what may we say? Kinde wil shewe it selfe.

The En. glish Cōmunion cōspired vvith Mel chisedeks Sacrifice, vviche M. Ievv. calleth Melchise deks Massē.

If Melchisedek said any Massē, it was like, vnto the English Communion, that offereth nothing els, but bare bread and wine, if it offer ought at al, and feedeth the people with figures, in stede of the truth. Nay this Communion is not by many partes so good, as Melchisedeks oblation, and blessing of Abraham was. For he offered in a figure, and blessed according to his Priesthood, being in time of figures before the truth was come into the worlde: But our prety Cōmunion of England, bringeth forth bare shewes of bread and wine now in the time of grace, the truth being come, and accepted.

Jewel

And least any man happen of simplicitie to be deceiued, thinkinge that S. Hierome hereby meante M. Hardinges Real Presence, for that he saith, Melchisedek dedicated the Christian Mysterie in the Bodie and Bloude of Christe, it may please him to consider, that bothe S. Hierome, and also other ancient Fathers haue often vsed the same manner of speache in other cases, vvh herein M. Harding can haue no manner suspition of Real Presence. S. Hierome saithe, Euangelium Passione, & Hieron. ad. Sanguine Domini Dedicatur: The Gospel is Dedicated in the uers. Iouin. Passion, and Bloude of Christe. S. Augustine saithe, Quid est mas lib. 1. re Rubrum? Sanguine Domini Consecratum: VVhat is the augst. in Redde sea? He answeareth, Consecrate in the Bloude of Christe. Psal. 80. Againe he saithe, Vnde rubet Baptismus Christi, nisi Christi Sanguine Consecratus? VVhereof is Christes Baptisme redde, but Iordan, trax that it is Dedicate in the Bloude of Christe? Thus Melchisedek stat. 11. Dedicated the Christian Mysterie in the Bloude of Christe.

Harding.

Al that here foloweth to the ende of the Replie to this Diuision, toucheth not at al any thing by me written or said. But it is inferred by M. Iewel vpon occasion of a testimonie of S. Hierom which he him selfe alleged, fearing in the conceit of his owne imagination, that S. Hierome wil be found against him in the very place, where he craued helpe of him, as he is directly against him in deede. And here is a great feare conceiued, least forsooth the reader should be deceiued, and thinke, that S. Hierome in this place meant the real Presence. Then tel vs good Sir, onlesse the body and bloude of Christe be really present in the Mysterie of the Christians, how is not the Figure of Melchisedech, who dedicated the same, as good and as worthy, as is the Mysterie M. suele feare, least t' e Eucha rist be ac compred a better th ng, thē vvine. it selfe.

it selfe of the Christians, which was dedicated ?

But , say you, where so euer any thing is said to be dedicated in the body and bloude of Christe , there his body and bloude are not consequently present, as it may appeare by the example aboue alleged , and by many other the like. I graunt this muche , what then ? Wil it thereof folow by necessary consequent, that in the Mysterie of the Christians , whereof Melchisedeks Oblation was a figure , and which was by him dedicated in a figure, the body and bloude of Christe is not really present ? specially whereas Christe him selfe doth in termes pronounce , *This is my body , this is my bloude ?* What neede you here to talke so much of the real presence ? You know pardy , I stay not vpon this saying of S. Hierome for proufe of the real presence , as though we had not many other , and manifester proufes for it .

*Matt. 26.
Luc. 22.
Marc. 14.
1.Cor. 11.*

Ioan. 6.

I confess, if Christe had neuer spoken those wordes, and had neuer made promise , that he would geue vs in our Mysterie *the selfe same flesh , that he would geue for the life of the Worlde :* S. Hieromes testimonie of it selfe were not a sufficient proufe , like as neither his saying , that *the Ghospel is dedicated by the Passion and bloude of Christe* , doth force vs to graunt , that the Ghospel is the real bloude of Christe for lacke of Christes owne worde pronouncing , that the Ghospel is his bloude. And likewise for lacke of the worde of Christe saying , that Baptisme is his very bloude , which is shed for remission of sinne , although it be said by S. Augustine, not onely of Baptisme it selfe , but also of the Read Sea which was a figure of it , that they were redde , as being consecrate in the bloude of Christe : yet neither of them is in deede Christes

Christes bloude.

Concerning your phrase of *dedicating*, alleged out of S. Hierome, I see not to what purpose it serueth you, but to dazel the eyes of the vnlearned. The circumstance of the place doth easily shewe, what he meant by saying, *The Gospel is dedicated by the Passion and bloude of Christe*, for so it is to be turned. Because Iouinian the heretique, against whom he wrote making mariage equal with virginitie, after that he had in his booke alleged examples of the olde testament, folowing his order, pretented to come to the Gospel, and then in commendation of Marriage brought forth Zacharie, Elizabeth, and Peter with his wiues mother, as perteining to the time of the new Testament, and to the Gospel: S. Hierome taketh him vp roundly, and twiteth him of ignorance, saying, *Consueta Vecordia non intelligit istos quoque inter eos qui legi seruierint, debuisse numerari. Neque enim Euangelium ante Crucem Christi est, quod Passione & sanguine ipsius dedicatur.* Thorough his accustomed doltishnes he vnderstandeth not, that they also ought to haue ben numbred among them, that were vnder the lawe. For the Gospel is not before the Crosse of Christe (that is to say before Christe was crucified) whiche is dedicated by his Passion and bloude.

S. Hierome meaneth by these last wordes, that the time of the Gospel beganne, when Christe had suffered his Passion, and shed his bloude, and not before. And here this worde, *Gospel*, signifieth not the booke written by the Euangelistes, but the state and condicion of the newe Testament. Whiche tooke force, and was dedicated, that is to say, was consecrated, and made holy to the

VVhat S.
Hierom
vnders-
tode by
the terme
of dedi-
cation.

Hieron.
lib. i. ad-
uersus Io-
uinianū.

H H H seruice

Divis. 13.

A Reioindre to M. Jewels Replie

seruice and honour of God , by the Pasision and bloude
of Christe. Therefore he noteth Iouinian to be but a
dolte , in that he did attribute the Mariages of Zacha-
rie and Elizabeth , and Peter , to the Gospel, whiche in
deed belonged vnto the lawe of the olde Testament,bis-
Iohan. 19. cause the lawe continewed , til Christe had suffered his
Passion , as he said him selfe,*Consummatum est*, it is ended.
In like sense S. Hierome vseth the worde of *Dedicating*
in the same booke a litle before , saying , *Virginitatem à
Saluatorē virgine dedicari*, that virginitie is dedicated by
our Sauiour being a virgin , for that now it is otherwile
with vs , then it was with them of the olde lawe , and
Gen. 1. with those to whom it was said, *Grow ye , and be ye mul-
tiplied* , and that virginitie is now sithens our Sauiour
came in fleshe,more generally commended, then it was
before among them , who (as there S. Hierome saith)
haue geuen vs types and figures of thinges to come .

*August. in
Psal. 80.*

*August. in
Joan.*

Tract. II.

The redde Sea is consecrate in the bloude of our Lorde,
faith S. Augustin . Againe , *Baptisme* (faith he) is redde ,
being consecrate in the bloude of Christe . The meaning
hereof is , As our sinnes be taken away and cleansed in
baptisme taking vertue and effect of the bloud of Christ
through faith : So to the Iewes was forefigured the
bloude of Christe in the redde Sea . Baptisme is redde
with the bloude of Christe , and is consecrate by the
same. Thus it is said , bicause it is ordeined by Christe to
be a meane, whereby the effecte and merite of his bloud
is through faith imparted vnto vs . This much weighed
and considered,it may soone to any man appeare , how
little reliefē M. Lewel shal finde in these phrases .

The

The . 14. Diuision.

The Answr.

OF all other Oecumenius speaketh most plainly to this purpose vpon this place of S. Paule alleged out of the Psalme, Tu es Sacerdos in ^{Oecumen.} ^{in Epist. ad} æternum secundùm Ordinem Melchisedech. ^{Heb. cap. 5} ^{Psal. 119.} Thou arte a Priest for euer after the order of Melchisedek. His wordes be these, Significat sermo, quod non solùm Christus obtulit incruentam hostiam (siquidem suum ipsius corpus obtulit) verum etiam qui ab ipso fungentur Sacerdotio, quorum Deus Pontifex esse dignatus est, sine sanguinis effusione offerent. Nam hoc significat (in æternum). Neque enim de ea, quæ semel à Deo facta est Oblatio, & Hostia, dixisset in æternum, sed respiciens ad præsentes Sacrificos, per quos medios Christus sacrificat, & sacrificatur, qui etiam in Mystica Coenæ modum illis tradidit huiusmodi Sacrificij. The meaninge of this place is (saithe he) that not onely Christe offered an Vnbloudy Sacrifice, for he offered his owne Bodie, but also that they, which after him shal doo the office of a Priest (whose Bishop he vouchesaueth to be) shal offer without shedding of Bloud. For that signifieth the worde (For euer.) For concerning that Oblation, and Sacrifice, which was once
 HHH ij made

Divis. 14. A Rejoindre to M. Jewels Replie

made by God , he would neuer saye , (In æternum)
foreuer . But (he saide so) hauing an eye to those
Priestes , that be nowe , by the mediation of whom
Christe sacrificeth , and is sacrificed : who also in his
Mystical Supper taught by tradition the manner of
suche a Sacrifice .

Concerning the Prophecie of Malachie , for proufe
of this Oblation , though the place of Irenæus aboue
recited may stande in stede of many auctorities , yet
I wil not let to rehearse the sayinges of a Father or
two , for confirmation of this Article .

In Psal. 95. Chrysostome saith very plainly , In omni loco
Sacrificium offertur nomini meo , & Sacrificiū
purum . Vide quām luculenter , quāmque dilu-
cidē Mysticam interpretatus est Mensam , quæ
est Incruenta hostia . In euery place a Sacrifice shal
be offered to my name , and that a pure Sacrifice . See ,
how plainly , and clearely he interpreted the Mysti-
cal Table , which is the Vnbloudy Sacrifice .

Jewel.

Heres mighte I iustly take exception against this Doctour , as fin-
dinge him vwithout the compasse of the firste sixe hundred yeeres .
Hovv be it , He saith nor , That the Prieste hath power , or Au-
thoritie , to Sacrifice the Sonne of God , nor seemeth any vaine re-
fauer M. Hardinges purpose . Therefore vneshal not neede to touche
bis credite .

HHH ij. Harding.

In this Diuision M. Iewel, you set forth as it were in a moustre , a number of authorities , and not one to the purpose . Yet fewe thinges excepted , you tel vs little here , that you haue not tolde vs before . One apte and plaine testimonie would haue holpen your cause more , then al this impertinent and confuse number . It is not harde for one that is furnished with stoare of Notebookes of common places , as you are , to fil the paper with heapes of allegations . This kinde of writing , as to the ignorant it maketh a false shewe of stoare of learning , so to the learned , bringeth assured euidence of lacke , bothe of truth , and iudgement . You are much beholding to your Phrases , and metaphorical speaches . For in them at least , as in a smooddering smoke , you trust to conuey your selfe away , that the weake-nesse of your parte appeare not openly , as it should , if you would directly answer to the pointes , where-with the truth of our syde is confirmed . By this you shewe your selfe to be mynded not to yeelde and to subscribe according to your promise , what so euer , and how muche so euer be proued against you .

Concering Oecumenius in my Answer alleged ;
Oecume-
nius.
you might iustly take exception against him , you say for that he falleth without the compasse of the first six hundred yeres . As though an Author allowed by the best learned of the Churche for the speace of an vnu-
knownen time , should be of lesse credite , then an other , that wrote one hundred yeres before him . As though also after the first six hundred yeres the holy Ghoste

forsooke the Churche, and therefore leaſt it vnfurnished of good and learned teachers . Of what age he was , I trowe it is not certainely knownen: but that he is of great antiquitie, it is certaine. Neither can ye refuse him for a Papist , because he was of the Greke Churche , which your ſelſe haue cleared of Papistrie . Wel touching his credite , forasmuch as vpon a braue ſhewe of a confidence in your cauſe , you are ſo good Mayſter vnto him , as not to take exception againſt him : we take that ye geue . Let it then ſtand for good and allowed,

M. Jewvel as in deeđe ; there is no cauſe but ſo it ſhould.

ſpeaketh Because you pretend in worde (knowing the contra-
direſtly ry in harte) that thiſ testimonie of *Oecumenius* maketh no
againſt proue for the Sacrifice againſt your Chalenge: whether
hiſ ovvn it be ſo , or no , let it be briefly examined. First , ſaith he
ledge not , that Christe him ſelſe offered an vnbloody Saerifi-
touching ce? By the epitheton *Vnbloudy* , added to Sacrifice , is it
Oecume- not manifest , that thiſ Sacrifice was diuine and diuers
nus. from the Sacrifice , that he made vpon the Croſſe , which
 was bloody ? Nexte , leaſt any man might happen to
 doubt , what the ſubſtance was , which was offered vnb-
 bloudily by Christe , doth not thiſ Author declare it by
 his plaine Parenthesis , ſaying , *for he offered hiſ owne*

That *body?* Is it not cleare then , that Christes body was the
Christ of ſubſtance , which he offered vnbloody? Note then
fered hiſ good Reader , that the ſubſtance , which was offered
ovvne bloudily vpon the Croſſe , and vnbloody at the Sup-
body vn- per (for that was the time when thiſ vnbloody Saerifi-
blouddi- ce was made) by thiſ testimonie is al one , to wit the
ly. body of Christe. the body of Christe , I ſay , and not
 onely thankes geuing , praises , and remembrance , of
 his

his Death; whereunto onely you M. Iewel would draw it. Thus it is euident, that Christe him selfe offered to his Father, not onely a bloudy, but also an vnbloudy Sacrifice.

Let vs see, whether by *Oecumenius* it may appeare, that Priestes haue authoritie to offer vp the vnbloudy Sa-
crifice. Verely it appeareth most manifestly. For saith he, *Not onely Christe offered the vnbloudy Sacrifice, but also they, which from him shal doo the office of Priestes, shal of-
fer without shedding of bloud.* Marke M. Iewel, The Prie-
stes, that shal haue authoritie from Christe their hye Bi-
shop to execute the office of Priesthood, shal offer vn-
bloudly. But what shal they offer? What other thing, but
that which Christe offered? What offered Christe?
An vnblouddy Sacrifice. What was the substance, of
that vnbloudy Sacrifice? His very body. *Suum ipsius cor-
pus obtulit*, he offered his owne body, saith Oecume-
nius. Therefore the Priestes shal offer the vnbloudy
Sacrifice, which is Christes body, and the same shal they
doo vpon good authoritie, for that in so doing, they shal
execute the Priesthood, which they shal receiue, *ab ipso*,
from him, that is, from Christe.

If you can tel vs of any power and warrant more suf-
ficient, than that which commeth from Christe vnto the
Priestes of his Churche, then shal you require me to
yeeld, and with you to confesse, that Priestes doo with-
out good authoritie presume to offer vp Christe vnto
his Father in their daily Sacrifice.

You wil say perhaps. I heare that Priestes shal offer
Christes body without shedding of bloud, but that they
haue any authorijie graunted them so to doo, yet I
heare

That Pri-
stes haue
autoritie
to offer
the vn-
bloudy
Sacrifice.

heare not. It may please you for this to consider, what followeth in Oecumenius. This terme, In eternum, for euer, signifieth so much, as that Priestes shal offer in executing their Priesthood from Christe, his vnbloudy Sacrifice. For the Prophete David would never haue said, that Christe Psal.102. Was a Priest for euer, in respecte of the Sacrifice, which Christe made once onely vpon the Crosse: but in respecte of the Priestes, that be now lyuing, by whom as by meanes and instrumentes, or rather ministers, Christe bothe doth offer Sacrifice, and is offered in Sacrifice. Loe here by the ministerie of the Priestes, Christe doth presently sacrifice, and is sacrificed. So that they do their office of Priesthode presently, and accomplish that in deede, whereby the Priesthood of Christe after the order of Melchisedek is daily put in practise, and so contynewed for euer, not onely in power and vertue, but also in acte and effecte:

VWhere Christe gaue them auctorite to sacrifice his body. It remaineth it be shewed, where, and when, Christe gaue them authoritie thus to doo. Oecumenius in the ende of this allegation saith it more plainly, then it may be doubted of, much lesse denied. *Qui etiam in mystica cena modum illis tradidit huiusmodi sacrificij.* Christe in his Mystical Supper deliuered vnto them the manner of such a Sacrifice. I presuppose no man to be so vaine a wrangler, as to cauile for that Oecumenius saith not, he deliuered them authoritie, but the manner how to offer this Sacrifice. For the deliuering of the manner how to doo it, had nothing availe, onlesse he had withal deliuered authoritie lawfully to execute it. Thus haue you in this one authoritie expressed al the termes of your Challenge, to wit, that Priestes haue authoritie to offer vp Christe vnto his Father in Sacrifice. For here is mention

tion made of Priestes, of sacrificing vnbloudily, of the body of Christe, and therefore of Christe him selfe, of authoritie, bicause they execute Priesthood in the person of Christe, from Christe, and for Christe, in that they be meanes by whom Christ sacrificeth, and is sacrificed. The same authoritie is further auouched, by that, that Christe deliuered vnto them in his last Supper, the manner of such a Sacrifice.

How be it I was deceiued in saying, that al the termes of your Chalenge be expressed in this testimonie: for here lacketh the name of the Father. But the Father of heauen be thanked, that it forceth not muche, whether his name be expressed or no, seing it is so necessarily included. For to whom shold Christe offer Sacrifice, but to his Father? To whom ought man offer Sacrifice, but to God onely, as to whom and to none other, that kinde of seruice is due?

If you require a plaine place witnesssing that Priestes haue authoritie to offer vp Christe, heare what the Fathers of the first Nicen Council say. The Council is aduertised (say they) that in certaine places, and Cities, Diacons geue the Sacramentes vnto Priestes. This neither Rule, nor Custome hath deliuered vnto vs, that they who haue not power to offer vp the Sacrifice, should deliver the body of Christe vnto them, that haue power to offer it. Here you may see it expressly auouched, that Priestes haue authoritie and power to offer vp, the body of Christe. Now let vs see, what you answer to the plaine place of Oecumenius.

This sacri
fice auou
ched by
the Nicen
Council.
Concil. Ni
cen. Cano
ne. 14.

The vvhole Contentes of his vvordeſ are theſe: That there is in the Churche an Vnblouddy Sacrifice, and that Christe him ſelfe offereſ vp the ſame by the meane, and Ministerie of the Priſt, and that Christe him ſelfe is that Sacrifice. Whiſh vvordeſ vvith due con-

Hieron. in Psal. 86. ſtruction, and in the ſenſe, and meaning of the Ancient Fathers, may vvel be graunted, For like as S. Hierom ſaith, as it is alledged before, Quod na-
Hieron. in Psal. 97. tu est ex Virgine, nobis quotidiē nascitur: Christus nobis quotidiē cruciſigetur: Christe, that was borne of the Virgin, is borne vnto vs euery day: Christe vnto vs is daily Crucified; And, as S. Auguſtin q̄uest. Euā. ſaith, Tum Christus cuique occidit, cūm credit Occiſum: Then lib. 2. is Christe preſently ſlaine to euery man, when he truſteth wholy in his Death, and beſcueth he was ſlaine: And as the ſame S. Auguſtin ſaith, Tibi Christus quotidiē Resurgit: Christe Rifeſt againe verbiſ Do- mini Secū. to thee euery daie: And, as Chrysſofome ſaith, In the Holy Mysterie ſe is wrought, and perfited the Death of Christ: Briefely, as Gregorii ſaith, Christus iterum in hoc Mysterio Moritur: Christe is ſlaine in this Mysterie, and dieth againe: Euen ſo, and in the ſame ſenſe, and meaninge, and none otherwyſe, Oecumenius ſaith, Christe is offeſed in the Holy Supper.

Luc. Serm. 38. But, as Christe neuer is daily Borne of the Virgin, nor daily Crucifi-
Chrysſof. in Acta. hom. 21. ed, nor daily Slaine, nor daily Rifeſt from the dead, nor daily Suffereth, nor daily Dieth, but onely in a certaine manner of Speache, not verily, and in dede: Euen ſo Christ is daily Sacrificed, only in a certaine manner of speache, and in a Mysterie: But Really, verily, and in dede he is not Sacrificed..

Harding.

Create pointes cō ceined in the testi- monie of Oecume- nijs by M. Jewell diſcibled,

There is more comprehended in the wordes of Oe-
cumenius, then you reporte. For he ſaith, that Christe hath offered the Vnblouddy Sacrifice, which he expoundeth to haue ben the oblation of his owne body. Whiſh can not be otherwise vnderſtanded, then of the Oblation made at the Supper, as onely being vnblouddy, for the Oblation made

made vpon the Crosse was bloudy , as you konwe. Againe , he saith , that Christes Priesthood after the order of Melchisedek endureth for euer , for that euен to this day he sacrificeth, and is sacrificed, by the meane of Priestes now being . Furthermore, that Christe in his last Supper deliuered to them the manner of such a Sacrifice . These pointes conteined in this testimonie of Oecumenius, besides those which you haue noted, and be such as you and your felowes can not wel brooke, and therfore your policie was to dissemble them .

To the whole place you answer by comparing it (as your manner is to doo) vnto certaine phrases, and figuratiue speaches of the Fathers, in which they say one thing in sounde of worde , and meane an other , or at least, in which their meaning is to be vnderstanding My-
 stically , and not exactly to be construed after the ri-
 gour of the precise termes . Six sentences , or rather
 peeces of sentences you pretend to allege, which you
 wil nedes haue to be like vnto this testimonie of Oecume-
 nius . Of which six, the first is your owne, and not S. Hie-
 romes at al, as you vtter it . As for the second, there is no
 such thing in his Commentaries vpon the Psalme.97. as
 your cotation direc^{teth}: the fourth is not to be founde
 in the.38. Sermon of S. Augustine *De verbis Domini secū-
 dum Lucā*, as you note, bicause he neuer made of that ma-
 ter but.37. Sermons . The fifth is falsified, S. Chrysostom
 vttereth it otherwise . The third, and the sixth , if you had
 alleged them whole, as they lye in the authours , would
 seeme to make nothing for you, as here it shal be declared .

If humanicie required me not to deale rigorously with you, but gentilly to beare with you , not to reuele

III ij your

M. icw. so
neth to
his phra-
ses and fi-
guratiue
speaches
for aswer
to that
vvhich is
spoken in
þper spea-
che and li-
terally.

Shiftes
as not to be
borne
vvith in
a pres-
cher.

Ansvver
to the first
autoritie
alleged
out of S.
Hierom.

your false sleigtes to your discredite , but for your honesties sake to winke at them : then thus should you be answered. 1. Where S. Hierome saith, *Si volumus, quotiens Hieron. in die nascitur Christus*, If we wil, Christ is borne euery day: Psal. 35. the worde *Christe*, is not taken in proper signification for the second person , but for any vertue , that man may worke, because it is said of him, that *he is the vertue and wisdom of his Father*, as I haue before declared . Now where Oecumenius saith, *Christe hath offered an vnbloudy Sacrifice* (for he hath offered his owne body) : *Christe hath vouchesaued to be our Bishop* , *Christe sacrificeth* , and *is sacrificed by meanes of the Priestes that now be* , *Christe deliuered unto them the way and manner of such Sacrifice in his mystical Supper*: in al these speaches Christ is the name, not of vertue and power indefinitely, but of the only begotten Sonne of God, the second Person in Trinitie, that was conceiued by the holy Ghoste , and borne of the virgin Marie. Therfore there is no similitude or likenesse between the Phrase of S. Hierome (which in truth is as here I allege, and not as you forge it) and this saying of Oecumenius . Whereas then your Argument is this, *As Christ is borne euery day, so is he offered by Priestes euery day* , But he is not really and in deede borne euery day: Ergo neither is he offered by Priestes euery day : If this be your Argument , your Maior, or first proposition, is false, because (as I haue shewed) the similitude holdeth not, and the case is not like. And so S. Hierome doth nothing helpe your cause.

Crucify-
ing of
Christe
conside-
red tvvo
ways.

Touching your other places , one Answer in manner may serue for them al. 2. *Christe vnto vs is daily crucified*, saith S. Hierome perhaps some where , or some other Father.

Father, for your cotation is false. This much is to be considered. The crucifying of Christe, is of two sortes. The one external, and bloudy. The other mystical, and vnbloody. In that, Christes bloude was shed, to be the general redemption: In this the bloude of Christe already shed is applyed vnto vs, that is to say, the effecte of his bloude to particular remission of synnes, and paines dew to sinnes, as if he were now hanging vpon the Crosse. This application of Christes death vnto vs, is sometimes of the Fathers called, his Crucifying, sacrificing, Death, and killing. After the first way, he was neuer crucified but once. After the second way, he is crucified daily, and so often as the Death of him that was crucified, is (the sacrament of Reconciliation presupposed) applied vnto vs to effecte.

Neither is the doctrine of Application of Christes Death strange. The substance of it hath ben taught in diuers respectes by the learned Fathers of the Churche bothe olde, and newe. Albeit the terme of Application be more common in the Scholaistical Doctours, who haue treated most exactly of these pointes, then in the most Auncient writers. Tertullian writing against Marcion, and S. Hierom vpon S. Mathew, to signifie the real presence, vse the terme of Representation, whereby is signified in Latin the exhibiting of a thing present.

S. Gregorie expresseth the same meaning that Application conteneth, by the terme of Repairing, or renning. So often as we offer vp unto him (saith he) the hoste of his Pasision, so often we renew and repaire his Pasision vnto vs for absolution. Againe in an other place. This hoste (or Sacrifice, saith he) doth singularly save the soule from damnation,

Applica-
tion.

Tertul.lib.
1.aduersus
Marcion.
Hierony.
in Matth.
cap.26.

Repre-
sen-
tation.
Gregorius
Homi.37.
Repara-
tion or
repairing
Dialog.4.
cap.58.

Divis. 14.

A Reioindre to M. Jewels Replie

tion, which by Mysterie renueth vnto vs the Death of the
only begotten Sonne of God.

S. Augustine signifieth this muche by the worde of
Insinuas- **Insinuation.** Now who so euer doth insinuate a thing to
an other , that is to say , putteth it in his bosome (for so
muche the worde signifieth) the same doth also applie it
vnto him. For declaration hereof S. Augustines testimo-
nie by your selfe here alleged, serueth very aptly. Which
if you had with more sinceritie and truth alleged , you
had dealt more like a true man: but then had yee hind-
red your euil cause . His wordes be these , where he
expoundeth the Parable of the Riotous Sonne written
Luce. 15. by S. Luke , making *Vitulum saginatum* , the fatted calfe
August. to be Christe. *Our Lorde* (faith he:) was this fatted Calfe,
Question. who according to flesh was filled with reproches . *Quod*
Euangel. *autem imperat ut adducant eum , quid aliud est , nisi ut*
lib. 2.33. *pradicent eum , & annunciendo venire faciant in exhausta*
S.Augus- *fame viscera filij esurientis ? Nam etiam ut occidunt eum*
stine un- *iubet , hoc est , ut mortem eius insinuent . Tunc enim cuique*
deth by *occiditur , cum credit occisum .* Whereas he commaun-
the kil- *deth them to bring him , what is that to say els , but that*
ling of *they preache him , and by telling of him , cause him to*
Christe *come into the bowels quite famished for hunger of the*
novv, the *hungry sonne ? For he commaundeth also that they kill*
insinua- *him , that is to say , that they insinuate and shewe his*
tio of his *Death : For then he is slaine to euery man , when he be-*
death, *leueth , that he was slaine .*

3. Thus S. Augustine expounded him selfe , who ma-
keth the killing of Christe now , to be none other , but
the insinuation of his Death vnto vs by preaching. Christ
was once killed corporally and in deede . And now
he is

he is killed, as concerning the Application of the benefit of his Death, that is to say, his death is insinuate and applied vnto vs, when we beleue hat he was killed for vs. Which Death neuerthelesse, to wit, the effect of his Death, is applied vnto vs not by faith only, but also faith presupposed, by meane of the Sacraments.

So Christe is said by S. Augustine to rise againe to vs In vvhæ
fense M,
levvles
mystical
speacheſ
alleged
out of the
Fathers
be true,
every day, , bicause we beleue that he rose againe.

S. Chrysostom saith not simply, as you reporte, *the Death of Christe is wrought, and perfited in the holy Myſteries*: but illa mors perficitur, that Death is perfited, as much to say, the vnbloudy and Mystical Death, that is, the vertue and effect of his Death is applied vnto vs in these Myſteries.

So meant S. Gregorie saying, that Christe, lyuing immor- Dum illa
ſecrat.
ſit. 2.
Quid ſit.
tally in himſelfe, dieth againe in this Myſterie. That is mors per-
to say, as there he expoundeth him ſelfe, this health- ficitur.
ful Sacrifice repaireth and renueth vnto vs, (and apply-
eth vnto vs:) by myſterie, the Death of Gods onely begotten
Sonne.

Whereas then the learned Fathers speake thus of De Con-
Christes daily birth, of his daily crucifying, his daily kil- ſecrat.
ſit. 2.
Quid ſit.
ling, and his daily resurrection, they meane not a real and a carnal presence of his body to be borne, to be crucifi-
ed, to be staine, and to rise againe from the Dead: but al is spoken mystically, and the same is true in a manner of speache, and in a mystical ſense, as now I haue de-
clared.

But where they speake, as Oecumenius here speaketh, of th'vnbloudy host, or Sacrifice, naming it (by way of ex-
poſitiō) Christes own body, ſaying of it, that they, who haue Priesthood

Psal. : 09. Priesthood from him, do offer it vp in Sacrifice without shedding of bloude, and that for their continual offering of the same, Christe is called a Priest for euer, by whom he sacrificeth, and is sacrificed, to whom also at his Mystical Supper he deliuered the manner of such Sacrifice, where so euer they speake of this Sacrifice, and after this manner: there they meane a true and real Sacrifice, and thereby signifie, that Christe is sacrificed verely, really, and in deede. Whiche notwithstanding is to be vnderstandinge in respecte of the body of Christe, really, and in deede by vertue of Christes wordes made present in the Sacrament, being the thing sacrificed, and not in respecte of the common bloudy manner of sacrificing. Whiche manner, vntil Christe was sacrificed vpon the Crosse, who is the truth and ende of al Sacrifices that were before, was for the most parte with shedding of bloude, and with slaughter of lyuing thinges.

**In vwhat
sense and
respect is
Christe
sacrificed,
and not
sacrificed.**

**Irenaeus li.
4.cap.32.**

To be plaine, and shorte, in respecte of that olde and common manner of sacrificing, we denie, as you doo, that Christe is now really, verely, and in deede sacrificed. For hauing bene once dead, he dieth no more, as S. Paule saith. But in respecte of the substance of the Sacrifice (which thing the olde leraned Fathers haue euer taught, and the Churche practiseth, as deliuered, commaunded, and taught by Christe at his last Supper, as S. Irenaeus saith) whiche substance is the body of Christe, and consequently Christe him selfe the Sonne of God: We affirme, and beleue, and promise to defend with our bloude, that Christe in our Mysterie is most truly, really, verely, and in deede sacrificed.

Iewel.

The rest, that followeth in Oecumenius, onely expresseth the erro-
ueral Natures in Christe, the Godhead, and the Manhead: That,
touchinge his Manhead, he was Sacrificed: touching his God-
head, he was the Priest, and made the Sacrifice: And further to
M. Hardinges purpose it maketh no thinge. So Beda saith, although
somevhat otherwvise: Filius Dei, & Orat pro nobis: & Orat in Beda in
nobis: & Oratur à nobis. Orat pro nobis, vt Sacerdos: Orat in no-
bis, vt caput: Oratur à nobis, vt Deus: The Sonne of God both Epist. ad
Ephes. c. 26
Praieth for vs: and Praieth in vs: and is Praied of vs. He Praieth
for vs, as our Priest: He Praieth in vs, as our Heade: He is praied
of vs, as our God. Epiphanius saith, Christus est Victima, Sacerdos,
Altare, Deus, Homo, Rex, Pontifex, Ouis, Agnus, omnia in omni-
bus pro nobis factus: Christ is our Sacrifice, our Priest, our Aultar,
God, King, Bishop, Sheepe, Lame, made for oursakes al in al.
Thus is Christ our Sacrifice: thus is Christ our Sacrificer, not to be offered
by the Priest, as M. Harding imagineth: but as the olde Maisters, and Fa-
thers of the Church haue taught vs, offered by him selfe vpō the Crosse. S.
Augustin saith, Ecce illic oblatus est: Ibi seipsum cibulit: Simul &
Hostia, & Sacerdos. Et altare erat Crux: Beholde there was he
offered: There he offered him selfe: He was both the Priest, and
the Sacrifice: And his Crosse was the Aultare.

Harding.

This answer is farre fetched, and proceedeth from a
great insight. Fewe men but M. Iewel could haue seene
so farre in Ocumenius woordes, as to see in them that
which by him was never meant, nor so much as drea-
med of, yea that, which also is very false, and an heynous heresie, if it be obstinately mainteined.

But Sir wote ye what ye speake, or speake you at al
aduenture? Surely here you are taken. Neither can you
escape, but must needes confesse your errour and yeeld.
Was Christ touching his Godhead a Priest, and touching

M. Ievvel
either of
ignorāce,
or of Ma-
lice vte-
rēth ma-
nifest hys
resie.

K K K the

Diuis. I 4.

A Reioindre to M. Iewels Replie

the same made he Sacrifice ? Who euer said so, but you? What M. Iewel besides other heresies , shal we haue an Ariā of you? Wil you take that name vpo you, or cōfesse, Aug. cont. that you lacke the principles of Diuinitie ? To offer Sa- Faust. lib. crifice, is it not a kinde of worship called *Latria* , that is 20. ca. 21. due vnto God onely, and to no creature ? Now shal we make Christe , as he is God , to doo worship , and not to receiue worship onely done to him by others ? Is not God the Sonne, equal with God the Father? Or wil you make vs a great God , and a lesse God , as we reade that Philip. 2. Arius did? Saith not S. Paule, *Whereas he was in the forme of God , he thought it no Robberie to be equal with God?* As he is God , how doth he the office of the Priest ? How doth he Sacrifice ? Is not he that sacrificeth , inferiour to him , to whom sacrifice is done ? The creature wor- shippeth God , and offereth Sacrifice vnto him . That God worshippeth ought , and doth Sacrifice , there was neuer any so ignorant , and blasphemous , as to speake it . This doctrine smelleth of the Arians , who affirme, the Sonne of God to be inferiour to his Father . Our Lorde sauе his people from such blinde guydes , and false Prophetes.

Christ sac-
crificeth
as man,
not as
God, but
as God re-
ceiueth
Sacrifice.
August. te
Ciuuat.
Dei. li. 10.
cap. 20.

S. Augustine is more worthy to be hearde , who farre otherwise teacheth vs , that Christe receiueth Sacrifice as God , and offereth Sacrifice as man . His wordes be these . *Verus ille mediator , in quantum formam serui acci- piens , mediator effectus est Dei & hominum , homo Christus Jesus , cum in forma Dei Sacrificium cum Patre sumat , cum quo & unus Deus est , tamen in forma serui Sacrificium ma- luit esse , quam sumere , ne vel hac occasione quisquam existi- maret , cuiilibet esse sacrificandū creatura . Per hoc & Sacerdos est ipse*

est, ipse offerens, ipse & oblatio. That the true mediatour, inasmuch as he tooke the fourme of a Seruaunt, was made the mediatour of God and menne, the man Christ Iesus, whereas in the fourme of God he taketh Sacrifice with the Father, with whom he is one God, yet in the fourme of a Seruaunt he had rather be a Sacrifice, then take (Sacrifice) least through this occasiō some man might thinke, that Sacrifice were to be made to any what so euer creature. By this he is a Priest, him selfe being he that offereth, and also the thing that is offered. In this testimonie S. Augustine saith expressely, that Christe as touching his manhead, and as he is man, is both the Priest that offereth, and the Sacrifice offered: and that touching his Godhead, and as he is God, he receiueth Sacrifice. Which is quite contrary to that you here affirme.

Answer me to this question M. Jewel. Beleue you that Christe was a Priest after the order of Melchisedek, before he became man, or only after that he became man? If your answer be, that he was Priest of that order after he had taken our flesh, I haue nothing to say against you. For that is the truth. But if your answer shalbe, that he was such a Priest before flesh taken, as you must answere, if you wil defend this your doctrine: then wil I turne you ouer vnto S. Augustine, who I am sure in al wise mennes iudgement ouermatcheth you, and is to be credited before you, and al your Scoolemaisters of Zurich, or Geneua.

This profounde learned Father expounding these woordes of the Psalme, *Thou art a Priest for euer after the Order of Melchisedeck*, saith, *Ad hoc natus ex utero ante luciferū, ut esse Sacerdos in aeternum secundum*

*August. in
Psal. 109.*

KKK. ij ordinem

Diuis. 14.

A Reioindre to M. Iewels Replie

*ordinē Melchisedech. Thou wast borne from the wombe
(of the virgin) before the daie sterre, that thou mightest
be a Priest for euer after the order of Melchisedek. And
there eftsones. Secundū id quod natus est de Patre Deus
Non Sa- apud Deum, coeternus gignenti, non Sacerdos: sed Sacerdos
cerdos. propter carnem assumptam, propter victimam, quam pro
nobis offerret à nobis acceptam.* As touching that Christe
was borne of the Father God with God, he is equally
euerlasting with him that begotte him, not a Priest: but
a Priest for the fleshe assumed, for the hoste, that he
should offer for vs, being taken of vs. Nothing can more
plainely be spoken against you M. Iewel, which nowe
beginne to teache the worlde a newe heresie, and pre-
pare a way to the reciduation of Arius heresie, by affir-
ming that Christe was a Priest, and made Sacrifice, ac-
cording to his Godhead. Whereof it must folow, that as
being God, he was not equal with his Father.

M. Iewels
promise
made in
his last
Sermon
at Poules
Crosse.

Be not a shamed M. Iewel, to recant this fowle and
grosse error. I vnderstand you said in your Sermon at
Poules Crosse the . xv. of Iune laste, that if you had euer
either spoken in Pulpit, or written in booke any thing
that may be prooued false, your mouth should confessie
it, and your hand should retracte it. By this it shal ap-
peare to al men, how farre your worde is to be trusted.

The wordes of Beda, Epiphanius, and S. Augustine,
which here you allege, I see not to what purpose they
serue you. Forthey prooue no more that Christe, tou-
ching his Godhead was euer a Priest and a Sacrificer,
then that the Moone is made of greene cheese, if I may
vse so grosse a Prouerbe in reproouing your so grosse an
error. Neither wil these testimonies, or any of them
conclude

conclude against the offering of the body and bloude of Christ in the daily Sacrifice of the Churche , onlesse you folow your accustomed Logique in excluding one truth by an other truth . It were good for you once to remem- ber, that one truth alwaies drieuth not out an other truth, as one wedge drieuth out an other wedge. Wil you thus reason , Christe was offered vpon the Crosse , and the Crosse was then the Aulter (which S . Augustine alle- ged faith), *Ergo*, he is not offered in the Churche by the Ministerie of Priestes (which Eusebius and *Oecumenius* say) and the Aulters of the Church serue not to any such purpose ? As wel may we thus argue, Iohn is a Minister, *Ergo*, Iohn is not an honest man . Which Argument, though perhaps it holde touching the mater , yet for the fourme , I am sure you wil not allow it. This pelting kinde of Argument you vse through your whole Replie , and in manner none other . That if a learned man would ex- aminate that you write , he should finde , that neuēr man wrote so loosely.

I doubtē not good Reader, but thou lookest for a larger , truer , and apter Replie , then M. Iewel hath hi- therto made to *Oecumenius*. But what could he say ? No smoke cā wholy take away the light of the bright Sunne. Considering his owne vnhablenes to answer the place keeping his syde vnscteyned , he flyly passeth from it , as one that would faine ridde his handes of so busy a com- ber . *Oecumenius* speaketh most plainly and distinctly of a double oblation and Sacrifice , the one once made vpon the Crosse , in respect whereof Christe by his inter- pretation is not called a *Priest for euer* , the other offered vp by the Priestes continually , by whose mediation and

M. Iewel's
common
Logique
is, to put
avvay
one truth
by an
other
truth.

Euseb. De
Demonstr.
lib.1.

Divis. 14.

A Reioindre to M. Jewels Replie

ministerie Christe sacrificeth , and is sacrificed . In that I terme it a double oblation and Sacrifice , I haue regard to the maner of offering: which is diuers vpō the Crosse, and in the Eucharist. Otherwise the substance of the Sacrifice, and the thing it selfe that is sacrificed , is one and the same in either. Now it had ben M. Jewels parte to tel vs, what Sacrifice is that, wherin Christ by the meane of Priestes that be now, sacrificeth, and is sacrificed, and the manner and order whereof he taught the Apostles , and consequently Priestes, in power and office of sacrificing their Successours, in his Mystical Supper. What Sacrifice this is, Christes most plaine wordes do declare. who at his last Supper, after he had taken bread, and the Cuppe into *Luc. 22.* his handes, geuen thankes, broken, and blessed, said, *take, eat, drinke, this is my Body, this is my bloud, do ye this in my remembrance.* By doing which thing , and saying which wordes, he taught them the way and manner how to do *Iren. li. 4.* such Sacrifice. by this he taught (as S. Ireneus saith) *the new cap. 32.* *Oblation of the new Testament.* Here M. Jewels Phrases, Metaphores , Allegories , Tropes , and Figures wil not serue his turne . Therefore he conueyeth him selfe to an other testimonie by me alleged out of S. Chrysostom, interpreting the knownen place of Malachie, of this Sacrifice. Wherevnto he maketh answer of as little substance, as his other is to *Oecumenius.* And here is to be noted, that to obscure both the order and force of my Answer , he hath caused the Printer cōfusely to set that I bring in touching Malachie , together with that goeth before , that the Distinction of thinges might not appeare, which I by my new beginning of the line caused to be disticted from the former mater. Let vs heare what he saith.

Jewel.

Jewel.

This vvorde, Incruentum, that M. Harding hath here alleged out so Chrysostom, is thought to beare great vveight: but being vvel considered, of that side, it is alleged for, as it shal appeare, it vveigheth nothing. The Holy learned Fathers applie that vvorde, sometime to Praier, and other deuotion of the minde: and somtimes to the Ministracion of the holy Communion.

For the better opening hereof, it may please thee good Christian Reader, to understande, that in the time of Moyses Lavve, the Priestes, and Leuites offered vp vnto God Oxen, Calues, Rammes, and Coates: and vvithe the Bloude thereof sprinkled the Booke, the instrumentes of the Ministerie, the vvhole Tabernacle, and al the People: and as S. Paule saith, Heb. 9. In the Ceremonies of that Lavve vrit乎out Blouds headding there vvas no remission of Sinne. Likewise the Heathens killed and offered vp their cattaille vnto their Idolles, sometimes an hundred sat Oxen in one daie. Sometime they proceeded further, and made their Sacrifices of Mannes Bloude. Erichiteus of Athens, and Marius of Clemens Rome killed, and offered vppe their ovvne Daughters in the honour of Pallas. The Nobles of Carthage in honour of their Idole Sa. cont. Gen. turnus killled, and offered vp, lxx. of their ovvne male Children in one Sacrifice.

In respecte of these grosse, and Fleashely, and Bloudyy Sacrifices, our Christian Sacrifices in the Gospel, because thei are mere Spiritual, and proeede vvholy from the harte, are called Unbloudyy. Eusebius saith. Incendimus Orationis suffitum, & Sacrificium, quod appellatur Purum, non per Cruores facimus, sed per puras actiones: VVee burne the Incense of Praier: and we offer vp the Sacrifice, that is called Pure, not by sheadding of Bloude, but by Pure, and godly doinges.

So Chrysostome, Offerimus, non per Fumum, Nidorem, aut Chrysost. Sanguinem, sed per Spiritns Gratiam: wee make our Sacrifices, cont. Iude. not by Smoke, Smel, and Bloude, but by the Grace of the Holy os. Ora. 3. Sprite. He addeth further, For God is Spirite, and he that adoureth him, must adoure in Sprite, and Trueth.

And

Divis. 14.

A Reioindre to M. Jewels Replie

Euseb. De Demonst. And this is the Vnbloudy Sacrifice. So saith Eusebius, Offerent illi Rationabiles, & Incruentas Hostias: They shal offer vnto him Reasonable (or Spiritual) and Vnbloudy Oblations. And the same lib. 2. 20- he expoundeth, The Sacrifice of Praise.

γυάλιξ, καὶ ανάπτυγμα θυσίας. In like sorte S. Hierome seemeth to saie, In sinceritate azima epulamur: wee feaste in Purenes without leauen. In like consideration the Sacrifices, that in olde times vvere made unto Fides, and Terminus, vvere called ἀγνίματα, Vnbloudy, because they consisted only in Suffumigations, and Odours, and vvere not imbruued wth any Bloude. And for the like cause Thucydides calleth certaine of the Heathē oblations ἀγνάθυματα, Pure Sacrifices. Likewise Cyrillus calleth the Praiers, and Melodie of the Angels, and blissted Spirites in Heauen continually praising, and glorifying the name of God, Incruenta Sacrificia: Vnbloudy Sacrifices. Againe he saith, Nos, relictō crasso ministerio Iudaorum, praeceptum habemus, vt tenue, & Spirituale, & Subtile Sacrificium faciamus. Itaque offerimus Deo in odorem suavitatis virtutes omne genus, Fidem, Spem, Charitatem: VVe, having leaste the groyle Ministerie of the Iewes, haue a Cominādement, to make a Fine, Thinne, and Spiritual Sacrifice. And therefore we offer vnto God al manner Vertues, Faith, Hope, Charitie, as most sweete sauours.

Euseb. De Demonst. For this cause the Sacrifices of our Praiers, and other like deuotions, are called Vnbloudy, for that they require no Fleashly Seruice, or Sheadding of Bloude, as did the Sacrifices of the Ievves, and Heathens, but are mere Ghostly, and Spiritual, and stand vvholy in the lyfting vp, and elevation of the minde.

lib. 1. In like maner the Ministratiōn of the Holy Communion is sometimes of the Ancient Fathers called an Vnbloudy Sacrifice: not in respect of **γιον ἀνάπτυγμα τὸν λοικῶν θυσίαν κατὰ τὰ καίνα μυστήρια.** any Corporal, or Fleashely presence, that is imagined to be there vwithout Bloudsheaddinge, but for that it representeth, and reporteth vnto our mindes that One, and euerlasting Sacrifice, that Christe made in his body vpon the Crosse. Therefore Eusebius saith, Excitamus illi Altare Incruentorum, & Rationabilium Sacrificiorum, secundūm Noua Mysteria: VVe erecte vnto God an Aultar of vnbloudy and reasonable, or Spiritual Sacrifices, accordingc to the Newe Mysterie.

ties. *Againe*, Sacrificium incendimus illi, Memoriam magni il- *In eodem*
lius Sacrificij : V Ve burne a Sacrifice vnto God, that is, the Re- *libro.*
membrance of that greate Sacrifice. *Likewise againe* : Christus *In eodem:*
obtulit Mirabile Sacrificium pro salute omnium nostrum iubens μνήμων
nos offerre Memorā pro Sacrificio: Christe offered vp that Mar- ἡμέρα πάσης
ueilous Sacrifice for our Saluation, commaunding vs to offer a έαστούσις
Remembrance thereof, in stede of a Sacrifice. *So likewise saith αὐτὸι θεο-*
S. Hierome, although not altogether in like respect, Pane, & Vino, Pu- *τίκαιος προ-*
ro, & Simplici Sacrificio Christi dedicauit Sacramentum: He de- *σφέγειν.*
dicated the Sacramente of Christe in Breade, and V Vine, which *Hieron.ad*
is (not a Bloudy, or loathsome, but) a Pure, and a Simple Sacrifice. *Eu.ugrium*

This Remembrance, and Oblation of praises, and Rending of thankes *August.de*
vnto God for our Redemption in the Bloud of Christe, is called of the olde *Gratia no*
Fathers, An Vnbloudy Sacrifice, and of S. Augustine, The Sacrifice *ui Testa.*
of the Newe Testament. *ad Hono-*

Iustinus Martyr saith, Esaias non pollicetur Cruentarum Victi- *ratum.*
marum instauracionem: sed veras, & Spirituales Oblationes lau- *Iustinus*
dis, & Gratiarum actionis: Esaias promiseth not the restoaringe *Martyr in*
of Bloudy Sacrifices: but True, and Spiritual Oblations of Prai- *Dialogis*
ses, and Thankesgeuing. *cum Try-*

S. Chrysostome saith, Non iam Sanguinem, aut adipem offerimus *phone.*
&c. V Ve offer not now the fatte, or Bloude of Beastes. Al these *Chrysostom*
thinges are abolished. And in stede thereof there is brought in *Epist. ad*
a Reasonable, or Spiritual dewtie. But, what is this dewtie that *Hebr. Ho-*
we cal Reasonable, or Spiritual? That it is, that is offered by the *mil. ii.*
Soule, and Sprite.

Harding.

What needeth al this longe processe vpon the
woorde, *In cruentum. Vnbloudy?* Go to the purpose M.
Tewel. By the place alleged out of S. Chrysostome, it is
evident; that he understandeth Malachies prophecie of
the vnbloudy Sacrifice, which Christ offered at his My-
stical Table in his Last Supper, and is now daily offered
by Priestes according to his Institution. Examin the

L L L wordes

Divis. 14. A Reioindre to M. Jewels Replie

Chrysos. in Psal. 55. woordes wel. See how plainly , and clearely (saith he) the Prophete bath interpreted the Mystical Table , which is the vnbloudy Sacrifice . Yet so plaine and cleare as it is, you can not see , or rather you wil not see it : And by al your witte and cunning you endeavour so to dasel the eyes of others , that they may not see it.

M. levvel turneth al his Res- ply to the vvorde, vnbloudy, leauing other ma- ter, that he is not wel hable to answer

Aulter, Table.

But why doo you turne al your long talke onely to the woorde , *Vnbloudy* ? Why doo you not aswel speake of the Mystical Table ? Can ye not away to heare thereof ? Say what you liste of the terme , *Vnbloudy* , and allege so many sentences of Doctours , as woulde fil a whole booke : yet must S. Chrysostome to al men of learning appeare to expounde the Prophecie of Malachie of that whiche is vnbloudily sacrificed at the Mystical Table . What Mystical Table can ye name vs now in the Churche , but that , whereon the Body and Bloude of Christe are sacrificed , whereof it is named an Aulter , and from whens they are of the faithful received , for whiche it is named a Table ? Verily this place presseth you so , that you are faine to flee as it were out of the feelde . And yet least you should seeme to flee away cowardly , by long needeles talke vpon the woorde , *Vnbloudy* , as it were by holding vp your shilde , you make a shewe , as though you caught stil.

In effecte , two thinges you go about to prooue. The first is , that the Sacrifice of our Prayers , and deuotion of mynde , is called of the Fathers , *Vnbloudy* . The second is , that the Ministracion of the holy Communion (which terme is very common with you) is called also an *vnbloudy Sacrifice*.

Tou-

Touching the first , you haue taken great paines to little purpose . For it is by no man denied . Touching the second , what so euer you meane by your Ministring terme of the Ministrion of the Holy Communion, we say , that the Hoste of the Mystical Table , whiche is none other , but the body and bloude of Christe, is both of S . Chryfostome here , and otherwheres of the learned Fathers, called the vnbloudy Sacrifice , not for that it representeth and reporteth unto our myndes the Sacrifice of the Crosse , as you say (for in that respect it ought rather to be called representatiue or commemorative) : but for that being the same in substance with that , whiche was offered vpon the Crosse with shedding of bloude, Bloudy; it is here offered vnbloudily . And so both these termes, and vn-
Bloudy, and *Vnbloudy*, be referred to one subiect, or thing offered , whereby the diuersitie of the manner of offering is signified. *bloudy,*
referred
to one
subiecte,

Furthermore whereas you say , that the Christians Sacrifices be mere spiritual , and procede wholly from the harte, if you meane , that al our Sacrifices be such , and that no external thing is offered in any of them: it is vntruly spoken . For the Sacrifice of Christes body and Bloude is not so mere spiriitual , that it may be said to proceede onely from the harte of the offerer, but it requireth an external action of the Minister, to wit an external pronouncing of the sacramental woordes , *This is my body &c.* Besides this , external breade and wine be also necessary , without the which this Sacrifice can not be made. And herein after that by the power of the wordes of our Lorde by the Priest pronounced, there is made the Diuine chaunge of the substāce of the bread and

LLL ij wine

Divis. I 4. A Reioindre to M. Jewels Replie

*August. de
ciuitate Dei
lib. 10. c. 20
Nazian.*
*in Apolo-
getic. Triv
i Expositio
v. whether
M. Iewvel
be to be
trusted.*

wine into the body and bloude of Christe: then is there, as S. Augustine calleth it, *the true Sacrifice*, as S. Gregorie Nazianzen termeth it, *the external Sacrifice* of the newe Testament.

*Ten kides
of Sacri-
fices.*

Consider wisely with thy selfe good Christian Reader, whether M. Iewel be to trusted or no , in that he traueleth so much to abolish the mystical Table , the vnbloody Sacrifice of the body and bloud of Christ, which is the most honorable and the chiese Sacrifice of the Church. Whereas S. Chrysostom declareth diuers kindes of Sacrifices to be among the Christians, as there were in olde time among the Iewes : M . Iewel acknowledgeth al , saue that which is most worthy and chiese . In an Homilie that he wrote vpon the . 95. Psalme, he reckeneth in order ten kindes of Sacrifices, which *be sitting* (saith he) *for the grace of the Gospel* . That I may speake of the first and chiese after that the others be accompted, the second , is Martyrdom : the thirde , is the Sacrifice of Prayer : the fourth is, of Iubilation or ioyfull synging out a loude : the fifth , of Justice : the sixth , of Almose geuing : the seventh , of Praise : the eighth , of Compunction : the ninth , of Humilitie : the tenth , of Preaching , eche one of these there he prooueth by Scripture.

*Chrysost.
in Psalm.
95. tom. 1*

These nyne M . Iewel can finde in his harte to confess . But the first , Satan, and he may not abyde . And that is the Sacrifice, wherein Christe him selfe is offered. Which Sacrifice of S. Chrysostom in that Homilie is called by these names. *Mystica mensa, cœlestē summaq; vene-
randum Sacrificium: Spirituale illud & mysticum donum: ho-
stia salutaris, salutare donum* . The mystical Table , the heat-

heauenly and most honorable Sacrifice : That spiritual and Mystical gifte : The healthful hoste , the healthful gifte.

And we that should not doubte , what thing this first and chiefe Sacrifice is , with these plaine woordes he describeth it . *Est primum Sacrificium , Spirituale illud & Ephes. 5. mysticum donum , de quo Paulus ait , Imitatores estete Dei , &c.* The first and chiefe Sacrifice is , that spiritual and Mystical gifte , whereof S. Paul speaketh . Be ye the folowers of God , as beloued children , and walke in loue , euen as Christe hath loued vs , and deliuered him selfe vnto God for vs a sacrifice and oblation into a swete sauour . By which wordes he geueth vs to vnderstand , that among al the kindes of Sacrifices whiche we haue , being ten in number , as there he reckeneth , the first and chiefe of al , is Christe him selfe , who gaue him selfe to be sacrificed bloudily for vs vpon the Crosse , and nowe in the Mystical Table offereth him selfe , and is offered vnbloodily . In consideration whereof he calleth it , *the spiritual and mystical gifte , the pure , healthful , and vnbloody hoste of the Mystical Table.*

If there were none other proufe for this Sacrifice , M. Iewels dealinge with the onely consideration of M. Iewels dealinge with S. Chrysostome , in that he conceeleth , and suppresseth the manifest mencion of it in that place , from whens he taketh testimonies for proufe of the mere spiritual Sacrifices , were yenoough to persuade a man , who is not desperately addicted to thopinions of his priuate lyking , the doctrine of the Churche touching this point to be true , and M. Iewels to be false .

If he would haue wrought directly to the purpose ,
LLL iii he should

he should haue prooued , that the vnbloudy Sacrifice of the Mystical Table , were nothing elles , but Prayers , Thankesgeuing , Praises , and a remembraunce of Christes Death . For we graunt , that al these doo concurre vpon that Table . But that they be there onely , that is to say , without the Sacrifice of the Body and Bloude of Christe : we denie vpon S. Chrysoftomes auctoritie , who annumbreth this Sacrifice distinctly , and alone from the rest.

Againe if he would fully haue acheeued his intent , it stode him vpon to proue , that they onely are vnbloudy Sacrifices , and that this is not . For otherwise wee wil alwaies stande to this trueth , that both be vnbloudy Sacrifices , and so this is an vnbloudy Sacrifice . yea this more properly , then the other . For those mere spiritual Sacrifices be of them selues neither bouddy , nor vnblouddy , but in mere respecte of certaine external Sacrifices , whiche were offered in the olde Lawe with shedding of Bloude . But the Sacrifice of the body and bloude of Christe offered in the Churche , is so called , in consideration of the one and the same substance , whiche once was bloudily offered , and is now offered without Bloudshed in a Mysterie . In the Councel of Ephesus Cyrilias calleth it , *in cruentiam Sacrificij seruitutem* the vnbloudy worship of the Sacrifice .

*Ephesin.
Concil. in
Epist. Cy-
ril. ad Ne-
stor.*

Nowe good Reader wilt thou see , how M . Jewel doth alwaies like him selfe , and what smal shifte of reasoning he hath ? Marke whether of the affirmation of the mere spiritual Sacrifices of the mynde , he inferre not the Denial of the external and real Sacrifice of Christes Body and Bloude ; that is to say , whether he make

make not one trueth to put away an other truth . The thing he taketh in hande to prooue , is this . That the Sacrifice offered at the Mystical Table , is not the vnbloody Sacrifice of the Churche . Remember wthial , that his conclusion should be this , that by the vnbloodyd hoste of the Mystical Table , S. Chrysostome meant not the Vnbloudy Sacrifice of the Body and Bloude of Christe . His reason then is this .

The Holy learned Fathers doo apply the terme, *Vnbloudy* , to Prayer , to Thankes geuing , to Praises , to the Melodie of Angels praysing God in heaué , yea to faith , hope , and charitie , and to other vertues : *Ergo* , S. Chrysostome meant not the pure and vnbloodyd offering of Christes Body and Bloude , by the Vnbloudy Sacrifice at the Mystical Table . This is the whole effecte of his prooufe , and this is his Argument .

M. Iewels
argumēt
against
the vns
bloody
Sacrifice
as the cas
tholikes
take it.

Let it be lawful for me that the force of this reason be opened , to vse the like forme of Argument in an other mater , that by comparison the lewdnes of his Argument may appeare . The holy learned Fathers do apply this terme , *Necessarie* , to Faith , hope , penaunce , paience , fasting , praying , and to almose deedes , saying , they be necessary for a Christian man . *Ergo* , the same Fathers thought not , that Charitie was necessary for a Christian man . Is not here a denial of a trueth inferred vpon the affirmation of an other truth ? Right so doth M. Iewel prooue , that Christes Body and bloude is not the Vnbloudy Sacrifice of the Churche , because other spiritual Sacrifices be called Vnbloudy . As though the Terme might not , or were not by the

by the Fathers applied to both . Euery childe may sone
espie this absurditie and follie . Because there is no pith
in this confuse number of authorities , that be here by
heapes layd together , neither prooue they any thing
contrary to that we defende : I thinke it better to passe
them ouer as altogether impertinent , and superfluous ,
then by discussing of them to be tedious vnto the reader .
And that which foloweth to the ende of this Diuision ,
is no better stiffe then the other before . Thus he
faith .

Iewel.

*This Kinde of Sacrifice , because it is mere Spiritual , and grovveth
onely from the Minde , therefore it needeth not any material Aultar of
Stoane, or Timber to be made upon , as doth that Sacrifice , that M.Har-
Chrysos. in ding imagineth in his Masse . Chrysostome saith , Munus Euangelij sine
Psal. 95. Sanguine , sine Fumo , sine Altari , cæterisque sursum ascendit :
The Sacrifice of the Gospel ascendeth vp without Bloud , with-
out Smoke , without Aultare , and other the like . In the Se-
cond Council of Nice it is vritten thus : Nos Christiani propemo-
dum quid sit Ara , & quid sit Victima , nescimus : VVhat Sacri-
fice , or Aultar meaneth , we beinge Christian people , in a man-
ner can not tel .*

*Hieron. in S. Hierome saith , Vnusquisque Sanctus Altare Domini in se ha-
Psal. 26. bet , quod est Fides : Euery Holy man hath in him selfe the Aul-
August. de tar of God , which is Faith . To be shorte , S. Augustine saith , Sacri-
Tempore ficium Noui Testamenti est , quando Altaria Cordis nostri mun-
Sermon. 125. da , & pura in conspectu Diuinæ Maiestatis offerimus : The Sa-
crifice of the Newe Testamente is , when we offer vp the Aul-
ters of our hartes pure , and cleane in the sight of the Diuine Ma-
iestie . In these respectes our Praiers , our Praises , our Thankesgivinge
unto God for our Saluation in the Death of Christ , is called an Vnblou-
dy Sacrifice .*

Hereof

Hereof the sclenderesse of M. Hardinges gheasses may soone appeare,
For thus he vvoulde seeme to reason : The Ministracion of the Holy
Communion , and our humble Remembrance of the Death of
Christe is called an Vnbloudy Sacrifice : Ergo, The Priest hath
power to offer vp the Sonne of God in sacrifice vnto his Father.

Harding.

If the Sacrifice of the Churche, whereof we treate, were nothing elles, but Prayers, Praises, thankes geuing, and a remembrance , and had no substance at al , which consisteth without and besides the minde of man : then might we graunt, that al Aulters of Stoane, or Timber, were needelesse. But seing that the Auncient learned Fathers make often mention of Aulters in their Churches , and of their Sacrifices thereon : it foloweth necessarily , that their Sacrifices consisted not wholly of Prayers, thankes , and of suche other deuotion of the minde : but of some such thing also , which required a place , wherevpon it may be laid. What that thing is , Optatus that auncient and learned Bishop of Milenitum in Afrik doth declare, geuing withal an euident recorde for the vse of Aulters. Thus he saith writing against the Donatistes .

Quid tam sacrilegum, quam Altaria Dei, in quibus & vos aliquando obtulistis, frangere, radere, remouere? An extero
Quid enim est Altare Dei, nisi 'edis & Corporis, & Sanguinis Christi? What greater Sacriledge can there be , then
to breake, rase , and quite remoue away , the Aulters of God , vpon which your selues once offered ? For what other thing is an Aulter , then a seate both of the Body, and of the Bloude of Christe ?

MMM

Thefe

An extero
nal Aulter

argueth

the real
presence,

an l an

Sacrifice,

These termes of breaking, rasing, and remouing, do conuince the Aulters were material, as made of Stoane, or Timber. The vse also is expressed manifestly, which is to be a seate for the body and bloude of Christe to be laid vpon, when they be consecrate and sacrificed.

Whereof may be gathered an Argument of the real presence, and of the external Sacrifice. For a feate serueth to place real and external substances, and not mere spiritual thinges, of which sorte, contrition of harte, Praiers, thankes, and praises, are.

If I thought it needful in this place to allege authorities for prouise of this vse of material Aulters, it were easy to allege no smal number for the same, out of the most auncient Fathers, and Councils. The thing being so cleare, and so wel knownen of al that haue any skil of antiquitie, it may suffice to ioyne the testimonie of S. Augustine, with that of Optatus. Who speaketh bothe of building of Aulters in Churches, whereby it is certaine they were material, and also of sacrificing vpon them. His wordes be plaine. *Nos autem Martyribus nostris non Templa, sicut Dijs, sed memorias sicut hominibus mortuis, quorum apud Deum viuunt spiritus, fabricamus. Nec ibi erigimus Altaria, in quibns sacrificemus Martyribus, sed vni Deo, & Martyrum, & nostro, sacrificium immolamus.* As for vs (saith he) we buylde for our Martyrs, not Temples, as for Goddes, but Memories (by Memories he meaneth Chappels, or Churches builded in the memorie of Martyrs) as for dead men, whose Spirites be lyuing with God. Neither do we there set vp Aulters, that on them we may sacrifice to Mart-
Aulters auouched tyrs, but to God onely we offer Sacrifice, who is the

God

*August. de
Ciuitat.
Dei. li. 12.
cap. 10.*

*Aulters
auouched*

God bothe of Martyrs, and of vs also.

By this saying it is witnessed vnto vs , that the Aulters erected in Martyrs Churches , were material , as the Churches were, and that on them Priestes made Sacrifice vnto God .

Whereas then M. Iewel admitteth none other kinde of Sacrifice in the newe Testament, than such, as for offering whereof any material Aulter is not required , and S . Augustine speaketh of a Sacrifice , that is offered vnto God vpon the material Aulters : by this we vnderstand this newe doctrine of M . Iewel touching the Sacrifice,to dissent from the olde Doctrine of S.Augustin. Consider wel of it Christian Reader , how safe it is for thee to forsake the Churche, to contemne S.Augustine, *Optatus*, and al other the olde learned Fathers, in whose workes we finde often mention of material Aulters, and the Sacrifice therevpon daily offered : and to pinne thy faith on M.Iewels sleeue, who,as thou seest,hath no sure grounde, but onely denieth al, and for colour of some defence, shuffleth together by heapes, patches, and peeces of the Fathers sayinges , whereby a confusion is fought, no certaintie is taught .

If he wil replye against this, saying, that the Fathers cal the Aulter a table(as to gete some auctoritie vnto his remoueable Communion Table he is wont commonly to translate a Table for an Aulter) it may please him to vnderstand , that the Fathers do truely cal it by bothe names , according to the double vse of the Euchariste, which is ministred vpon the same . For the Euchariste is bothe a Sacrament , and a Sacrifice . As it is a Sacrament , so is it our heauenly foode and sustenance : As it

M M M ij is a

Divis. 14.

A Reioindre to M. Jewels Replie

Cyprian. is a Sacrifice, so is it our daily offering . Vnto the which two vses S. Cyprian hauing respecte , saith of the bread *De Cana* and Chalice consecrated by solemne blessing , *that it is bothe a medicine , and also a Sacrifice , to heale our infirmities , and to purge our iniquities.* Therefore the Fathers cal it a Table , in consideration we receiuue from thens our substantial foode. And for that cause it is alwaies couered with a white linnen cloth . They cal it an Aulter , for that we offer vpon it the heauenly Sacrifice of Christes body and bloude , and for that cause also it is fastened to the place where it standeth . Wherefore the Table doth not exclude the Aulter , nor doth the Aulter exclude the Table . But bothe are one in deede , and yet double in respecte of the double vse of the thing wrought vponit . So that to turne the Aulter into a Table , is but a feely shifte , and a poore refuge .

Chrysost. This muche being now knowen , it wil be easy to perceiue , that the authorities by him alleged be to be vnderstandinge , either of the Aulters , Sacrifices , smoke , and other Ceremonies vsed in the olde lawe , or of mere spiritual Sacrifices , which require none other Aulter , *Homil. in stome* here to be taken . *The gifte of the Gospel* (whereby *Psal. 95.* is meant what so euer man offereth to God now in the state of the new Testament) ascendeth vp unto God without blonde without smoke , without Aulter , and without the other Ceremonies , for so is it in the author . Who feeth not by these wordes , the filthy shedding of bloude , the stincking smoke , and therefore also the Aulter of the Iewes in the olde lawe , to be signified ? Our *Sacri-*

Sacrifice is pure and cleane, without the smoke of burnt
grease and fleshe, and so without that Aulter, whereon
such thinges were burnt .

But what is to be said vnto the autoritie alleged out
of the second Council of Nice? What Sacrifice, or M. Iewel
here cra-
ueh help
at the sec-
ond Nicē
Council,
vvhich
others
wheres he
despiset,
*Aulter meaneth, we Christians in a manner can not
tel, saith Leontius cited in that Councel What M. Iewel,*
wil you craue helpe to the ouerthrowing of Aulters of
that Council, at which your selfe, and your compa-
nions do so rage and raile, as being wicked, and contra-
ry to the worde of God for allowing the Images of
Christe, and his Sainctes, and for cursing the ouerthro-
wers and breakers of them? I perceiue you be not so
scrupulous, nor timorous, but you wil take an Apple
at your enimies hande. You are more hardy, then Lao-
ocon was, who said, as the Poet reporteth, *Timeo Dana- Aeneid. 2.
os, & dona ferentes.*

Touching the mater it selfe, y ou ouermuch abuse your
Readers M. Iewel. If euer you haue read the place your
selfe, and haue not onely trusted your gatherers and ser-
chers, you could not be ignorant, that it maketh no
thing at al against the Aulters vsed in Christian Chur-
ches, but that onely it declareth, the Aulters, and sac-
rifices of the Paynimes, wherewith they honoured
their Idols, to be now so farre growen out of vs, that
the Christians skarse knewe, what was meant by them.
The wordes going before, and folowing do declare the
meaning of the place. Which I thinke good here to re-
hearse, both for the Readers better instrucion, and that
your false dealing be plainlye detected.

M M M iij Thus

Thus then the holy Bishop Leontius saith , writing against the Lewes, who charged the Christians with idolatrie for worshipping God, and his Saintes, before their Images. *Qua tandem fronte Iudei nos vocant Idololatras?*

Vbi nunc sunt, que olim ab ipsis oblatæ sunt Idolis, boum, oviū, & filiorum quoque victima? Vbi sacrificiorū fumi? Vbi Arae, & profusiones sanguinam? Nos verò Christiani propemodū quid sit Ara, quid victima, ignoramus. Nam Graci adulteris quibusdom hominibus, homicidis, impuris & scelestis templis dicarunt, eorumq; Idola cum illis ipsis Deos fecerunt, neque sanè vel Prophetarum, vel Sanctorum Martyrum nomine Templum, aut aram appellantes. With what face doo the Lewes cal vs Idolaters? where be now becommre the sacrifices of Oxen, of shepe, and of Children also, which they once offered to Idols? Where is the smoke of the sacrifices? Where are the Aulters, and sheddinges of bloude? As for vs that be Christians, we are wel nigh ignorant, what an Aulter, and what a sacrifice is. The Gentiles dedicated Temples to certaine men being aduoutrers, murderers, filthy , and abominable , and made their Images (or Idols) and them selues to be taken for Goddes, and yet neuer called they temple, or Aulter by the name of Prophetes, or holy Martyrs.

The Autlers and Sacrifices of the Paines, be vnknoⁿ wven to the Chri-
stians.

Who seeth not at the first reading, of what kinde of Aulters, and Sacrifices , this place is to be vnderstaned? And to speake likewise of the Christians that be in our time, how many be there, that in manner knowe not, what such an Aulter and what such a sacrifice is? In al England who euer sawe any such ? If they haue not bene sene , how can they be knownen , onlesse it be by reading of the booke of the Gentiles ?

Neither

Neither doth Leontius finde fault with the Gentiles , for hauing Temples , and Aulters , but for dedicating them to Idols, and not to God, and for not calling them by the names of Gods frendes , as of the Prophetes , or holy Martyrs , so as Christian people doth vse to name their Churches , Chappels , and Aulters , some of S . Marie , some of S . Peter , some of S . Paule , some of S . Laurence , &c.

Yet neuerthelesse they erecte not temples , or Aulters vnto any Martyr , but onely vnto him that is the God of Martyrs , though for the memories of Martyrs .

For what Prelate standing at the Aulter (saith S . Augu- August. cō-
stine) in the places of Saintes bodies , hath ever said , We do ^{11a} Faust. lib. 20. c. 21
offer vnto thee Peter , or Paule , or Cyprian ? But that which
is offered , is offered vnto God that crowned the Martyrs , at
the Toumbes of them , whom he crowned , to thende that by
the suggestion of the places themselves , greater affection
may rise to whette our charitie both towardes them , whom
we may be hable to folowe , and towardes him , by whose aide
we may be made hable .

In this sense spake the Learned Bishop Leontius those wordes , not to disanulle Aulters in the Churches of Christe , for which purpose you M. Iewel haue alle- M. Iewel's
falshood
disclosed. ged them . Neither meant he to signifie , that in his time , the name of Aulters simply and generally , had bene strange among the Christians . He meant only Idolatrie Aulters . It was guilefully done of you , to take out a fewe wordes of the whole saying , which being set apart , and diuided from that goeth before , and that commeth after , seeme to make against the auncient custome of hauing Aulters in Christian Churches . But the whole place

Divis. 14. A Reioindre to M. Jewels Replie

place vewed, it soone appeareth, how litle it serueth to your purpose, and how muche it discloseth your wicked falshod. Where is conscience? Where is shame? If you feare not God, yet thinke, what the worlde wil say of you. But such a cause would haue no better Aduocates.

Hierony-
in Psalm.
25.

As for that you bring out of S. Hierome, what maketh it for you? Expounding this verse of the .25. Psalme, *I wil wash my handes among Innocentes, and I wil compasse thy Aulter rownde about ô Lorde,* maketh Aulter, in a moral sense to signifie Faith, as handes also to signifie workes. Now saith he. *Aulter is as muche to say, as Faith. I wil compasse (this Aulter) rownde about with good workes.* That is to say, I wil not put my trust in Faith alone. I wil ioyne vnto it also good workes. *Vnusquisque sanctus altare Domini in se habet, quæ est fides.* Euery Saint (saith he) hath the Aulter of our Lorde in him, that is Faith. As the real hostes, and Sacrifices, which are offered vp vnto God, are laid vpon the Aulter, and thens are offered: So al our good workes, which be spiritual sacrifices offred vp vnto God, must be laid vpon Faith, as vpon an Aulter, and from thens onely being offered, they be acceptable in Gods sight. For without Faith no worke is good, ne pleaseth God. Now what Argument you can gather out of this place for your purpose, I see not, onlesse it be this. The spiritual Aulter, wherevpon our spiritual sacrifices be offered vp gumentes to God, is Faith: Ergo, there ought to be no ex be suche, ternal Aulter to offer vp the external Sacrifice of the as of the body and bloude of Christe vpon, which is the external affirmas, Sacrifice

Sacrifice of the newe Testament . But stil we answer .
 Your Arguments be childish , and of no force , whiche
 of the affirmation of one truth , conclude the denial of
 an other truth .

Touching that you allege here as out of S. Augu-
 stine , I doubtē whether any such saying be in S. Augu-
 stine . Certaine it is , your quotation is false . And there-
 fore it may be suspected . Albe it if he say it in some
 place , it maketh nothing against the real and external
 Sacrifice of the Churche . For the spiritual Sacri-
 fices of our hartes , exclude not the real Sacrifice of
 the body and bloude of Christe : and the pure Aul-
 ters of our hartes may wel , and do wel stande with
 the material Aulters of Christian Churches , whereon
 the vnbloudy Sacrifice of Christes body and bloude are
 offered .

Hereof then , and of that is before in this Diuision
 by you said , the sclendernesse of your Argumentes doth
 soone appeare . Forthus you reason .

The Sacrifices of Prayers , Praifes , thankes geuing , and
 other the like deuotions , are of the Fathers called The best
 vnbloudy : Ergo , the Sacrifice of the body and Argu-
 bloude of Christe now offered by Priestes of the mēts that
 newe Testament , is not called the vnbloudy Sacrifice .
 Item , By reporte of the auncient Bishop Leontius M.levv.
 alleged in the seconde Nicen Councel , Christen maketh
 people in manner knowe not , what an Aulter of
 Idolatrous Paynimes , and what their Sacrifice is :
 Ergo , they knowe not what the Aulters of our Chur-
 ches now , nor what the dreadful Sacrifice of the
 body and bloude of Christe , is .

Divis. 14. A Reioindre to M. Jewels Replie

Item, The Fathers speake muche of the spiritual Aulters
of our harte, and of mere spiritual sacrifices: Ergo, they
denie , that there be any material Aulters , and that
thereon the real and external Sacrifice of Christes
body and bloude is offered.

Logique is good cheape , where these Argumentes be
allowed. But he that lacketh a Recorder , may yet pype
with an oten reede . If Logique can not handfomly be
applyed, to mainteine M. Jewels glorious Chalenge, yet
Rhetorique wil do good seruice. And yet in Rhetorique
it selfe these Argumentes be but childish . As wel might
one proue, there is none other heauen , besides our har-

Augusti de Tempore. Serm. 44. tes, bicause S. Augustine saith, in a Sermon. *Corda fidelium cœlum sunt.* The hartes of the faithful be heauen . Ergo,
heauen that is said to be out of this worlde , is but a tale.

As wel one might say, Christe is not the Sonne of God,
bicause he is the sonne of man . And in a mater of lesse
weight, as wel , and by like Logique , one shrewde boy
might say to an other, Iacke , I wil proue thou hast no
nose . Thou hast great lolling eares , Ergo , thou hast no
nose . Of such Argumentes we haue great stoare in M.
Jewels writings , and in manner none other. For which
cause to any graue and learned man , he semeth rather
worthy of contempte , then of Answere . Who so euer
cōsidereth, not the number of his wordes, but the weight
of his sentences , not the multitude of his patched and
peeced allegations , but the force of the mater by the
same auouched: shal iudge no lesse. God be thanked, that
heresie hath so weake a defence .

The

The . 15. Diuision.

The Answver.

S. Augustin hath many euidēt sayinges touching this matter in his wōkes. One shal suffice for al, which is in a litle treatise, he made contra ludæos, vt-tered in these wordes. Aperite oculos tandem ^{Cap. 9.} aliquando, & videte ab Oriente sole vsque ad Occidentem, non in vno loco, vt vobis fuit constitutum, sed in omni loco offerri Sacrifi-cium Christianorum, non cuilibet Deo, sed ei, qui ista prædixit, Deo Israël. Open your eies at last you Iewes, and see, that from the rising of the Sunne to the setting, not in one place, as it was ap-pointed to you, but in euery place the Sacrifice of the Christian people is offered, not to euery God, but to him, that prophecied of these thinges before, the God ^{Malach. 1.} of Israel. And euens so with that protestation, which S. Augustine made to the Iewes, I ende this tedious matter consistinge in manner altogeather in allegati-ons, to M. Iewel. Open your eies at last M. Iewel, and see how al the holy, and learned Fathers, that haue preached the Faithe of Christe from the rising of the Sunne to the setting, haue taught this Doctrine, by worde, and writing lefte to the posteritie, that they which vnder Christe doo vse the office of a Priest after

NNN y the

guis ante Aduentum Christi per victimas similitudinum promit- *Augustin.*
tebatur: In Passione Christi per ipsam veritatem reddebatur: Post *cōf. August.*
Ascensionem Christi per Sacramentum Memoriae celebratur. *li. 20. c. 21*
The Fleashe, and Bloude of this Sacrifice before the Cumminge *De Conf.*
of Christe was promised by Sacrifices of Resemblance: The *dis. 2. S. 4.*
same was perfourmed in deede in the time of Christes Passion: *sacrificium.*
But after Christes Ascension, it is frequented by a Sacramente of *August. de*
Remembrance. Sacrificium hoc Visibile, Inuisibilis Sacrificij Sa- *Ciuit. Dei*
cramentum, id est, Sacrum Signum est. This Visible Sacrifice *li. 10. c. 5.*
is a Sacramente, that is to saie, a Token, or Signe of the Sacrifice *Nazia. m.*
Inuisible. Quod Appellamus Sacrificium, Signum est, & Re- *Apologet.*
præsentatio Sacrificij: The thinge, that wee calle a Sacrifice, is a
Signe, and Representation of a Sacrifice.

Thus many vvaines S. Augustine bim selfe teacheth vs, vwhat he
meante by this vvorde Sacrifice: An Oblation of Praise: A Similitude:
a Resemblance: a Likenes: an Image: a Remembrance: a Token: a Signe:
a Representation of a Sacrifice. So Nazianzene calleth it, Τὸν τῶν
μυστῶν Μυστικὸν ἀντίτυπον: The Figure, or Token of the
Greate Mysteries. To conclude S. Hierome saith thus, Tunc accep-
tabis Sacrificium, vel cum te pro nobis offers Patri: vel cum à no-
bis Laudes, & Gratiarum actiones accipis: Then shalt thou re-
ceiuie Sacrifice, either when thou offerest thee selfe (vpon thy
Crosse) for vs vnto thy Father: or when thou receiuest of vs
Praises and Thankesgeinge.

Harding.

What this man lacketh in weight, he maketh vp in number. If a controuersie might be decided by a multitude of forged, peeced, maimed, corrupte, and impertinent sentences shuffled together, this mater were fully cōcluded. The Prentises, the cōmon deceiued people, the Ministers comen of late from their shoppes, and handy craftes, and others that can not iudge of these pointes, thinke perhaps, that he hath acquitted him selfe like a great Clerke,

NNN iiij because

because they see such a number of authorities heaped together, and beholde the Margent of his booke so painted with quotations. But the wise, who haue skil here-of, whereas among so many places alleged out of the Fathers, neuer a one proueth his purpose: see wel ynough, that he is vtterly destitute of good mater, and that he onely setteth foorth an ydle shewe of wordes.

The two first authorities be not founde in the places by him quoted, which causeth suspicion. Notwithstanding the mater is not of great importance. First, what if S. Augustine say, as here he is made to speake,

The Priest hod of Christ cōtinueth stil bothe in heauenē, and in the Church. The Priesthood of Aaron is now to be founde in no temple: but the Priesthood of Christe continueth stil in heauen? If he reason thus, The Priesthood of Christe continueth stil in Heauen, Ergo, it continueth not in the Churche: I denie the Argument. For it continueth both in heauen, and also in the Church, though otherwise there, otherwise here. In heauen it continueth, because he is a Priest by nature.

And what dignitie he hath by nature, that hath he not loste, ne put of, by his entring into heauen. And therfore he cōtinueth a Priest there, not by passible renuing of his Sacrifice, but by presenting him selfe to God, and by his merciful interpellation and appearing for vs before God with that body, that was once sacrificed for vs, as S. Paule saith, *Christe is entred into heauen for to appeare now in the sight of God for vs.*

Heb. 9. Heb. 7. Againe, Euermore he liueth, to make sute (vnto God) for vs.

His Priesthood continueth in the Churche that is in earth, by the ministerie of men, that vnder him be Priests of the newe Testament, by meane of whom (as Oecumenius

menius before allegeth , saith) he sacrificeth , and is sacrificed . Eusebius declaring the Prophecie of Christes euerlasting Priestod after the order of Melchisedek , saith. *The euent (or ende) of that Prophecie is mar-*
uelous to one that considereth , how our Sauiour Iesus
Christe after the manner of Melchisedek doth by his Mini-
sters euent to this time celebrate those thinges , that apper-
teine to the Sacrifice which is among men. And thus your
false interlined glose denying Sacrifice to be done vpon τὸν χεντ-
an earthly Aulter , which you haue impudently added by μου.
 a parenthesis vnto your Doctor , is controlled and confuted .

Euseb.de
Demonst.
Euīg.lib.5
Tōleātōs

The second authoritie falsly quoted, is this. *The Priest offereth vp the Sacrifice of praise, not after the order of Aaron, but after the order of Melchisedek.* What conclude you hereof? Ergo , he offereth not the real Sacrifice of the body and bloude of Christe ? The Argument is naught. For he offereth vp bothe the Sacrifice of praise, and also the body and bloude of Christe vnder the formes of bread and wine, and therefore after the order and manner of Melchisedek. This is very simple Logique.

If you had directed the Reader by a true quotation vnto the place, where this authoritie is written , you should haue sent him thither , where S. Augustine maketh clearely against you. And therefore of very fasshod by wrong quotation you thought it policie to deceiue your Reader. The testimonie is to be founde *contra aduersar.legis & Prophet.lib.1.cap. 20.* Where he saith thus. *Per Ep̄ico*
The Churche cōtinueth from the Apostles time to our time, porum suc-
and so foreward, by most certaine successions of Bishoppes: *cessiones*
and sacrificeth unto God in the body of Christe the Sacrifice *censim̄as*
of Praise

Divis. 15.

A Reioindre to M. Jewels Replie

of Praise. &c. For this Churche is Israel after the spirite, from whom that Israel after the flesh is distincted, which serued in the shadowes of Sacrifices, by the which was signified THE SINGVLA R SACRIFICE that Singular Sa rael after the Spirite doth now offer vp, &c. Out of this sacrifice. Israels House God taketh not Calues, neither Goates from his heardes. This (Israel) sacrificeth vnto God the Sacrifice of Praise, not after the order of Aaron, but after the order of Melchisedek.

Yet a litle after in the same place speaketh S. Augustine more plainly of this Sacrifice. They whiche reade doo knowe (saith he) what Melchisedek brought forth, when he blessed Abraham. And now they be partakers of it, and they see such a Sacrifice now to be offered vp vnto God in the whole worlde. He speaketh thereof, as he is woont to speake, when he commeth to this Mysterie, making this preface before, They knowe that reade. As who should say, This Mysterie is not to be reueled in open writing, least the despite of Infidels and Heretikes reache vnto it. but the beleuers that reade the place of Genesis, where it is spoken of, knowe what it meaneth. And they are partakers of it by receiuing the Sacrament: and see such kinde of Sacrifice to be offered now through the whole Churche, that now is dispersed ouer the whole worlde. Beholde he speaketh of a Sacrifice that is received of the faithful, and seene euerywhere to be offered. Which argueth the same to be an external, and visible Sacrifice. Al these properties can not reasonably seeme to perteine to a mere spiritual Sacrifice, but onely to the Sacrifice of the Euchariste. Thus teacheth S. Augustine there.

Touching

Touching the first sentence , if it be true that S . Augustine saith , in what ranke shal we place you , and your felowes M. Iewel ? If ye wil chalenge vnto you the name and estimation of the Churche , by S . Augu- stines doctrine ye must shewe vs your continuance from the Apostles time , to these dayes , and so forward to the ende (not by a fewe wrested , falsified , and miscon- strued places of writers seming to blame things that ye like not , but) by most certaine Successions of Bisshoppes . But bicause ye shal neuer be hable to shewe vs Bishops , that haue succeeded one after an other in profession of your strange Doctrines , from the Apostles age to this present time : ye shal not be angry with vs , but with that holy learned Father S . Augustine , if we accompte your scattered troupes , not for the Churche of Christe , nor any parte thereof , but for Dennes of theeues , and Synagogues of Antichriste .

Neither doo ye sacrifice vnto God the Sacrifice of Praise in the body of Christe , which the Churche doth , as S . Augustine saith : for ye acknowledge no Sacrifice of the body of Christe at al , in whiche God is chiefly praised and thanked for his benefites .

Futhermore what Sacrifice is that , whereof the sacrifices of Israel according to the flesh , were significations , which S . Augustine here calleth the Singuler Sacrifice , that Israel after the spirite offereth vp now ? What other is it , then the Sacrifice of the body and bloude of Christe , after an vnbloudy manner daily offered in the Churche ? For of the Sacrifice of the Crosse , ye can not expounde it , bicause the same is done once alread- dy , and is not now offered vp Neither can ye vnder-

A markē
to knowv
the true
Churche,
vvhiche
these Gos-
pellers do
lacke.

The Sing-
ular Sac-
rifice that
S. Augustine
speakeith
of, is the
sacrifice
of the
Eucharist.

O O O stand

stande it of mere spiritual Sacrifices , for they are not Singuler , neither offered onely now , that is to say , in the time of the newe Testament , but are common to the faithful personnes , and times of bothe Testamente.

Genes. 14. By this it is euident, that the Sacrifice of Praise, which Israel after the spirite, that is to say , the Churche , offereth vp vnto God , not after the order of Aaron , but after the order of Melchisedek , as S. Augustine writeth , is the Sacrifice of the Euchariste , in whiche the body and bloude of Christe is offered vp vnder the fourmes of bread and wine , in which Melchisedek made his Sacrifice forefiguring this .

August. li. Your thirde authoritie , which you haue somedeale corrupted by nipping away certaine wordes , and by false translation , maketh for proufe of our Sacrifice , it helpeth your Negative nothing at al . The whole sentence truly translated , is this . *Christe hath commended vnto vs a likenes of his bloody Sacrifice* (for of that he speaketh there) to be celebrated in remembrance of his Passion , to the ende we may see now that , which Melchisedek offered unto God ; to be offered in the Churche of Christe through the whole Worlde . Here are touched three Sacrifices , the Sacrifice of the Crosse , the Sacrifice of the Aulter , the Sacrifice of Melchisedek . On the Crosse Christe was sacrificed truly , according to the truth of substance of the thing sacrificed , and of the manner of sacrificing , which was by shedding of bloude , and killing the hoste that was to be sacrificed . In the Supper then , and in the Aulter now , he is truly sacrificed , as touching the truth of the substance of the thing that is offered ,

that

*Three Sa-
cifices.*

*83. qua-
tion. q. 61*

that is to say, the body and bloude of Christe. For he said, *This is my body, this is my bloude, doo ye this in remembrance of me:* But not according to the truth of such manner of sacrificing. For he is sacrificed vnbloodily, and in Mysterie. The body that now is offered, is a liue body. For it is the same in the Sacrament that hong vpon the Crosse, and that is now in heauen. But though Christes body be now a lyue in the Sacrament, and the bloud in the Body: yet neither is the body of vs offered, because it is a lyue, and now to be killed, nor the bloude, because it is in the body as againe to be shed: but because the body was once killed, and the bloude once shed. that, which is now done, is done in remembrance of that. And hereof it commeth, that this Sacrifice, is oftentimes called of the Fathers in respecte of the bloody Sacrifice of the Crosse (as it is in the thirde, fourth, and fift testimonie of S. Augustine here alleged to be sene) a *likenes, an Image of that Sacrifice, a memorie, or Sacrament of memorie.* From the affirmation of which *likenes, Image, memorie, Sacrament, representation, or figure,* to inferre the denial of a true presence and Sacrifice, is besides al rules of Logique, and reason, sithens both stand wel together. And yet this is in maner the only kinde of reason and Argument, that M. Iewel vseth through his whole Reply, and otherwheres. Which kind of Argumētes they must needes vse, if they wil vse any at al, who by opening the truth of any question by due distinctions, see their false doctrine confuted; and therfore make their apparent aduantage of confusion. Which Confusion is soonest wrought by heapes of vndiscussed authorities without declaration of the circumstancies, patchedly,

QOO ij and

Diuis. 15. A Reioindre to M. Jewels Replie

and by peece meale alleged, and iumbled together, as M. Jewel is woont to doo.

Likenes ad Image, And remember good Reader, that, whereas S. Augustine here alleged speaketh of a Similitude, or how they signifie in likenes, he meaneth not euery common kinde of like-
the nevv nesses, but a likenes, that is a Sacrament of the newe Te-
testamēt : Which is a holy effectual, and visible signe of
being inuisible grace. If thou take away the body and bloude
spoken of Christe from this likenes, it shal lacke the inuisible
of the sacra- grace, and so shal it not be such a likenes, as S. Augustine
ment. here speaketh of.

Image. An Image also (which terme he vseth likewise) in
the newe Testament considered in Christe, or his Sacra-
mentes, doth not signifie a bare figure voide of the thing
whose Image it is : But rather signifieth the true thing it
selfe exhibited in the fourme of an other thing, and not
in proper shape. So is Christe *Imago Patris*, the Image
of his Father, appearing in the fourme of man. So is
the Sacrament of Christes body the Image of the same
body crucified, yea the body of Christe in the Sacra-
ment inuisible, is a Sacrament and sampler of the same
body visible. For so S. Augustine speaketh, *Caro videlicet carnis, & sanguis est sacramentum Sanguinis, carne & sanguine, utroque inuisibili, spirituali, intelligibili, signatur visibile Domini nostri Iesu Christi corpus, & palpabile, plenum gratia omnium virtutum, & diuina Maiestate.*

De Cons. Dist. 2. Hoc est quod dicimus. The flesh (of Christe in the Sacrament) is the sacrament
of his flesh, and the bloude is a sacrament of his bloude.
By his flesh and bloude bothe inuisible, spiritual, intelligible,
is betokened the body of our Lorde Iesus Christ,
that is visible, palpable, ful of the grace of al vertues,
and

and diuine Maiestie:

Neither maketh it ought for M. Iewel, that S. Augustine calleth this Sacrament, *a Sacrament of remembrance*. Because it were not a Sacrament of remembrance fitte for the newe Testament, onlesse the body and bloude of Christe were really conteined therein, according to the saying of Christe, *this is my body, this is my blonde*. For we haue no warrant of the Scripture, that bread and wine is the Sacrament of remembrance.

The 6. authoritie taken out of S. Augustine *de Civitate Dei*, is falsified by casting vnto it, this Pronoune (*hoc*)this. Wherby M. Iewel deceiueth the vnlearned Reader, and such as doo not examine his allegations, causinge them to thinke, that S. Augustine spake specially of the Sacrifice of the body and bloude of Christe, whereof now we treate, whereas he spake in that place of the Sacrifices of the olde lawe, in which brute beastes were slaine. Albeit true it is generally, that *visible Sacrifice is a Sacrament, that is to say, a holy signe, of inuisible Sacrifice*.

If of this place of S. Augustine M. Iewel wil thus frame an Argument against the real Sacrifice of the Churche, The external and visible Sacrifice of the Churche, is a Sacrament, that is, a signe of the inuisible Sacrifice, *Ergo*, it is not a true and real Sacrifice: The Argument is to be denied. For by like reason he should proue, that al the Sacrifices of the olde lawe were no Sacrifices at al, because they were (as S. Augustine in the place before mentioned saith) *Sacramentes and signes of internal, inuisible, and spiritual Sacrifices*.

*Sacramēt
of remem
brance.*

Luce. 22.

*S. Augus
tine fal
sified by
M. Iewel.*

*August. de
civita. Dei
li. 10. c. 5.*

The. 7. authoritie is with other wordes reported, then S. Augustine wrote. Wherein was false meaning. The same helpeth his cause nothing at al. For Answer, this muche may be said. We are taught by S. Augustine in that place, that Sacrifice is of two sortes. the one in the reputation of man, the other in the sight of God, whiche in comparison of that other, he calleth, *verum sacrificium*, true Sacrifice. Whereas it is written (saith he) *I had rather haue mercie, then Sacrifice, none other thing is to be understanded, but that Sacrifice is preferred before Sacrifice: inasmuche as that which of men is called Sacrifice, is a signe of true Sacrifice. And as for mercie, it is a true Sacrifice.* Of al this nothing can be concluded, but that an outward Sacrifice, is a signe and token of an inward Sacrifice. Wherby it is evident, that one and the same thing is a Sacrifice, and the signe of a Sacrifice. Wherfore of the affirmation of a signe or token, by good Argument the Denial of the thing, can not be inferred.

At M. Jewels Arguments sake for lacke of good logique, for stil, he inferreth the denial of one truth, of chaffirmatio of an other truth.

Whereas then M. Jewel impugneth the Sacrifice with this common Argument, The Sacrifice of the Churche, is a similitude, a likenes, an Image, a remembrance, a Sacrament of remembrance, a signe, a token of a Sacrifice, and a figure, or a sampler of great Mysteries, as S. Nazianzen calleth it, *Ergo*, it is not a true Sacrifice: we tel him, his cause must needes haue a fall for lacke of a good Argument, and we counsel him to go to schoole againe to learne better Logique. How be it more profitable it were for him, to learne better Divinitie.

By an example it may be made manifest, how it is bothe

both a memorie , and neuerthelesse the thing it selfe. *Pannus Aemilius* that noble man of Rome, and *C. Julius Caesar*, and many other noble Romans , after they had acheued great victories in warre , and conquestes, were receiued into the Cittie of Rome with Triumphe. Euery triumphe was a memorie , and solemne celebration of the memorie of victories by them obteined, and for memories sake of worthy and famous deedes, eche Triumphe was kept. Now what a folish Argument were this, if one had then said : This triumphe is celebrated and kepte in memorie of the great Conquest, and of the Conquerour, *Ergo*, the Conquerour him selfe is not present ? For at such Triumphes the Conquerours were present riding most gloriously in their chariotes . And euery one at such a solemnitie was bothe the Conquerour him selfe , and was there in memorie of him selfe hauing done the worthy Actes, for which he deserued the honour of a Triumph. So in this Mysterie the memorie of Christes Passion and Death is celebrated , and Christe him selfe neuerthelesse is present , and by the Prieste offered vp to his Father .

Alleging the authoritie of S. Gregorie Nazianzen, calling the blessed Sacrament *αντίτυπον, a paterne, or sampler of great Mysterie*, he hath done very falsly , in that he leaueth out of the sentence those other wordes, *Τέλεσθεν, as muche to say, the external sacrifice, for θυσίαν* is to be vnderstanding. Of which wordes it followeth necessarily, that it is a real and true sacrifice. It is a signe he regardeth not so muche the truth , as he seeketh , how by some crafte or shifte, he may make an apparet defence of his vaine Chalenge .

Last

Gregorio
Nazian-
zen falsi-
fied by
M.levv.

Diuis. 15. A Reioindre to M. Jewels Replie

Last of al, the place of S. Hierome semeth to haue ben thrust in to make vp the number , and increase the heape. How it relieueth his fide, I see not , onlesse he wil beare men in hande, that the Sacrifice of Praises and thankesgeuing, must in any wise exclude the Sacrifice of the body and bloude of Christe . W hich thing when he shal make men beleue , then, and not elles , may this place of S. Hierome serue his purpose. Hitherto he hath said little to any purpose. Now commeth he in with newe Diuinitie, and vttereth plaine heresie.

Jewel.

Neither bath God appointed any certaine order of outrayre Priest-hode to make this Sacrifice . Every Faitheful Christian man hath Authoritie, to offer vp, and to make the same. Horve be it, this i meane, not of the Ministratiōn of the holy Sacraments, vvhiche onely perteineth unto the Minister, but onely of the Oblation, and makinge of this Spiritual Sacrifice. Thus muche I saie, leaſt any man, either of malice

Cypria. De vunctione Chrystma. Orig. in Le uit. hom. 9 1. Pet. 2. *take occasion, or of ignorance be deceived. S. Cyprian saith, Omnes, qui à Christi nomine dicuntur Christiani, offerunt Deo Quartidianum Sacrificium, ordinati à Deo Sanctimoniae Sacerdotes: Al, that of Christe be called Christians: offer vp vnto God the daily Sacrifice, being ordeined of God Priestes of holines.*

*Expositio*ne to the whole Churche, yowe are the Chosen Stocke, and kinge-inchoata, ly Priesthode. *S. Augustine saith, Holocaustum Dominicæ Pas- ad Rom. lionis offert quisq; pro peccatis suis: Euery man offereth vp the Ambro. in. Sacrifice of our Lordes Passion for his owne sinnes. S. Ambrose 1. Cor. 11. saith, Inuicem expectate, vt multorum Oblatio simul cele- Chrysost. i bretur: VVaite ye one for an other, that the Sacrifice of many 2. Corint. maie be offered togeather. S. Chrysostome saith, In Mysterijs Homi, 18. nihil differt Sacerdos à Subdito : In the holy Mysteries (the Min- stration*

fferation onely excepted) the Priest differeth nothing from the People.

It appeareth by these Ancient Learned Fathers, that every Christian man is bounde, to offer vp the Vnbloudy, and Daily Sacrifice of the Nevre Testamente, and that in as ful, and ample sorte, as is the Priest. And therefore M. Hardinge him selfe saith euen in the very Canon of his Masse, Memento Domine famulorum, famularumque tuarum, & omnium Circumstantium, pro quibus tibi offerimus, vel qui tibi offerunt hoc Sacrificium Laudis : Remember, ô Lorde, thy Seruantes, and al them, that stande aboute, for whom wee offer vnto thee, or els, whiche doo offer vnto the, this Sacrifice of Praises.

Out of S. Augustines vwordes M. Hardinge in the ende concludeth, thus : Christe is a Prieste after the order of melchisedek : Ergo, The Priest hath Authoritie, to offer vp the Sonne of God in Sacrifice vnto his Father. It were harde to tel vs, howv this Antecedente, and this Consequente came togeather. Noman hath Authoritie thus to mince his Logique, but M. Hardinge.

Harding.

If the Sacrifice be external, it behoueth the Priest- That this hode also be external. That this Sacrifice is external, ^{sacrifice is external.} it is cleare. For to the making of this Sacrifice external thinges be requisite, as bread and wine mixte with water, for the mater : the wordes of our Lorde outwardly pronounced, for the fourme : a Man ordered and consecrated into a Priest, for the Minister. The body also, and bloude of Christe it selfe, which is the substance offered, though it be spirituall ynderstanding, and not with any outward sense of man perceiued, is a real thing of it selfe consisting besides, and without the soule, spirite, or mynde of man, and may be receiued of mannes body by the office of the mouth, and is not a mere spiritual

PPP thing,

thing , as loue, mercie, faith, hope , ioye, sorowe , con-
trition of harte , and such other thinges , that haue their
being onely in the mynde and spirite .

For proufe that it is external by witnessses , no te-
stimonie can be plainer , then that of S. Gregorie Nazianzen , whereof the three onely later wordes M Iewel
hath three times in this Article alleged , suppressing the
other with crafty silence , because he sawe they made
Nazianz. in Apolo-
getico. directly against him . Thus he saith , τῶς εὐελον θαρ-
ρῆσαι προσφέρειν αὐτῷ τὸν ἔζωθεν (Θυτίαν) τὸν τῶν μεσά-
λων μυστήριον ἀντίτυπον ? How should I be so bolde ,
as to offer vp vnto him , the external Sacrifice , the
whiche is the true sampler of the great Mysteries ?

Let no man charge me with falsifying this Father
by adding this worde , Θυτίαν , vnto the sentence . the
same is in that place necessarily to be vnderstood ,
and there it should haue bene placed expressly by the
Author , but that he thought it better , the Article , τὸν ,
to haue relation vnto Θυτίαν , thrise put before in the
same sentence , then by so ofte repetition of one worde ,
as with an vnpleasant sound , to offend learned eares , to
whose good liking in that Oration , as also cōmonly
in al his other exacte writings , folowing Polemon in
his manner of writing , as it is reported of him , he muche
attempered his stile .

Double
Priesthod
double Sa-
crifice in
the newe
Testamēt.

Internal
Priesthod,

Now as touching Priesthode , in the newe Testa-
ment it is double , internal or spiritual , and external , as
our Sacrifices also be double internal and mere spiritual ,
and this the chiefe and singuler Sacrifice of the Church ,
external . The Internal Priesthode is common to al god-
ly persons , because they be membres of Christe the high
King

King and Priest, and the members be partakers of what good thinkes so cuer the head hath. God endeweth al with this Priesthode, whom he washeth cleane from their sinnes in the bloude of Christe, consecrating and annoiting them with none other oile, then with the oile of his Grace.

Of this Kinde of Priesthode speaketh S. Peter and S. Iohn the Apostle. This Pristhode as we acknowlege, so do our Aduersaries not denie. For it is neither a degree, nor order, nor office, nor ministerie in the Churche. And verely this Priesthode sometimes is worthier, and of more excellencie in a woman, or a childe, then in a Bishop, yea perhaps then in the Pope him selfe. For in him it is none at al, if he happe to fal into mortal sinne.

Whereas then al Christian persons be Priestes, anointed with that Ointment, of whiche S. Iohn speake-
Iohn. 2.
keth, *Vos unctionem habetis à Sancto*, ye haue the ointment of the Holy, they ought to offer vp and sacrifice somewhat vnto God, soothly them selues, and their bodies, a *lively, holy, and acceptable hoste to God*, as S. Paul Rom. 12.
admonished. And S. Peter calleth the faithful, a *holy 1.Pet. 2-
Priesthode, offering spiritual, and acceptable sacrifices unto
God through Iesus Christe.*

The other Priesthode is external or owtwarde in External
the Churche, which is cōmunicated vnto certaine per-
Priesthod
sons by Consecration, and by Imposition of handes of Bishops, imprinting into the soule of him that is made a Character
Priest, a marke or Printe, that can not be put out, the indelebilis.
like whereof is imprinted in the n., that receive the Sa-
cramentes of Baptisme, and Confirmation.

Diuis. 15.

A Reioindre to M. Jewels Replie

¶ Tim. 4. Of this Priesthode so communicated by Imposition
of handes, and ordination of a Bishop, speakeſt S. Paule
to Timothe. *Noli negligere Gratiam, quæ in te eſt, quæ data
eſt tibi per prophetiam cum impositione manuum Presbyterij.*
Despise not the gifte, whiche is in thee, that was geuen
thee through Prophecie, with the laying on of the hădes
of Priesthode. Againe to him. *Stirre up the grace of God,
that is in thee, through the laying on of my handes.* And in
Tit. 1. the Epistle to Tite. *For this intent I leaſte thee in Crete,
that thou ſhouldeſt amende the thinges that want, and or-
deine Priestes in eaſy Citie, euē ſo as I tooke order with
thee.* S. Paule alſo and S. Barnabas did ordeine Priestes in
eaſy Churche, in Prayer, and fasting, as now a daies the
cuſtome is obſerued, when holy orders be geuen.

¶ Wiclef. This outward Priesthode, and the ministerie of it,
is very neceſſary in the Churche militant. Neither be
the Priestes deprived of it, if at any time they fal into
mortal finne, as Wiclef helde opinion, and was conden-
ned for it in the Councel of Constantia. For this Priest-
hode is not ſuch a grace geuen, as maketh one accepta-
ble, called of the Diuines, *Gratia gratum faciens*. It is an
offiſe, a dignitie, a Degree, and a grace freely geuen, *Gratia
gratis data*, as the Diuines terme it. Neither can the
printe, that is imprinted in a Priest, euer be put out by
any mortal finne.

Auctoris
eſt to
create
Priestes
leaſte to
the Chur-
che.
Luca. 22.
1 Cor. 11.

T hat the Churche hath auctoritie and power to cre-
ate and ordeine Priestes, of the Apostles, and that
the Apostles receiued the ſame of Christe, it may
be proued by that Christe ſaid at his laſt Supper, *hoc facite
in meam commemorationem*, *Doo ye this in my remem-
brance.*

brance. For if this , whiche he bad them to doo , was a Sacrifice, as now it hath ben proued it was : then verely did he institute his Apostles Priestes, excepte we wil say, he bad them to doo , and gaue them no autorite to doo , which were absurde . Now to make and consecrate the body and bloude of Christ,to thende we doo our Sacrifice vnto God,bicause it is aboue nature, without facultie and power from God it can not be done. And bicause our Lorde commaunded this Sacrifice to be made vntil he come , it is necessary, what leauie and power to make the continual and perpetual Sacrifice Christe gaue vnto the Apostles, that they transfunded and deliuered ouer vnto their aftercōmers the same , along through al times and ages. For so after the exposition of Oecumenius, and Eusebius, as it is before mencioned, the Priesthode of Christe after the order of Melchisedek is euerlasting among men .

Derivatio
of priest's
ly dutie.

Whereas then M. Iewel denieth God to haue appointed any certaine order of owtward Priestode to make this Sacrifice of the body and bloude of Christe , and auoucheth euery faithful Christian man to haue au-
toritie to offer vp and make the same : though there be little hope of good to be done with him , yet for thy sake good Reader , that thou maist see , what trusty teachers these felowes be : I wil here allege some testimonies of the olde learned Fathers for the owtward Priesthode (albe it the same is proued already bicause the Sacrifice is owtwarde)and for that this Sacrifice is to be made by those , that be Priestes by proper and special ordination, and not by euery faithful person .

*Testimonies for outward Priesthood, and for the
Sacrifice to be made by the special
Priestes.*

Let vs beginne with the blessed Martyr, and learned Bishop S. Cyprian, who to declare the excellencie of the Churche of Christe that now is , aboue the olde Synagogue of the Iewes , that was vnder Moyses: among other prerogatiues numbret this for one . that in the Churche, *Non sunt hereditarie successiones Pontificum , vel uni Leuitica tribui ministeria assignata , sed de omni tribu , & gente , & lingua , quos dignos & idoneos Diuina probat electio , secundum vita , non generis meritum , statuit Sacerdotes , quibus Calicem sanguinis sui inexhausta plenitudinis abundantia semper refertum conseruandum tradidit , & erogandum .* The successions of Bishops come not by heritage , neither the ministeries be assigned vnto the Leuitical tribe onely , but whom Gods election approueth to be worthy and meete , he ordeineth them Priestes , out of euery tribe , nation, and tongue , according to the desert of their lyfe , and not of their birth,to whom he hath deliuered the Chalice of his bloud filled alwaies with infinite abundance,to be kepte, and distributed .

Here the election of God appointing certaine special persons to be Priestes, allowed for worthy and meete in respecte of good life , not of noble parentage , the function and ministerie whereunto they be ordeined, whiche is to attende vpon the Chalice of Christes bloude , to consecrate, offer vp , and distribute the same (for

(for thus to doo belongeth to Priestes) : these thinges
doo argue manifestly, an outward Priesthode, and shewe
as it were to the eye , that they , who be thus chosen of
God , and to whom suche ministerie and office is com-
mitted in the Churche , are special Priestes . For cer-
tainely, what answer so euer may be made by a wrangler
touching the reste of S. Cyprians saying , the Erogation
here spoken of , that is to say, the geuing and distributing
of Christes bloude , perteineth not to euery Christian
man, but to him that properly and specially, and by con-
secration of a Bishop is made Priest .

Erogatio
of Chri
stes bloude

The holy and eloquent Father S . Leo speaking
of the Priesthode of Christe after the Order of Mel-
chisedek , geueth vs a most plaine testimonie for the spe- *Leo. Ser. 2.*
cial and outward Priesthode . When the Sacrement saith *mone. 2.*
he) of this Diuine Priesthode commeth vnto humaine fun-
ctions (that is to say, when men be made Priestes) it
runneth not by way of generations , neither is that thing
chosen , which fleshe and bloude hath created : but the priu-
ledge of Fathers hauing no place , and the order of families
set aparte , the Churche taketh those gouernours , Whom the
holie Ghost hath prepared : *Et in populo adoptionis Dei cu-*
ius vniuersitas sacerdotalis atque regalis est , non prero-
gatiua terrena originis obtineat unctionem , sed dignatio
cælestis gratia gignat . Antistitem . That in the people of
Gods adoption , whose vniuersitie is Priestly , and Kingly
(that is to say , who in general and vniuersally are Prie-
stes and Kinges) it be not the prerogative of earthly pro-
genie , that shal obteine the anointing , but that he be made
a high Priest , Whom the heauenly grace vouchesaueth to
ordeine .

To the function and ministerie of the Sacrifice of Christe that is after the order of Melchisedek , the people, whom God hath adopted and chosen for his, be not admitted , be they neuer so much vniuersally Priestes and Kinges, as the Scripture calleth them , for offering vp pure Sacrifices from the Aulter of their harte , and for ruling their fleshe , and subduing fleshly lustes vnto the spirite , which are priestly and kingly partes : neither is any of them for doing this duetie a Priest after the Doctrine of S . Leo , but onely he , whom the holy Ghoste hath prepared , and promoted to haue the special annoyncting of the external Priesthode , and so is ordeneid a Priest : for elles as touching the vniuersal Annoyncting of the holy Ghoste, euery spiritual Priest , that is to say , euery faithful person, hath it.

Leo hom. The same S. Leo geneth vs yet a more euident testimonie for the outward and special Priesthode in another place , saying thus : *Omnes in Christo regeneratos, sive Assumpti Crucis signum efficit Reges. Sancti vero spiritus uinctio consecrat Sacerdotes, ut preter istam specialem nostri ministerij seruitute, vniuersi spiritales & rationales Christiani agnoscant se regij generis, & sacerdotalis officij esse consortes.*

Special Priesthod The signe of the Crosse, maketh al that be regenerate in Christe Kinges. But the annoyncting of the holy Ghoste doth consecrate Priestes, that besides this Special seruice of our Ministerie , al spiritual and reasonable Christians vniuersally acknowledge them selfes to be partakers of a kingly linage, and of a Priestly office. Here he acknowledgeth a special Priesthode, and an vniuersal Priesthode : that , is the external , this , is the internal and spiritual Priesthode . That , perteineth to certaine called thereto

thereto and annointed by the holy Ghoste , this , to al
in general that be faithful Christians . And though he
confesse al Christians to be Priestes , yet he acknowled-
geth some to be Priestes after an other manner , who be
chosen and admitted *Ad specialem Ministerij Seruitu-
tem* , that is to say , to doo a special seruice of Priestly mi-
nisterie .

This special and external Priesthode S. Augustine vnderstandeth , where he writeth thus vnto S. Hierome a Priest , him selfe being a Bisshop . *Quoniam secundum ho-
norum vocabula , que iam usus Ecclesiae obtinuit , Episcopa-
tus Presbyterio maior sit , tamen Augustinus Hieronymo
minor est* . Albeit after the rate of wordes of Dignities ,
which the custome of the Churche hath now obteined ,
Bisshoprike is greater then *Priesthode* , yet is Augustine
lesse then Hierome .

S. Ambrose expounding the place of the Epistle
to the Ephesians , where S. Paule speaketh of Apostles ,
Prophetes , Euangelistes , Pastours , and Doctours by
Christe placed in the Churche : by *Apostles* , vnder-
standeth *Bishops* , and by *Prophetes* , he vnderstandeth
them , that be first in degree after Bishops , *whiche Or-
der may now be the Order of a Priest* , saith he , meaning
the Special Priesthode geuen by Consecration of a
Bishop .

Of this Priesthode is to be vnderstanding the .3. Ca-
non of the .4. Councel of Carthage , in which those
two hundred and fourteen Bishops , among whom S.
Augustine was one , as it is certaine by his owne sub-
scription , describe a fourme how a Priest ought to be
ordered , that is , consecrated into that holy Order .

QQQ

Of this

*August.ad
Hieronym.
epist. 19.*

*Ambro.s.in
Epist.ad
Ephes. 4.*

*qui ordo
nunc potest
esse Pres-
byteri.*

*Concil.
Carthag.
4.Can.3.*

Augustin. Of this Priesthode speaketh S. Augustine writing *A-
lib. 2. cōtra Epistole of Permenian*, where making mention,
epist. Par- of Baptisme and of power to baptise, he saith thus. *Vtrum-
men. c. 13. que Sacramentum est, & quadam consecratione vtrumque
homini datur, illud cum baptizatur, istud cum ordinatur.*
Ideoq; in Catholica vtrumque non licet iterari. Either (of them) is a Sacrament, and by a certaine Consecration either is geuen vnto a man, that, when he is baptized, this, when he is ordered. And therefore in the Catholike Churche either may not be iterated, or taken twise. For the outward and special Priesthod these fewe may suffice.

*That the Sacrifice is not to be consecrate
and made, but onely by the
Special Priestes.*

NO W touching that this Sacrifice is to be consecrated, and made, not by euery faithful Christian person, but by those that by special consecration be ordered Priestes, let vs allege the testimonies of some Fathers.

What force is in the worde of our Sauiour, *Doo*
Luc. 22. ye this in my remembrance, spoken to none but to the
1. Cor. 11. Apostles, for they onely were present at the Supper, if it were earnestly vrged, the learned do wel conceiue. But bicause these men wil not soone be confuted by Scripture, for that they can not be brought to take it in that sense, in which the Churche hath alwaies bene taught by the holy Ghoste to vnderstand it: let vs heare the voice of the Churche vttered by some learned and auncient Fathers.

The

The Bisshop (saith S. Dionyse the Areopagite S. *Dionysius*
 Paules scholer) of reuerence and Bisshoply dutie , that he in Ecclesi-
 offereth vp the healthful Sacrifice , which passeth his Wor-
 ship. Hie-
 thines , excuseth him selfe , in seemely wise first crying out rā. cap. 3.
 vnto him , Thou (ô Lorāe) hast spoken the Worde , Doo ye Part. 3.
this in my remembrance . If it were lauful for euery
 Christian to performe this dutie , what needed S. Dio-
Bisshoply
 nyse to speake of Bisshoply dutie ? Againe in that he al-
dutie,
 legeth the worde of Christe , *Doo ye this in my remem-
 brance*, for excuse of his boldnesse : he signifieth this of-
 fice to apperteine , not to euery faithful person , but to
 that special order of men , who haue succeeded the Apo-
 stles , to whom onely that worde was first spoken , that
 is to say , to them that be called to the special Priesthode ,
 wherevnto Christe then promoted his Apostles , by that
 worde geuing power , office , and commission .

S. Iustine Philosopher and Martyr saith likewise .
Iustinus
 The Apostles in their Commentaries (or booke) *Martyr.*
 which are called (Euangelia) Gospels , haue recorded , that Christe
 gaue commaundement vnto them so , that they shoulde con-
 secrate this meate by the prayers of the Woorde of himselfe ,
 that he tooke bread , and after he had geuen thankes , said :
 Do ye this in remēbrance of me , This is my body . Item , that
 he said hauing taken the Cuppe , after he had geuen thankes ,
 This is my bloude , and that he gaue it to them alone . Marke
 here (good Rarde) by witnesse of this blessed Martyr ,
 who was so nygh vnto the Apostles time , the commaun-
 dement to do that whiche Christe did at his supper , that
 is to say , to consecrate , and offer the body and bloude of
 Christe , was geuen to the Apostles , and consequently to
 their successours (for he bad them so to doo vntil he
 come)

Divis. 15. A Reioindre to M.Iewels Replie

come) and to none elles. Of his wordes this Argument may wel be gathered.

They onely haue commaundement to doo that Christe did at the Supper , to whom he gaue the Sacrament , but by reporte of S . Iustine he gaue the Sacrament to the Apostles onely : *Ergo* , the Apostles onely, and siche as in the function of Priesthood there instituted doo succede them , haue auctorite to doo that whiche Christe did . Now Christe consecrated his body and bloude , and offered the same , and made this Sacrifice after the order of Melchisedek . Therefore they be Priestes onely (Priestes I meane Hierarchical) that be appointed by Christe , and haue auctoritie to consecrate , and make this Sacrifice , whiche is the point that M.Iewel here denieth , but how impudently he denieth it , any man may see , that hath eyes to see .

That this auctoritie , and ministerie , perteineth not to euery faithful Christian man , as M . Iewel holdeth opinion , but to Priestes onely , the olde learned writer Tertullian , acknowledgeth with these wordes . *Eucharistic Sacramentum nec de aliorum manu , quam Præsidentium sumimus.* We receiuue not the Sacrament of the Eucharist , of the hande of others , then of the Rulers , by that he vnderstandeth Priestes .

1. Tim. 4. Of this auctoritie speaketh S . Ambrose expounding this place of S.Paule to Timothe . *Despis not the grace , which hath ben geuen unto thee through prophecie with laying on of handes of Priesthode .* These be his wordes .

Ambros. *Prophetia est , qua eligitur quasi Doctor futurus idoneus , manus vero impositiones verba sunt mystica , quibus confirmatur 4. ad opus electus , accipiens auctoritatem teste conscientia sua ,*

ut au-

ut audeat vice Domini sacrificium Deo offerre. Prophecie
is , saith he, by which is chosen, as a man would say, one
that shal proue a fitte teacher, but the layinges on of
hande are wordes mystical, by whiche he that is chosen,
is confirmed vnto the worke , receiuing auctoritie his
owne conscience being witnessē, that he may beso bolde
as in the stede of our Lorde to offer vp the Sacrifice
vnto God .

This place of S.Paule, and the witnessē of conscience,
as he saith, telleth them, who be made Priestes by lawful
imposition of handes , what auctoritie they haue , and
how little they ought to be a fearde (being in them selues
duly examined and approued) to offer vp vnto God the
most holy Sacrifice of the Euchariste , in the stede of
our Lorde .

And here is to be noted, that we make this Sacri-
fice, and offer it vp vnto God, not as of our selues, and in
our owne persons, but *vice Domini*, in the stede of our
Lorde. Christe it is that consecrateth, that offereth, that
sacrificeth . He is the Priest and the Sacrifice . Neuer-
thelesse we, that haue receiued the holy Order of Priest-
hode by lawful imposition of handes , do also in our
degree consecrate , and sacrifice . But how ? As min-
isters , in the person of Christe , in the stede of our
Lorde . Christ onely and alone (we confessē) is the true
Priest . For by the Oblation of his owne body he onely
hath done the office of the true Mediatour, and hath re-
conciled vs to God . And with that body he appeareth
before his Father now in heauen . Wee are *vicarij Sa-*
cerdotes, his Vicars, and vicegerentes in this behalfe, and
doo the office of Priesthode in stede of him.

In this Sa-
cristice,
vwhat is
Christe,
vwhat are
vvee,

Priestes
are Chris-
tites vica-
res in ma-
king this Sa-
cristice.

QQQ iiiij Euse-

Eusebius saith notably, that the euent and issue of Davids Prophecie, Thou art a Priest for euer after the order of Melchisedek, is seene in this, that Christe perfourmeth τὰ ἡγεῖτα τῶν ἀνθρώπων ἵππογύιας, the thinges that belong to the Sacrifice Oecumen. Which is among men, yet to this day by his ministers. We are in Epist. ad Heb. caps. but θεοπρεπταὶ, ministers, and by the mediation or meane of these ministeriall and vicare Priestes, Christe sacrificeth, and is sacrificed, saith Oecumenius.

Basil. in Liturgia, To further proufe hereof S. Basil saith in *Liturgia*, speaking vnto Christe. For thine unspeakable and incomprehensible goodnessse, without any chaunge and turning thou hast bene made man, and hast ben called our hye Bishop, (& huius ministratorij & incruenti Sacrificij consecrationem nobis tradidisti) and thou hast deliuered unto vs the consecratio of this Ministratorious and vnbloudy Sacrifice. Lo he calleth this Sacrifice, the Ministratorious Sacrifice, bicause in making it we are but Ministers of our Lord, and doo his steeede. Vnbloudy he calleth it, bicause it is offered vp without bloudshed, being the same that was offered vpō the Crosse with bloudshed. And here appeareth the vaine cauil of M. Iewel, who referreth the terme, *vnbloudy*, onely to the mere spiritual sacrifices of our deuotion. In offering whereof we are not only Ministers of Christe, but being endewed with grace, we offer vp such kinde of Sacrifice in our owne person.

*Vnbloudy, spoke
of the Sa-
crifice of
the Aul-
ter.*

This muche haue I thought good here to inculcate, and make plaine, the rather, bicause bothe the folowers of M. Iewel ceasse not to vtter vnsemely and lewd talke against Priestes, saying in scorne, that they make God, and bicause M. Iewel him selfe in the beginning of his Replie to this Article, maketh so much a doo for that a Mortal, and

and a Miserable man shold offer vp the Immortal Sonne of God unto his Father. Where he saith further, that God Replie, neuer appointed any suche Sacrifice to be made by any Mortal Creature. As wel he might finde faulte with Kinges, and Iudges of the worlde, for that being mortal and miserable men, they take vpon them to rule and iudge, whereas indeede and truth Christe onely is King of al, and Judge of al. For to me al power is geuen in heauen and in eark, saith he, Matth. 28. And S. Iohn saith. *Omne iudicium dedit Filio:* God hath geuen al judgement to his Sonne. Iohann. 5.

In the former testimonie of S. Basil, it is to be considered, that he saith to Christe in his Mass, *thou hast deliuered the Consecration of this Sacrifice unto vs,* meaning, when Christ said, *Doo ye this in my remembrance.* Wherby we vnderstand M. Iewels general and common Priestes quite excluded. Elles let him shewe, if he can, where euer Christe deliuered power to consecrate the body and bloude of Christe, to the Laye people, that be not Priestes, but as al Christian folke in general, men, wemen and children are.

S. Hierome saith writing to Heliodorus, *Absit, ut de ipsis quicquam sinistrum loquar, qui Apostolico gradui succedentes, Christi corpus sacro ore conficiunt: per quos & nos Christianismus.* God forbid, that I should speake any sinistre (or euil) thing against them, who succeding in degree of the Apostles, doo with their sacred mowthe consecrate the body of Christe: by whom also we are Christians.

Againe in his Dialogue against the Luciferians he saith, that one Hilarius coulde not consecrate the Euchariſte, Hieron. Cōtra Lu- ciferianos

Divis. 15.

A Reioindre to M. Iewels Replie

riste, because he was but a Deacon. If one that hath received the holy order of Deaconship, can not consecrate and make this Sacrifice, but to doo this it must be a Priest, as S. Hierome teacheth: How shal we beleue M. Iewel, who telleth vs here, that euery faithful Christian man hath authoritie to make it, and to offer it?

The policie of Satan, and M. Iewel, is, to abandon
To vvh^that
ende ten^s
derh M.
Iewels do
strine as
gains^t the
blessed Sa
crifice.

1. Ioan. 3:
the external Priesthode, and to set the lay people a worke, bearing them in hande, they haue authoritie, to make, and offer vp this Sacrifice: to thintent they may bring to passe, first, that the most holy and dredful My-blessed Sa steries be contemned, nexte, that when there is none, that hath authoritie to consecrate the body, and bloude of Christe, and to remitte synnes, the remembrance of Christes Death vanish away, and the people remaine fast bounde in the bandes of their synnes. Our Lorde, who came to dissolve the workes of Satan, confounde the wicked attemptes, and damnable doctrine of Satans Minister.

The chur
ches deter
mination
touching
this point

Concil. La
teranen.

Mat. 16.
Ioan. 20.

I trust so many as feare God, and haue care of their soules, in this weighty mater wil little regarde, what he saith, but rather consider, how muche safer it is to hearken vnto the determination of the Chuche in the great general Council of Laterane vitered by these wordes.

Hoc utique Sacramentum nemo potest confiscere, nisi Sacerdos fuerit rite ordinatus secundum claves Ecclesiae, quas ipse concessit Apostolus, & eorum successoribus Iesus Christus.

Noman can make (or consecrate) this Sacrement, except he be a Priest duly ordered according to the keyes of the Churche, which Iesus Christe him selfe hath graunted vnto the Apostles, and their Successours. Here I haue

hane sayd yenough of the outward Priesthode, and that this Sacrifice can not be made , but by a Priest lawfully ordered, and consecrated with due laying on of handes.

But whereas M. Iewel geueth auctoritie to euery faithful Christian man , that is to say , to Laye men, wen- men , boyes , gyres , and children (for they be conteined vnder the name of Faithful Christian men) to make, and offer vp this Sacrifice , he maketh this *Prouiso* , and M. Iewel putteth in as it were a *Caveat* , that it be not vnderstan- els proui- ded of the Ministracion of the Sacramentes , For that perteineth , saith he , onely to the Minister , *but onely of the Oblation , and making of this Spiritual Sacrifice*.

Verely I doubt whether this Minister vnderstandeth , what he speaketh , and whereof he affirmeth. So con- 1. Tim. 3. fuse is his tale. Euery Christian man by him may make this Sacrifice. But none can minister the Sacramentes , but a Minister. I can not wel reason with him , on- lessle I knewe where to haue him , what he meaneth by *This Sacrifice* , what by making , what by his Minister , what by Ministracion , what by Sacramentes. For our whole Religion by these men now turned vpside doun , and the olde termes being of them abused to signifie o- ther things , then before they did : al Disputation with them must needes be obscure .

Concerning the Sacrifice, he nameth it, *This Spiritu- al Sacrifice*. If he had spoken indefinitely of Spiritual Sa- crifice , euery Lay faithful person may (I graunt) and ought to make , and offer vp vnto God Spiritual Sacri- fice. For besides other, a Contriue hart by report of Scri- pture is such a Sacrifice , that al are bounde to offer vp vnto God. But calling this Sacrifice , whereof our con- trouerſie

Divis. 15. A Reioindre to M. Jewels Replie

trouersie is, spiritual, he semeth to vse sutteltie, and to prouide him selfe a starting hole, if he happen to be chafed and pursued. In respecte of vnderstanding, it is spiritual, for that whiche is hid vnder the formes of bread and wine, with vnderstanding it is conceiued, and is not with bodily sense perceiued. But in respecte of the substance of it, whiche is the Real body and bloude of Christe, it is not properly, and altogether spiritual, specially as Spirite doth exclude the veticie of Body. Affirming then that euery faithful man hath authoritie to make, and offer this Sacrifice, what sowndeth this tale, but that euery suche hath authoritie to make, and consecrate, and offer vp the body and bloude of our Lorde, whiche belongeth onely to them that properly be Priestes, as now I haue proued?

This is bothe a Sacrament, and a Sacrifice. If none may minister this Seagrament, but the Minister (for he speakeith cf Sacramentes generally): how muche lesse may any make, that is to say, consecrate, or outwardly offer this Sacrifice, but he that is duely made Priest by

External oblation apperte to Priestes, internal pteineth also to the faithfull people. Bisshoply Consecration, and laying on of handes? Outwardly offer I say, whereby I meane the actual, external, and ministerial offering: For els I acknowledge, that by vowe, affection, and deuotion of harte, the faithful and godly people doth also offer vp vnto God this Sacrifice.

Touchinge the testimonies here alleged, where S. Cyprian saith, *At that of Christe be called Christians, doo offer unto God Daily Sacrifice, ordeined of God Priestes of holines: he meaneth it of the common spiritual sacrifices of our deuotion, whiche of bounden duetie*

ductie we offer vp daily, and not of this Singuler Sacrifice , whiche , bicause it is daily offered for that we daily sinne , that a remembrance of Christes Death be renewed, being the chiefe of al the Sacrifices , that we daily offer vp vnto God : the learned Fathers oftentimes haue called, *Quotidianum Sacrificium*, the daily Sacrifice .

Wherefore M. Iewel doth very vntruly, and con-
trary to his owne knowledge , in this place to turne it , *The Daily Sacrifice* : as though S. Cyprian had meant of this Sacrifice of the body and bloude of Christe. Of what Sacrifice it is to be vnderstandinge , it is soone iudged, by that he maketh al Christians the offerers of the same . Therefore in his translation he shoulde haue called it , not *The daily Sacrifice*, but a daily Sacrifice .

That he allegeth here out of Origen , maketh no thing against the Catholique Doctrine touching this Sa-
crifice . Origen onely teacheth, whiche we also doo teache , that al good Christian folke are spiritual Prie-
stes . Suche Sacrifices , suche Priesthode , and suche Priestes . The Christians common sacrifices be mere spiritual , for they offer vp them selues , Praises,thankes, Confession , a contrite harte , a troubled spirite , and suche other the like , whiche are mere spiritual . Of the same rate is their Priesthode .

The peeces of sentences cut out of S . Augu-
stine , S . Ambrose , and S . Chrysostome , as they doo nothing relieu M. Iewels cause : so doo they nothing hinder ours . And bicause they be idlely , and to no directe purpose alleged , but as it seemeth , onely to

Divis. 15.

A Reioindre to M. Jewels Replie

increase the heape: it is not worth labour in setting forth the large circumstance of them to spende time , and to answer vnto them . Yet be the two last in my Reioindre to the first Article of M . Lewels Chalenge sufficiently answered .

Chrysost.
in. 2. Cor.
Hab. 18.

M. lewls.
*fevly
falsifeth
S. chrys-
ostom.*

But as for S. Chrysostome , he is by M . Jewel so impudently falsified in this place, that I shoulde iniurie the Truth , if I dissembled it . He maketh S. Chrysostome thus to say , *In Mysterijs nihil differt Sacerdos à Subdito .* In the holy Mysteries the Priest differeth nothing from the people (wherby he would persuade , that touching the Sacrifice duly to be made , beside the Ministratiōn , by which he meaneth only his Ministers geuing of bread and wine at the newe found communion, the priest doth no more then the people) whereas S. Chrysostome saith farre otherwise . *Est ubi nihil differt Sacerdos a subdito , vt quando fruendum est horrendis Mysterijs .* There is a time (saith he) when the Priest differeth nothing from the subiecte (that is from one of the Laietie) as when they must receiue the dreadful Mysteries .

Is there no difference, whether one say, there is a time, or place , where the Priest differeth not from the people (whiche exception negatiue manifestly includeth an affirmation of a differēce in a certaine time, or place) or generally, the Priest differeth nothing from the people? Out vpon suchē shamelesse corruption .

Lewit. 10.
& 22.

Touching the true vnderstanding of the place, when the Sacrifice is to be received, whiche is the body and bloude of Christe, the subiecte , that is , any Laye person what so euer , hath as good parte , and receiueth as worthy a thing , as the Priest. For it is not now , as it was in

was in the olde Lawe (so muche S. Chrysostome saith there) when the Prieste receiued one peece of the Beastes sacrificed , and the people an other peece , but when we come to receiue the Mysteries , we al partici-
pate of one heauenly breade, *to al is proponed* (saith he) *one body and one cuppe.*

That thus we pray in the Canon of the Masse, *Re-*
member o Lorde thy Seruauntes , and al them , that stande
aboute , for whom we offer vnto thee, or elles , who doo offer
vnto thee , this Sacrifice of praise: al this gladly we graunt .
For not onely the Priestes, but also the faithful Christian
people doo offer vp this Sacrifice, whiche here M. Iewel
calleth the vnbloudy , and Daily Sacrifice of the newe
Testament, meaning notwithstanding thereby , not the
body and bloude of Christe , but a mere spiritual Sacrifi-
fice of Praise , thinking by the name of the Sacrifice
of Praise , to exclude the Real Sacrifice of Christes
body and bloude , whereas none other is so muche a Sa-
crifice of praise , and thankes, as this Sacrifice is . Tou-
ching the Priestes , and the peoples parte in this behalfe,
looke what the people doth in good affection and vowe,
the same doo the Priestes in Ministerie , saith the lear-
ned Pope *Innocentius Tertius .*

As for the Argument , which M. Iewel saith I
conclude out of S. Augustines wordes , he may scoffe
at it , as he liste , being the intention of his owne meiry
head by me not so muche as once dreamed of . It is not
so harde to tel , how the Antecedent and Consequent
of it came together ; as it is for him to shewe , how I
haue so concluded out of S. Augustines wordes . For in
this place , as S. Augustine alludeth to the Prophecie of

Bothe
Priest and
people
offereth,
and how
eche .

Innocen-
tius.3. De
officio
Masse. li. 4
cap. 20.

Divis. 15.

A Reioindre to M. Iewelis Replie

Malachie , so of Melchisedek he speaketh not so muche
as one worde . No man hath a grace to fight with his
owne shadow in stede of his aduersarie , but M. Iewel .
What he meaneth by mincing of my Logique , I wote
not . But verely by this , and a thousand mo places , it
is now wel knownen , what a number of lyes and corrup-
tions he hath minced and shrid together , to fil vp the
Hotchepotte of his Replie .

Iewel.

*Christe onely is that Priest for euer , accordinge to the order of Mel-
chisedek : He bath made an endles Sacrifice : He him selfe bath offered
up him selfe vnto God his Father vpon the Croffe . Therefore God the
Father saithe unto him : Thou art that Priest foreuer: not any mor-
tal Creature , or vvorlde vright , but thou (onely) beinge bothe God ,
Hebra. 7. & 9. and man , art that Priest for euer . S.Paule saithe , VVee ar made
Psal. 110. perfite , and Sanctified by that one Sacrifice once made vpon
Hebra. 9. the Croffe .*

*S. Iohn the Euangelist saithe : He is the propitiaton , and Sacrifice
1. Iohn. 2. for our sinnes .*

*1. Pet. 2. S.Peter saithe . He carried our sinnes in his Bodie vpon the
2. Cor. 5. Tree . S.Paul saithe , God was in Christ reconcilinge the worlde
Ioban. 1. vnto him selfe . Therefore S. Iohn the Baptiste saithe , Behold .
that Lambe of God , that taketh awaie the sinnes of the worlde .*

*Yf M. Hardinge , and his felovves doubt hereof , as they seeme to doo ,
let Ceriste him selfe beare vvitnesse to the price of his ovne Bloude .
Hanging vpon the Croffe , and yeldinge vp the Sprite , he sealed vp al
vvnb these vwordes , Consummatum est : That is to say , This is
the Sacrifice for sinne : Hereby my Fathers wrathe is pacified :
hereby al thinges are made perfite .*

*Thus Sacrifice is but one : wee maie looke for none other .
It is ful , and perfite , wee maie looke for no better .*

Harding .

Harding.

What neede so many wordes in a mater confessed? Who denieth, but Christe is a Priest for euer after the order of Melchisedek? Yea he is not *That Priest* so one-ly, (vpon which worde you harpe much) but that men may be Priestes vnder him, and Ministers of the same Priesthode, as before I haue proued by witnessse of Eusebius, and of Oecumenius. And S. Augustine also saith, *Iam ubiq. offertur sub Sacerdote Christo, quod protulit Melchisedech, quando benedixit Abraham.* Now is that offered ^{August. de Ciuit. Dei lib.17. cap.17.}

vp euery where vnder the Priest Christ, which Melchisedek brought forth when he blessed Abrahá: whereby he vnderstandeth not only the bare figure bread and wine, but more specially the body and bloude of Christe now really conteined vnder the formes of bread and wine after consecration, and then signified and forefigured by bread and wine.

True it is, no mortal Creature, or worldly wight, as you speake, is that Priest for euer after the order of Melchisedek. To what ende bring you this in? Christe also is *the Lambe of God, that taketh away the sinnes of the Worlde:* ^{Ioan.1.} He is the propiciation, and Sacrifice for our finnes. What conclude you of al your needeles number of allegations? Whereas you say, that I, and my felowes semetо doubt hereof, you say like your selfe. The wordes of Dronckerdes, of Skoldes, and of Common Lyers, must not alwaies be taken for a sclauder.

This Sacrifice is but one, say you, we may looke for none other, it is ful and perfite, we may looke for no better. Is this the mater, for which you haue spent so many wordes and textes? Why sir I pray you, is there any man so farre

an en-

an ennemie to Christe, and to his Death, that now tel-
leth you of mo redempcions, then one? of an other Rede-
ming Sacrifice besides that of the Crosse? of any perfiter,
and better, then that? If there be any suche, let him be pu-
nished (in Gods name) to the example of al blasphemers:
yea if ye wil, let him be handled as il, as ye would long-
er this, haue handled Bishop Boner that constant Confes-
sour of God, if ye could haue had so much lawe there-
to as ye had malice: Or as ye would haue handled me,
when M. Grindal procured some of the Quenes Garde
with his owne men to be sent out by nyght in al haste,
vnto a place in Essex, I knowe not where, to take me,
and bring me prisoner to London, being at good rest
in my bed at Louaine.

Touching this point, we tel you, and this is not the
first time we haue tolde it you. There is but one Sacri-
fice of it selfe sufficient for the Redemption of Mankind.
There is but one Lambe, that taketh away the synnes
of the worlde: and that one Lambe was neuer but once
killed for taking away synnes. The Sacrifice that now
is daily offered, in the Churche, is done in remembrance
of that was once done for our Redemption vpon the
Crosse. We pretende not to make a newe worke of
Redemption, as though that whiche Christe wrought
vpon the Crosse, were insufficiēt, and vnperteite. For bet-
Chrysost. ter declaration of that whiche we doo, S. Chrysostome
in Epist. demaundeth, *Do we not offer every day?* Teas, saith he, *We ad Hebr.* do offer: but we doo it for remembrance of his death. And
Homil. 17, this Sacrifice is one, not many. How one, and not many? In
asmuche as it was once offered, it was offered vp into the
most holy of al holy. But this Sacrifice is a sampler of that,
we of.

We offer vp alwaies the selfe same thing. At the Iewes sacrifices by many and diuers wayes signified the one Sacrifice, the memorie of which now we celebrate, saith S. Augustine. After Christes Ascension it is celebrated by the Sacrament of memorie, saith he in an other place. Item, In this Sacrifice (saith he) there is a thanksgiving and commemoration of the flesh of Christe, whiche he offered for vs, and of his bloude, whiche he shed for vs.

But you wil say, we graunt that a memorie is celebrated, we denie the real Sacrifice. And we tel you, that the memorie or commemoration excludeth not the real Sacrifice. It is bothe commemorative, and Real. For there is bothe the memorie of Christes death, and the thing it selfe that suffered death. For prouise hereof it may please you to consider one sentence of S. Augustine in steede of many, that it were easy to allege. Thus he saith. *Iam Christiani peracti eiusdem Sacrificij memoriam celebrat sacrosancta oblatione & participatione corporis & sanguinis Christi*: The Christians doo celebrate the memorie of the same Sacrifice (that was made vpon the Crosse) now done and past, by the holy oblation, and participation of the body and bloude of Christe. Lo M. Iewel, here you see it to be a memorie, and neuerthelesse the body and bloude to be offered, whiche are the thing, and the substance it selfe of the Sacrifice.

The weakenes of your cause is suche, that onlesse your Argumentes procede so, as you may iustle away one truth by an other, you haue nothing to say. And thus alwaies you reason, though to no purpose, least ye should seeme to say nothing, and so to be without al de-

SSS fence

Augst. c. 6. c. 5.
tra Faust. lib. 6. lib.

20. ca. 21.

August. li.

Deinde ad

Petrum.

cap. 19.

This Sac
rifice is
bothe Co
memora
tive and
Real.

Augu con
tra Faust.
lib. 20.

ca. 18.

Divis. 15. A Reioindre to M. Jewels Replie

fence of the Doctrine , that ye deceiue Gods people withal. For if that appeare openly , ye stande in feare , least ye should lose your lyuinges , your Dignities , your wiues , your wanton fleshly pleasures , and what els , I knowe not .

Jewel.

1. Pet. 3. S.Peter saithe , Christe offereth vp vs vnto God his Father .
Heb. 4. S.Paule saithe , Through Christe wee haue acceſſe to the Throne of Glorie . VVhat then meaneth M. Hardinge , thus to tel vs , and to beare the wvorlde in hande , that contrary vviſe , he hath Authoritie to offer vp Christe , and to preſente him before the Throne of Glorie ? Or hovre daretb he , to desire God , to receiue his onely begotten Sonne into fauoure , and fauourably and farterly to looke upon him at his request ? For thus he biddeth his praier euē in his Canon , euē in the ſecreteſte , and deuouteſte parte of his Maffe . Super quā propitio , ac sereno vultu , &c. Vpon theſe thinges (that is to ſaie , ſaith Gabriele Biel upon the Bodie , and Bloud of Christe thy Sonne) O Loide looke dounē with a merciful , and cheereful countenance : and receiue the ſame (the Bodie , and Bloude of thy Sonne) as thou diddest in olde times receiue the Sacrifice of Abel , and of Abraham (vvhich vvas a vveather , or a calfe , or ſome other like thinge) . Thus he , not onely taketh upon him , to praie for Christe , but also compareth the Sacrifice of the Sonne of God vvitb the Sacrifice of brute Cattaille . Yf he denie any parte hereof , his ovyne Canon , his ovyne Maffebooke vvil reproue him . Yf this be not Blafphemie , vwhat thinge can be called Blafphemie ?

Harding.

To answer to al that is obiecteſt , in order , first , S. Peter ſaith not altogether , as you reporte him . But thus he ſaith . Christe once died for our ſinnes , the Iuſte for the uniuſte , to thende he might offer vp vs vnto God . Neither ſpeaketh S.Paul , as you haue ſet him to ſchoole , and

and teache him to speake, but otherwise. *Adeamus cum fiducia ad thronum gratiae eius, &c.* Let vs go unto the seate of his grace with confidence, that we may obteine mercie, and finde grace to helpe at neede. Now Sir to iustifie that you haue here said, A priest to offer vp Christe vnto his Father in the Euchariste, how can you proue it to be done contrariwise to ought, that either S.Peter, or S.Paule here saith? Thus you reason, your Allegations supposed to be iuste.

Christe offereth vp vs vnto God, Item, Through Christe we haue access to the throne of Grace : Ergo, a Priest hath not auctoritie to offer vp Christe vnto God in the Sacrament.

O profonde Logique, O sharpe witte, O inuincible Disputer. Here your owne skoffing Rhetorique might wel be returned vpon you. It were harde to tel vs, how this Antecedent, and Consequent came togerher. No man hath auctoritie thus to mince his Logique, but M.Iewel. Why Sir, must it needes folowe, that if Christe (who, is the head of his Churche, vnder which name both he, and the Churche be oftentimes conteined) haue offered vp vs vnto God, that we may not offer vp Christe vnto God?

I maruel that so learned a Minister, as by purporte of your Arrogant fonde Chalenge it appeareth you take your selfe to be, should be ignorant of that S. Augustine writeth notably in his tenth booke *De Ciuitate Dei*: where speaking of this very Sacrifice, calling it *the daily Sacrifice of the Churche*, he saith, *Ipsius Corporis ipse est Caput, & ipsius Capitis ipsa est Corpus, tam ipsa per ipsum, quam ipse per ipsam suetus offerri.* Christe him selfe is the

SSS ij head

Heb. 4.

*M. Iewels
Argumēt.*

*August. de
Ciuit. Dei
li. 10. c. 20.*

Diuis. 15. *A Reioindre to M. Jewels Replie*

head of his body (the Churche) and the Churche is the body of that Head, as wel the Churche by him, as he by the Churche is wount to be offered vp.

Lo here you see a mutual Oblation. Christe offereth vs to God, and we offer Christe to God: so farre of it is, that his offering of vs, should exclude our offering of him. Thus appeareth the peeuiishnes of your Argument.

Of like force, and witte is the reason, if it be deduced of the other scripture alleged as out of S. Paule. For what though through Christe we haue accessse unto the throne of grace, Ergo, may not a Priest offer vp Christe to the Father in the Sacrament? You must devise vs a newe Logique, as you haue devised vs a newe Diuinitie, before ye shal proue these Argmentes to be ought worthe.

*A defence of the Canon of the Masse against
M. Jewels scoffes.*

YO V finde great faulfe with the holy Canon of the Masse, vttering the spite of your blasphemous harte against it with vile termes of skoffing, as though in it the Priest desired God (for these be your wordes) to receive his only begotten sonne into fauour, and fauourably and fatherly to looke vpon him at his request. And further to agrauate the mater, you say, that he taketh vpon him not only to pray for Christe, but also that he compareth the Sacrifice of the Sonne of God, with the Sacrifice of brute Cataile. For proufe hereof you referre your Reader to the Canon of the Masse, and to the Masse booke. Gabriel Biel also for colour of your better credite

credite you bring in as a witnesse, who wrote vpon the Canon.

Al this is a false and a slaunderous lye . And albeit you direete your whole talke to my person, yet with the same you inueigh not onely against me , but also against al the Priestes of Christes Churche , that be, or haue ben fithens the Apostles , yea against that learned and auncient Bishop S. Ambrose , who hath , and alloweth the same prayer in his booke *de Sacramentis*. And furthermore against al the holy people of God , for they specially bid that prayer , as it is expressed in the Canon (*sed & plebs tua sancta*) though the wordes be pronounced by a Priest .

For answer this we say . The Priest in the Canon of the Masse praieth not for Christe the natural Sonne of God, that God be fauourable vnto him , who can not but infinitely aboue the reache of mannes vnderstanding fauer , and loue him, of whom he said , *This is my derely beloued Sonne, in whom I am wel pleased*: But humbly he besecheth God, that he vouchesafe fauourably to looke vpon the giftes , whiche the Canon nameth, *the holy Bread of eternal life , and Cuppe of euerlasting saluation*, and to accepte them to our behoofe . And though Gabriel Biel by the same vnderstand (as true it is) the Body, and bloude of Christe , yet he expoundeth the place in suche wise , that had you euer read it , shame (if any were in you) should haue withdrawn you from making mention of his name .

Whereas the Priest besecheth God , that he with his merciful countenance vouchesafe to beholde those giftes, and take them in good worthe , as in olde time he

SSS iiiij tooke

Matth.3.

toke the sacrifices of Abel, Abraham, and Melchisedek, the whiche were figures of this Sacrifice: by this it is not meant, that the Sonne of God be receiued into fauour and be accepted of God, but that he vouchesafe to accepte and take in good worth, the Action of the Priest, whereby he offereth vp vnto him in Mysterie, Christe the pure Lambe, vnder the formes of bread and wine.

Basil. in Liturgia. In this sense S. Basil prayeth in the Canon of his Mass, where he saith thus. *Respice super nos Deus, & super hanc nostram Latriam, & suscipe eam, sicuti suscepisti munera Abel, sacrificium Noe, holocaustum Abraha, &c.* Looke vpon vs ô God, and vpon this our worship, and receiue it, as thou diddest receiue the giftes of Abel, the sacrifice of Noe, the burnt offering of Abraham.&c.

A true expositio
of the prayer
that M.
Leuel re-
proueth
out of
Gabriel
Biel. Le-
ctione. 55.

This prayer (of the Canon) saith Gabriel Biel, Whereby God is besought to accepte and mercifully to fauer, perteineth to the offerers. For they being afraid of their sinnes, and distrusting their owne vertue, offer vp an acceptable Sacrifice, and beseche God, that through the same they may be accepted, whiche they doubt not of, but that it is accepted. Wherefore they pray, that he wil accepte it, as touching the behalfe of them that offer.

S. Chrysostom in
his Mass
prayeth.
for the
precious
giftes.
Chrysost.
in Litur-
gia.

That this manner of prayer seeme the lesse strange, and the lesse subiecte to the reproche and spite of Heretiques, it is to be considered, that S. Chrysostome in his Mass hath the like. Where he prayeth for these most holy and precious giftes. His wordes be these. *Pro oblationis & sanctificatis preciosis Donis, Dominum deprece- mur.* For the precious giftes offered, and sanctified,

let vs

let vs pray vnto our Lorde . Go your way nowe M . Iewel , and like an Hicke Scorer aske of S. Chryso-
stome , how he dareth to pray to God , for the Sonne of
God . For these giftes being duly sanctified and cōsecrated
by the Priest , he taketh for the body and bloud of Christ ,
and therefore for Christe him selfe the Sonne of God .

Vpon this place of S. Chrysoftomes Masse , thus
writeth Nicolaus Cabasilas the Grecian in his exposi-
tion . *Let vs pray to our Lorde for the sanctified giftes ,*
not that they receiveue sanctification (for to that ende he na-
med them sanctified , that thou shouldest not so thinke) but
that they imparte him vnto vs , that is to say , his grace .

Againe he saith there . *Oremus , inquit , pro Donis , vt*
in nos operentur , ne ad hanc gratiam non sit potens , sicuti
quando cum hominibus versabatur hoc omnipotens corpus ,
in nonnullis Cinitatibus non potuit signa facere propter eo-
rum incredulitatem . Let vs pray (saith Chrysoftome)
for the Giftes , that they may worke vpon vs , least he
be not of power to the working of this grace , as this
almighty Body , when it was conuersant with men , in
certayne Cities * was not hable to worke Miracles , for
their vnbeleefe . Beware Reader thou vnderstand
not this of Christes absolute power , but of the dispen-
sation then taken in hande . For of his absolute power he
was hable to worke Miracles , whether they beleued , or
otherwise . Though he be hable alwaies to heale vs , and
to worke miraculously with vs , yet oftentimes the riuier
of his Diuine vertue , by our ingratitudo and incredulitie ,
is so stopped from his course , that it is not powred vpon
vs . Whiche I thought good to note , that thou be not
deceiued .

Cabasilas.
in exposi-
tione Li-
turgie .

Marc.6.

Accor-

According to this former meaning , the Priest may wel pray in his Mass , that God wol vouchesafe mercifully to looke vpon, and to accepte those giftes , to wit, the body and bloude of Christe , that they may haue vertue to worke the effecte of grace in vs, that is to say, that the course of grace , whiche their vertue is to worke on their behalfe , be not stopped from vs, by our vnworthiness .

And here it is to be considered , that when a condition of a sute is by secrete meaning annexed vnto a gifte presented , which most commonly happeth , the partie that presenteth it , besecheth him to whom it is presented , to receiue it with good wil , and take it in good woorth . Whiche if he professe to doo , then the presentour trusteth to obteine his sute secretly contained in the condition of the gifte . Now as when either by him selfe , or by an other he desireth , that his gifte may be accepted , his meaning is specially , that he him selfe making sute , or that his requeste be accepted : so in the Canon of the Mass the Priest , and in him Gods holy people prayeth , that God fauourably receiue those giftes , meaning , that they them selues , and their sute be fauourably receiued , as being a condicion annexed by inward intention to their offering of the giftes . So that in this sense al hath relation to them that present and offer .

Chysoft.in Liurgia. And therefore S. Chysostome after that he hath said , *Let vs pray to our Lorde for the precious giftes offered , and sanctified : forthwith addeth , ut clemens Deus , qui suscepit ea in sancto & caelesti intelligibili Altari suo , mittat nobis propterea gratiam & donum sancti Spiritus .*
That

That our merciful God , who hath receiued them in his holy and heauenly intelligible Aulter , vouchesafe to sende vs for the same , the grace and gifte of the Holy Ghoste. Beholde Reader , he prayeth for the pretious giftes , that for them God sende his grace . What is this to say , but that he prayeth not for the giftes considered in them selfe , but for grace to be geuen to the offerers , through the giftes , and for the giftes sake ? This is one sense, whereby the Prayer of the Canon is cleared of al reproche.

The Cano
of the
Masse des
fended by
an other
declaratio
n.

August.de
Ciuii.Dei.
lib.10.c.6

In this Sa
cifice the
Church
is offred.

AN other sense there is , according to whiche this *Prayer of the Canon* may reasonably seeme to containe nothing , that is absurde. For clearenes here-
of this saying of S. Augustine is here to be considered . *Hoc est Sacrificium Christianorum. Multi vnum Corpus sumus in Christo , quod etiam Sacramento Altaris Fidelibus noto frequentat Ecclesia , ubi ei demonstratur , quod in ea Oblatione quam offert , ipsa offeratur .* This is the Sacri-
fice of the Christians , saith he. We being many are one body in Christe , whiche thing the Churche also frequenteth in the Sacrament of the Aulter knownen to the Faithful, where it is shewed vnto the Churche, that in that Oblation which it offereth , (the Churche it selfe is offered.

Marke good Reader , in that oblation whiche the Churche offereth vp vnto God , the Churche it selfe is offred, bicause it offereth Christe, in whom the Church, that is to say , the number of the Faithful , is one body, he being the head, they the members. And forasmuche as the head and members make one body, that is not sepa-

TTT rated

Diuis. 15.

A Reioindre to M. Jewels Replie

rated: where Christe in the Sacrement of the Aulter is offered, there also is the Churche offered. According to this doctrine the prayer of the Priest pronouncing the Canon of the Mass, may be referred to Christ being offered, in respecte of the Churche, whiche Church is offered vp whole, that is to say the body with the Head. So then thereof this sense redoundeth. O heauenly Father looke mercifully vpon these giftes, and vouchesafe to accepte them, as touching the Churche, whiche is offered.

Neither is it a strange thing in the Scriptures, the wordes of Christe spoken as of Christe him selfe, to be referred to the Churche, as to the whole body, yet so, as sometimes the speache be vnderstanding of the head onely, sometimes of the body only, which is the Church. For example may be alleged the wordes of the Psalme, which our Sauiour Christe spake hanging on the Crosse.

Psal. 21. Deus meus, Deus meus, quare me dereliquisti? My God,

Math. 27 my God, why hast thou forsaken me? S. Augustine ha-

August. in Psal. 21. expositio- using rehersed; *Why hast thou forsaken me?* saith, *Quare di-*

citur, nisi quia nos ibi eramus, nisi quia Corpus Christi Eccle-

sia? Wherefore is this said; but because we were there,

me secunda. but because the Churche is the body of Christ? Likewise

there a litle after. *Dixit utique de me, de te, de illo. Corpus*

enim suum gerebat, id est, Ecclesiam. He speake thus (saith he meaning Christe) of me, of thee, of him. For he bare

his dody, that is, his Churche. Againe of certaine thinges

spoken in that Psalme by Christe, yet not truly vnder-

stooded of Christe, but of the Churche, he saith, *Illa*

vox, membrorum ipsius vox erat, non Capitis. That voice,

was the voice of his members, not of the head. So the

prayer

prayer of the Priest in the Canon of the Masse being referred to the Church , whiche is the body of Christ, and not specially to the person of Christe , as he is considered besides and without the Church, conteineth nothing whereat M.Iewel,orany other such Scorer, can skoffe, or reprove .

Verely if there had ben any thing worthy of reprehension in those wordes of the holy Canon , S. Ambrose that auncient and worthy Bishop would not haue alleged the same , as he doth , to set forth the greatnes, and worthines of this Sacrament . Thus he rehearseth the prayer,that M. Iewel skoffeth at , as it is before set forth. *Sacerdos dicit , Ergo memores, &c. The Priest saith:* The prai-
er of the
holy Ca-
no[n] no[n] found
in S. Ams-
bros.
*We therefore being myndful of that most glorious Passion, de sacra-
mentis offer unto thee (ô God) this unspotted Sacrifice , reasonable li.4. cap.5
Sacrifice , unbloudy Sacrifice , this holy bread , and cuppe of life euerlasting , and we beseeche and pray thee , that thou receive me this Oblation in thy bye Aulter by the handes of thy Angels , as thou didst vouchsafe to receive the gifte of thy iuste Childe Abel , and the sacrifice of our Patriarke Abram , and that whiche thy highest Priest Melchisedek offered vp unto thee .*

Thus appeareth bothe the auncientie , and the auctoritie of the Romaine Canon , fithens it is brought in as of good auctoritie, by S. Ambrose, as if it were a thing in his time commonly vsed in the Church, and reuerently esteemed . And therefore M. Iewel, as I saide before, yourr skernes and skoffes touche not me, they touche al Priestes, the holy people of God , S . Ambrose , and the Churche that was in and before his time. The lessle caule

Divis. 15.

A Reioindre to M. Jewels Replie

haue I to be moued therewith , and you the more to be ashamed of your selfe , would God it were ynoough to driue you to repent of suche wicked follies .

Also whereas you say in great spite , that in the prayer of the Canon I compare the *Sacrifice of the Sonne of God*, with the *Sacrifice of brute Cataile*: it is as false and slaunderous , as the rest of your scorneful tale is . We desire God , that he vouchesafe to accepte these giftes at our handes , as he vouchesaued to accepte the giftes , and sacrifices of Abel , Abraham , and Melchisedek . In whiche prayer , Sacrifice is not compared with Sacrifice in them selues , but Gods good acceptation of our doing is prayed for , comparable to that , wherewith God accepted the doing of Abel , Abraham , and Melchisedek in offering their Sacrifices .

Sicuti (as)
in the cas-
non re-
porteth
not equa-
litie, but a
likenes.

The Aduerbe , *Sicuti* , that is to say , *As* , in this prayer , as in many other places , signifieth , not an equalitie , but a likenes . God forbid , but we shoulde acknowledge and confesse , this Sacrifice , whiche is Christe , to be infinitly more acceptable to God , then the Sacrifice of Abel , were it sheepe , goate , or calfe , then the Sacrifice of Abraham , whether it were his Sonne Isaac , or the ramme , that was tyed by the hornes in the brambles , or the Sacrifice of Melchisedek , whiche was

Gen. 22. bread and wine . For there is no Sacrifice comparable to this , this passeth al . And therefore for the right construction of the Canon , we must consider similitude , rather then equalitie . suche similitude Imeane , as mought be of the figure towarde the truth .

Neither yet doth the Aduerbe , *Sicuti (as)* note an equa-

equalitie of similitude or likenes, according to the selfe same degree of likenes as touching the Sacrifices them selues, but a certaine deegree of likenes, as touching the offerers. So then the sence shal be this. Accepte these giftes ô God, as thou didst accepte the giftes or Sacrifices of Abel, Abraham, and Melchisedek, whiche were acceptable to thee not for their owne worthines, but for the worthines of that Sacrifice, which they prefigured, and for the faith, and deuotion of them that offered the same, for the Scripture saith, *God looked upon Abel, and upon his gifthes.* Euen so that our Sacrifice may be made acceptable vnto thee, besides that of it selfe it pleaseth thee alwaies, let it also please of our parte that offer it, that is to say, make vs that doo offer it, by faith, and deuotion such as Abel, Abraham, and Melchisedek were. He that calleth this blasphemie, sheweth him selfe to be without al sense of pietie and godliness.

Gen. 4.

Iewel.

But God vvil answeare suche a Blasphemous, & rashe Sacrificer: I Know my Sonne: In him my harte is pleased. But what art thou? VVho bade thee thus to pracie? VVho required suche Sacrifice at thy hande?

Harding.

God graunte that he accepte vs, and this Sacrifice at our handes, vntil he answer thus vnto vs. This is not, ne shal never be Gods answer. It is the answer of an heretique, the ennemie of God, and of the Sacrifice. God knoweth his Sonne, in him he is pleased, therefore this Sacrifice being the Body and Bloude of him, can not be to him, but of al other most pleasant. Thus

TTT iij to pray

to pray , we haue bene taught by the Apostles , their Successours , and by the Churche alwaies gouerned by the holy Ghoste . If by prayer , Consecration of the Hoste be meant , whiche , as I haue shewed before , is not seldom called by the name of Prayer : the same , as the Sacrifice it selfe , we haue bene taught of Christe , who at his last Supper tooke bread , gaue thankes , bles-
LUC.22. sed , brake , gaue to his Disciples saying , *Take, eat, this is my body, &c.* Likewise it is to be said of the Cuppe . By doing this , he taught vs the newe Oblation of the newe
Iren.lib. Testament , which the Churche received of the Apostles ,
4.cap.32. and offereth it unto God through the whole Worlde , as S . Irenæus saith .

Neither hath he onely taught vs this in and by his Apostles , but hath also commaunded them , and vs their Successours in this office , to doo the same . Whiche I fice to be shewe the rather , for that M. Jewel asketh , who requiremade .
Chrysoft. *reth this Sacrifice at our hande.* S. Chrysoftone calleth it plainly a Commaundement , where after consecratio-
in Litur- on of the bloude , he saith , *Memores igitur salutaris hu-
ius mandati, &c. te laudamus, te benedicimus, tibi agimus
gratias.* Being therefore mindful of this healthful Commaundement , &c. we praise thee , we blesse thee , we geue thankes vnto thee , and beseeche thee our God .

Therefore S. Germanus Archebishop of Constantinople writeth thus . *Ipse dixit, Hoc est Corpus meum, hic San-
Germanus
in conside-
ratione guis meus. Ipse & Apostolis iussit, & per illos uniuersa Ec-
clisia, hoc facere. Hoc enim, att, facite in meam commemo-
rationem. Non sanè id facere iussisset, nisi vim inditus fu-
cescias. isser, ut id facere liceret.* He him selfe said , *This is my body , this is my bloude.* He him selfe bothe gaue commaunde-
ment

ment to the Apostles , and through them to the whole Churche, to doo this. For doo ye this (saith he) in my remembrance. Verely he would not haue commaunded them to doo it , excepte he woulde haue geuen them power, that it might be lauful for them to doo it .

Let M.Iewel demaunde of S. Chrysostome , who required him to make this Sacrifice , who saith thus in an other place. *In the time of the olde Testament, when Chrysost. men were more unperfite, the bloude that they offered vp in. i. Cor. unto Idols, God would take him selfe, that he might so borm. 24. turne them away from Idols, whiche was a signe of an unspeakeable loue.* But nowe in the newe Testament he hath prepared a farre more wounderful , and honorable Sacrifice , bothe whereas he changed the Sacrifice , and also commaunded (seipsam offerendum) him selfe to be offered in place of the slaughter of brute beastes.

Let him demaunde of S.Cyprian , how he durst to be so bolde , as to write , *Iesus Christus Dominus Deus noster, Sacrificium Deo Patri ipse primus obtulit, & hoc sacrifici in sui commemorationem pracepit.* Iesus Christe our Lorde and God offered the Sacrifice first him selfe vnto God his Father , and commaunded this to be made in remembrance of him . And that this Sacrifice is his body and bloude , there he declareth . M. Iewel should doo wel for his credites sake , to allege vs but one so plaine a place, as these places are, where any Catholique learned Doctour , olde , or newe euer said , that this Sacrifice is not to be made . Were there any suche , it should not haue bene kepte in silence al this while , we may be wel assured .

Iewel.

Cyprian.
li.2. epist.
3.

O M. Hardinge, God open the eies of your harte, that you maies see the miserable nakednes of your side. Deceiue not your selfe. Mocke not the vworld. Consider better of your Authorities. Of al the holy Learned Fathers, of whom, ye tel vs, ye haue suche stoare, ye are not yet hable to shew vs one, either Greeke, or Latine: or Heritique, or Catbolicque: from the risinge of the Sonne, to the Sonne goeinge dovyne, that euer saide, as you saie, A mortal man hath Authoritie, and power, to offer vp in Sacrifice the Sonne of God.

Talke of your stoare, vwhen ye haue tried it better. Thraxe vvil talke of that, he bath not. And somervhat it maie serue to fraie the simple. But the wvise vvil thinke it folie.

Harding.

O M. Iewel, God geue you a simple and an humble harte, that grace may entre. God open your eyes to see the wretched malice, wherwith your harte is fraught against the Churche of Christe. Beware you continue not in this desperate minde, and purpose: least you caste your selfe, and so many as by you shalbe deceiued, into eulasting damnatio. If that moue you not, yet let not the fillie folie of this vaine worlde amaze your senses. Let not the pleasure of this fickle felicitie, which presently you enioye, wholy withdraw your minde from consideration of that, which is to come hereafter. Take heede, your deceiued fauourers with their light praise, and fawning flaterie, make not a foole of you. Kicke no more against the pricke: go not obout to darkē the bright Sunne, with smothering smokes.

Touching the Sacrifice of the body and bloud of Christe, what stoare of testimonies (whereat you cease not

(not to skesse) I haue brought for it , how litle you haue to say against it , and al that you haue said , of how litle pith and substance it is: al may see,that haue eyes to see. The learned , and al they that can iudge, doo see it, and consider of it, I doubte not . And that is ynough , touching my parte, and the defence of the Catholique doctrine . Would God , it were ynough also touching the holesom persuasion of the people . Your selfe also now doutlesse do see it . Yet for your worldly estimations sake, hauing made suche an Arrogant Chalenge , you may not seeme to see it . At least what so euer you see, you wil not confesse your errour .

Thus in ouersight to boast of sight , in darkenes to crake of light , in weakenesse to speake of strength , in maters , for whiche of your side no learning can be shewed , to chalenge al men aliuine : this is the parte of Thraso. But in this Article of the Sacrifice, for which we haue so manifest Scripture , so many Doctours , so many Councels , so common , and so long continued custome , and faith of the Churche , for proufe there-
of to auouche stāre of testimonies : it is not the parte of Thraso , it is the confidence of him , that knoweth, how sufficiently the Catholike Religion may be defen-
ded against heretiks. This serueth not to fray the simple, as you say . it serueth to cal backe the presumptuous rashnes of a newe Gospeller,to animate right beleeuers, and to stay the simple . As for the wise, whether they wil more condemne of folie, me, for shewing iust confi-
dence in defence of the truthe, or you, for making suche a proude Chalenge against the truth: I leaue it to their secrete iudgementes.

VVWho
playeth
Thraso
his parte,
the Cha-
lenger, or
Defender.

Bring vs but one plaine sentence of any Scripture, auncient Doctor, or Councel making clearely for you, that a Priest hath not auctoritie, and therefore may not offer vp Christe in the Euchariste, as I haue brought many for proufe of the contrary: and I wil be contente the name of Thraso be not returned vpon you. If ye haue none to bring, as sure I am ye haue not: for your Thrasonical Chalenge, that name wil become you better then me, that (how so euer you wrangle) promise no more, then I performe.

Chrysost. in 1. Cor. 11. 24.

That the Reader go not farre for one suche sentence among many of our parte, let the very laste, alleged out of S. Chrysostome, be considered. In whiche he saith plainly, that Christe commaunded him selfe to be offered. Whiche can not be referred to the Sacrifice of the Crosse. For if he had commaunded the Iewes to Crucifie him, they had not bene gilty of his Death. Neither permitteth the circumstance of the place, any other to be vnderstanding, then the Sacrifice of the Aulter, in whiche Christe him selfe, according to his commaundement, *Doo ye this in ray remembrance*, is, as I haue now proued, really offered.

If in defence of your side you can not shew vs so muche as one sentence of like clearenes, you must beare with wise men, if they thinke the great sturre you haue made with your Chalenge, to be great folie. And likewise must you beare with your Aduersaries, if they reporte, you haue more shew of wordes, then substance of mater.

To conclude, go plainly to worke M. Jewel. The handling of these maters requireth honestie, sinceritie, fidelitie

fidelitie , truth, conscience , and the feare of God . Set vs forth the light of true thinges , if ye haue any : leaue the darke clowdes of youy Phrases , and Figures . Conclu-
de your Doctrine with some firme Argumentes, con-
firme it with good and sufficient authorities . Be ash-
amed of your loose and childish Argumentes, by whiche
in manner alwaies you inferre the denial of one truth,
by the affirmation of an other truth . Let the world see,
that you allege your testimonies, truly, iointly, and whol-
ly , that you falsifie them not by your diuisions , taking
one peece here , and an other peece there , by nipping
of , by adding vnto , by hewing , mangling , and, when
you doo least, by wrong and wrested vnderstanding .

Otherwise if you shal continue to set maters of Faith
vpon vncertaine Phrases , and Figures , and Tropical
speaches , to confounde one truth with an other , to
corrupte , to patche together, to mangle , and by other
waies to falsifie, as hitherto you haue done : be the
citations of your Bookes Margent neuerso thicke, be the
number of your vnlearned and partial Fauourers

neuer so great : the wise, the godly, the lear-
ned, shal iudge you , as they finde you,
to be but a Maister of Phrases , a
confounder of Truthes , a
patcher, a mangler , a
shifter, a Falsi-
fier.

VVV ſ

THE

THE TABLE.

A

<i>A</i> bra by M.Iewel reported to be S.Hilaries daughter. 172.b	130.a.143.a.229.a.& b.
This worde (Al) in Scripture oft times admitteth exception of many. 168.a.b.	Aulters material. 99.a.229.a.& sequent..
Amalricus his carkasse digged vp, and burnt in Paris. 187.a.	External Aulter , argueth external Sacrifice. 229.a.
Anathema prounounced against the dead. 186.b.	Authoritie geuen to Priests to offer vp the dreadful Sacrifice. 88.a. 128.a.
Antitypon excludeth not the veri tie of the Mysteries. 80.b.	
Antitypon, howe it is taken in S. Clement. 81.a.	
The terme Antitypon maketh not for the Sacramentaries. 81.b	
Antitypon what it signifieth pro perly. 82.b	<i>B</i> aptisme. 9.b. Baptisme doth not only signifie, but also exhibit wasshing of sin nes. 83.b.
Apostles made Priestes by Christ at the last Supper. 87.a.b.& in sequent.	Beza. 17.a. Beza defendeth it to be lawfull , to put Heretiques to death. 179.a.
The Apostles made vowe to for sake al things. 171. b.	The Bible corrupted by the Prote stantes. 167.a.b.
The Apostles forsoke the companie of their wiues. Ibidem.	Bishoply duetie. 246.a.
Application of Christes Death no strange Doctrine. 219.a.	Bloudy, and vnbloudy referred to one subiecte. 226.a.
Application of this Sacrifice proo ued. 114.b.121.a.162.a.b.219.a.	Burning of Heretiques Dead car casses no newe thing .186.b.& sequent.
Aulters vsed of the Christians. 9.a. b.99.a.	
Aulter. 61.a.130.a.225.b.230.a.	<i>C</i> aluine defendeth it lawfull to put Heretiques to Death. 197.a
Aulter visible and external. 60.b.	The Canon of the Massie defended against M.Iewels scoffes. 123 . b. 254.b.257.a.
	The prayer of the holy Canō found in S.

THE TABLE.

in S.Ambrose.	258.a.	true wine at his Supper.	48.a.
Ceremonies of the Iewes changed. 9.a.& sequent.	204.a.	Christe consecrated his body and bloud at his Supper.	133.a.
Ceremonies of the Christians. 59.a.		The Churche speaketh with al ten- gues.	200.b.
The Chalenger playeth Thraso his parte. 261.b.		The Churche beholdeth Christ and toucheth his woundes.	200.b.
How we see Christe suffering by Charitie. 200.b.		A marke to know the true Church, which the Gospellers lacke.	237.a
Christe truly and in indeede off- ered. 35.a.		The Churche hath authoritie to create Priestes.	242.b.
Christ offered vp his body at his last Supper. 45.a.48.a.		The Churches determination tou- ching the consecratioiu of the Sa- crament.	248.a.
Christ sacrificed him selfe at his Sup- per. 67.b.79.b.& sequent.		Most insolent madnes to cal in que- stion thinges generally receiued in the Catholike Churche.	122.a.
Christe gaue his body , and shed his bloud at the Supper , affirmed by certaine Fathers. 73.a.		Commemoration , example, and signe , exclude not the real pre- sence, and real oblation.	28.a.
Christe sacrificeth, and is sacrificed, by the meanes or mediation of Priestes. 86.a.127.a.		97.b.98.a.253.a.	
Christe dieth againe in this Myste- rie , and how. 161.b.162.a.		Commemoration and the hoste dif- ferent.	194.b.
Christ at the Supper both Priest, and Lambe. 73.b.		Communion of England compa- red with Melchisedeks Sacrifice, which M.Iew.calleth Melchise- deks Massie.	211.b.
Christ commaunded him selfe to be offered. 79.b.106.b.259.b.		Conclusions out of S. Chrysostome against M.Iewel.152.a.& b.153.b	
Christe appeareth before the Father in heauen with his wounded bo- dy. 117.a.118.a.		Contrite harte a Sacrifice.	249.a.
The Rocke was Christe , and how 137.a.		Cranmare , and his subscriptions.	
Christes being in the Sacrifice, and in reading of the Storie of the Gos- pel is different. 199.a.		183.a	
Christe offred the truebread, and the		Crucifying of Christe considered two waies.	219.a.
		V V V iij	Dare,

THE TABLE.

D

- D**are, vsed for, offerre. 69.a.
The Daily Sacrifice, and a Dai-
ly Sacrifice. 250.a.
Dauid Georges carkasse digged vp
and burnt with his image at Ba-
file. 187.a.
Dedication, what thereby is meant
in S. Hierome. 213.a.
Dicke Adams hanged at Bristowe
for felonie, Foxes Martyr. 181.a.

E.

- E**Manuel the Iewes euangelical
wedlocke to an other mans
wyfe. 175.a.
The Euchariste maketh our bodies
immortal. 84.b.150.a.
The Euchariste what it is. 83..b.
& sequent.
The Euchariste consisteth of two
thinges. 150.a.
The Eucharist is the Singular Sacri-
fice. 237.a.
External Sacrifice. 138.a. & b.129.a.
241.a.
External Priesthood. 242.a.
External Oblation proper to Prie-
stes. 249.b

F.

- H**owe vve see Christes woundes
by Faith. 200.a.
The Faith of the Fathers of the old
Testament, and ours, remaineth
one and the same. 25.a.
Either the Fathers were deceiuied,

- or the holy Ghoste dissenteth frō
him selfe. 7.b
Falsifiers practise. 57.a
The holy learned Fathers tale to
M.Iewel and his felowes. 188.a
Figure onely, excluded. 107.b.
Foxes holy Martyrs. 181.a

G.

- The fable of the Garnsey woman
burnt for heresie. 184.a.
Of the woman of Gerneseyes childe
falling out of her bely into the
fier. 184.b.
Germane Compar, what thereby
is meant in S.Paule. 167.b.
Gospel, what it signifieth some-
times. 213.a

H.

- H**eretiques robbe the Church of
the greatest Treasure.44.a.b
Heretikes punished by death.178.b
& sequent.
Heretikes scourged with roddes, an
olde punishment. 183.a
Heretikes tongues cut out, an olde
punishment. 183.b
Hoste, and vnblouddy ioyned toge-
ther. 77.b

I

- M.Iewels obiectio against the sacri-
fice taken of the basenesse of ma-
kinde, answered. 4.a
M.Iewel to proue his Negative, at
the first findeth no auncienter do-
ctor, then Theophylacte, a
late

THE TABLE.

late writer.	5.a	one and two, once and twise, answered.	115.a
M. Iewel maketh the Fathers to speake one thing and thinke another.	8.b	M. Iewels argument absurd.	16.a.
M. Iewel excluded out of the number of Catholiques by Leo his iudgement.	10.b	228.a. 254.a. fonde. 136.b. forged.	
M. Iewels reason, vvhyl Priesthood, Aulters, sacrifice, and such other termes, were vsed of the Fathers, reproued.	10.b. 11.a	68.b. 207.b.	
M. Iewel vtterly taketh away the real sacrifice of the new testamēt.	22.b	M. Iew. falsifieth S. Chrysostom. 17.	
M. Iewel maketh it a dāgerous presūptiō, that a Priest hath auctorite to offer vp Christ vnto his Father.	49.a	b. 38.b. 70.b. 89.b. 151.a. b. 250.b	
M. Iewel like to false Lapidaries and goldsmithes.	54.b.	M. Iewels shifthes against the Sacrifice.	19.b. 155.b.
M. Iewels Custome, for aduantage against his Aduersarie.	65.a	M. Iewels diuerting from the purpose to impertinent matter.	19.b.
M. Iewel straggleteth alone like a lost sheepe.	68.a	137.b. 142.a. 165.b. 166.b. 176.b.	
That absurde to M. Iewel, which S. Chrysostome, Gregorie Nazianzen, Theophylact, and the holy Fathers alowe.	77.b. 78.a	225.b.	
M. Ievvel skanneth Diuinitie by Phrases.	77.b	M. Iew. forgeth sayings of his own, fathering the vpon the Doctours.	
Scorneful termes vsed by M. Iewel	86.87.	24.b. 34.a. 53.b. 54.b. 142.a. 200.a.	
M. Iewels Greeke frend of Oxford trusted of him to much.	99.b	M. Iew. laboureth to proue, that the thing and substance of the Sacramentes of both Testamentes, be not sundry, but one.	24.a.b.
M. Iewels scorneful absurditie of,		M. Iewel changeth the Doctours wordes.	32.a. 111.a. 239.b.
		M. Iewel taketh aduantage of his owne false translation.	38.a.
		M. Iew. faineth his Aduersarie to say that he faith not, and thereto directeth his Replie.	43.b. 101.a. 126.a
		M. Iew. falsifieth S. Augustine.	32.a.
		38.a. 39.a. 239.a.	
		M. Ievvel falsifieth S. Cyrillus Hierosolymitanus.	33.b.
		M. Iewels falshod plainly detected	
		34.b. 71.b. 232.a.	
		M. I. falsifieth the coucil of Nice.	37.a
		M. Ievv.	

THE TABLE.

- | | | |
|---|---|--|
| M. Iewel forgeth a saying of his owne, and putteth it vpon Tertullian . | 53.b. | M. Iewel conceeleth the circumstances of places alleged. 57.a.
102.b.145.a.149. b. 193.b.211.a.
227.a.b.231.b.241.b. |
| M. Iewel falsifieth S. Hierom. | 57.b. | M. Iewel findeth contradiction where none is. 67.a. |
| M. Iewel falsifieth Eusebius. | 59.b.
92.b. | M. Iewel dissembleth truthe (as the Real presence) found in the Authorours. 72.a |
| M. Iewel falsifieth S. Thomas in Catena Aurea. | 71.a.& b. | M. Ievvel laboureth to put the Fathers out of credit, and to that end vseth light termes. 79.a.110.a.b |
| M. Iewel taken in a foule contradiction. | 80.b. | M. Ievvel taketh the beginning of a Sentence, and cutteth away the ende. 111.a.b. |
| M. Iewel corrupteth S. Clement. | 48.a. | M. Ievvel deuifeth impudent gloses, and setteth them in by way of a Parenthesis. 112.b. |
| M. Iewels guileful dealing. | 100.a.
139.a.150.b.163.b. | M. Iewel reporteth the Canon of the Masse falsly, to colourable aduantage. 123.a.b. |
| M. Iewels howes and Ifs, whome they become. | 76.a. | M. Iewels doctrine only figuratiue. 103.a.218.a. |
| M. Iew. falsifieth the woordes of the answser. | 66. a.75.b.118.a | M. Iewel falsifieth S. Cyprian . 111.a |
| M. Iewel addeth of his owne. | 57.a | M. Iewels coffe. 112.b |
| M. Iewel falsly reporteth the Aunswser, where it is said inuisibly offered, he saith, inuisibly sacrificed | 116.a.118.b | A Common shifte of M. Iewels Rhetorique. 129.a |
| M. Iewel a begyler of the simple , a mocker of the world, a controller of S. Ambrose, and a condemner of the whole Churche. | 125.a | M. Iewel falsifieth S. Dionysie. 130.a |
| M. Iew. allegeth the wordes of the Authorours, of which none be extant bearing the same title. | 17.b | M. Iew. falsifieth Pachymeres. 136.a |
| M. Iewel vseth false translation. | 17.b
18.a.37.a.40.a.98.a.114.b.177.b
195.b.204.a. | M. Iewel falsifieth S. Gregorie Nazianze. 138.a.240.a |
| M. Iewel swarueth from the meaning of the Fathers . | 54.a.90.a. | M. Ievvels Logique. 139.a.239.b |
| | | M. Iewel falsifieth Martialis. 143.a. |
| | | M. Iewel falsifieth S. Irenæus. 146.a.
& b.149.a. |
| | | M. Iew. |

THE TABLE.

M.Iew.must yeelde by reason.	153.a	236.a.
M.Iewels open subscription at Oxford.	182.b.	That whiche the authour speaketh to one effect, he bringeth to another.
M.Iewels wrangling.	193.a.	147.a, 151.a.b
M.Iew. falsifieth S. Ambrose.	198.a	M.Ievvel ioyneth together doubtful pointes, flatte lyes, and true tales.
How M.Ievv.acknowlegeth Christes presence in the b.Sacrament.	199.b.&c sequent.	169.b
M.Iew. nipping of sentēces.	211.a.	M.Iew.commonly bringeth in pieces, and maymed sentences of the Fathers.
M. Iewel speaketh directly against his owne knowvledge touching Oecumenius.	215.b	M. Ievvel leaueth out the nominative case, and changeth the first person singular into the third person plural.
M.Ievvel dissembleth great pointes in Oecumenius.	217.b.& seq.	M.Ievv. heweth away the principal membre of a sentence.
M.Ievvel vttereth manifest heresie.	221.a.& sequent.	138. b
M.Ievvells promise in his last Sermō at Paules Crosse.	222.b	M.Ievv.deuiseth a new fallacie.
M.Ievvells trustines.	226. b	M.Ievv. confuted by the places he bringeth.
M.Ievvel by his false and crafty silence iustifieth the Catholique Doctrine .	227.a	M.Ievv.graueled with Irene°.
M.Ievvel craueth helpe at the secōd Nicen Councel , whiche otherwheres he despiseth.	231.a	M.Iew. cōfidence in lying, and deniing most manifest Truther.
M.Ievvells best Argumentes against the Sacrifice.	233.a	M. Iewel inconstant in his termes.
M.Ievv. ioyneth together woordes that be thirty lynes a funder, and thereof frameth a sense to his owne purpose.	146.a	159. a.
M.Iew.maketh false gloses, and additions , and setteth them foorth with that letter,in which the doctors sayings be printed.	146.a.b.	M.Iew. allegereth S. Augustin wher he hath no such thing at al.
		159.a
		M.Ievv.craueth helpe of the glose, vwhich he calleth barbarous.
		159.b
		M.Ievv.groundeth him selfe vpon the false trāslation of the English Bible.
		166.b
		M.Ievv.a scholer of Ihon Fox.
		178.b
		M. Ievvel vvould the ciuil Magistrates iustice to be esteemed the Catholik Clergies crueltie.
		179.a

THE TABLE.

The ende of M. Jewels doctrine against the blessed Sacrifice.	248.b	In Manna Christ vnderstode.	24.b
Image vvhat it signifieth , and hovv it excludeth not the Truth.	151.a 197.b	Margaret wife of Dulcinus an Ada- mite.	186.a
Image and likenes hovv they signi- fie , being spoken of the Sacra- ment.	238.a	Mariage of Priestes.	165.b.&c seq.
Incense, pure Sacrifice.	59.b	Mariage not lawful for al without exception.	168.b
Prayer signified by Incense.	57.b	The State of the question betwene vs and the Protestants for ma- riage.	174.a
58.a.62.a		In what sense S . Paule calleth for bidding of Mariage the doctrine of Deuils.	169.a
Insinuation of Christes Death what it meaneth in S.Augustine.	219.b	Martyrdome not argued by patiéce in dying.	186.a.
Internal priesthod.	241.b	Martyrs of two sortes.	180.b
Internal oblation perteineth to al faithful people.	249.b	The holy Martyrs of Iohn Fox.	181.a
<i>K</i>		Tybourne Martyrs.	185.b.
<i>K</i> aterine the Nonne of Metz		The prophecie of Malachie foresi- gnifieth the sacrifice of the Masse.	
Peter Martyrs wyfe.	175.a	50.b.52.a	
Christen men in general how they be Kinges and Priestes.	12.b	Chrysostom in his Masse prayeth for the pretious giftes.	255.b.
<i>L</i>		Melchisedech a figure of Christe,	
<i>L</i> Avves to punish Heretikes by death. Henrici.5. an.2.178.b. & sequent.		50.a.203.b.208.b.	
Lyes impudent in M.Iewel.	30.a 118.b.141.a.147.a.155.b.171.a.	The Sacrifice after the order of Mel- chisedech was not onely vpon the Crosle, but also at the Supper.	
Three lyes made by M. Ievvel vvithin three lines.	113.a	157.b.	
A notorious and sclauderous lye.		Christe at his Supper fulfilled the fi- gure of Melchisedech.	162.a
177.a		Mechisedek offred bread and wine,	
<i>M</i>		47.b.133.a.203.a.204.b. 206. & seq.	
<i>M</i> AN mortal and miserable ad- mitted by God to great di- gnitie.	3.b.& seq.	Melchiedeks Sacrifice, and Christes both diuerse, and the same.	204.b
		Mel-	

THE TABLE.

Melchisedech in dignitie aboue Abraham.	Oblation.	53.b
Me helpers of God, and how: 120.b.	Tvvo Oblations of one body.	
Men offer this Sacrifice , and be Priestes after Melchisedeks order vnder Christe.	VVordes of Oblation vvithout termes of Oblation.	63.b
Michael Seruetus procured to be put to death for heresie, by Caluin and Beza.	Oecumenius.	41.a.215 a.& seq.
Ministers of this Sacrifice be al the people by M.Ievvel.	Sir Ihon Oldecastlle and Sir Roger Acton, traytours, by Foxe made Martyrs.	181.a
The Ministracion of the new Communion a new Sacrifice by M. Ievvel.	Of the terme Onely	103.& sequ.
Mysteries of the olde testament not equal in dignitie , truth , &c . to ours of the newe testament.	Onely in a Mysterie, hovv it is meant by M.Iew.	103.b, 104.a
VVherein consisteth the memorie of Christes Death in our Mysteries.	Onely figuratiue Sacrifice ouerthrownen.	133.b.
Hovv Christe dyeth againe in this Mysterie.	Optatus for the real presence.	92.
Our Mysteries not significatiue only.	Origen alleaged to haue woordes vvwhich he hath not.	17.a.
Mysteries kept secret, and for vvhat taufe.	Origen for the sacrifice.	27.b
207.b.in the preface. 33.a	Origen belied of M.Ievvel, and reasons vvhy.	71.a
N	The Origenians heresie.	177.a
N icolas Marsh of Dednam , hanged for felonie , made a Martyr by Foxe.	Holy Oile.	34.b
O	P	
Oblation double, one in spirite onely, and the other in the Sacrament.	P Achymeres proueth not M. Ievvels purpose.	14.b
Foure conditions of the Mystical	Patience in dying argueth not Mar-	
	tyrdom.	126.a
	Pachymeres answvered.	135.b.& seq.
	Paratine of Garnesey.	184.& seq.
	Paulus fertius godly purpose.	177.a
	S.Paule vvwhether he vvere maried.	
	139.b.	
	S. Paule his Pristhood consisted not altogether in preaching.	18.a.
	XXX ij	Of

THE TABLE.

Of vwhat Sacrifice S.Paule speakeþ Heb.9.&c 10.	113.b.	the Churche. 235.b
Persecutions of tvvo sortes.	180.b.	Internal Priesthod. 241.b
Peter Martyrs Euangelical wed- locke.	175.a	External Priesthod. 242.a.
Peter the Germaine Foxes Martyr. 181.a.		Authoritie to create Prieſtes leaſte to the Churche. 242.b
Prayer. 5.b.		Deriuation of Priestly duetic. 243.a
VVhat is signified by the name of Prayer. 6.a		Special Priesthod. 244.b.& seq.
Prayer takē generally for the seruice of God. Ibid.		Prieſtes Christes vicars and substitu- tes in making this Sacrifice. 50.a.
Pure Prayer what it signifieth by Tertullian. 55.a. by Euseb. 61.a.		247.a.
Simple Prayer. 55.b		Both Priest, and people offereth, and howe eche. 251.a
The Prayer of the Canon defended. 123. b		The people offer by geuing assent to the Prieſtes action, and apply- ing their deuotion. Ibid.
The Prayer of the Canon expoun- ded. 255.b		Real Priesthod in the Church now, ergo real Sacrifice. 11.b
The Prayer of the Canon of the Maffe defended, 123. b.&c. 254.b & sequent.		Christen men how they be Prieſtes in general, and also kinges. 12.b.
The Sacrifice of Praise how gene- ral it is. 144.b.& seq.		Priest in english a name common to Presbyter and Sacerdos. 13.a.
Christe a Priest at his last Supper. 73.b.		VVhy S.Paule calleth rather Prieſtes, then Sacrificers. 14.a.
Prieſtes novve by ordination and election, not by succession. 86.a.		Prieſtes haue authoritie to offer vp Christe vnto his Father. 49.a.
Christe made the Apostles Prieſtes. 87.a.		50.a.b. 90.a.b. 143.b. 144.a. 190. b. 216.a.
The Priesthod after Melchisedechs order farre passeth the Leuitical Priesthod. 209.a		Continuance of Prieſtes necessary. 49.b.
The Priesthod of Christe continu- eth alſi both in heaven, and in		Prieſtes succede the Apostles in de- gree. 49.b. 64.a.
R eal presence. 42.a. 72.a. 92.b. 105.b. 107.b. 111.b. 112.a.		Iust punishment, merciful. 179.b R.
		Real

THE TABLE.

Real presence and Sacrifice auouched by S. Chrysostom , dissembled by M.Ievvel.	72.a	The fruictes of this Sacrifice.	44.b.
		45.a.	
Real Sacrifice.	35.b.42.a.253.a	The Sacrifice of Christe auouched in the Gospel by S. Augustines iudgement .	45.b
The name of a Renegate , anfuyvered.	182.a.	Sacrifice spred ouer the vvorlde.Ibi.	
VVho is a Renegate.	Ibid.b	In the Sacrifice of the Aulter al the conditions of Malachies prophecie are founde.	51.a
Reparatio, repairing, or renewing and Representatio of Christes Death.	219.a.	Sacrifices common to both Testamente.	51.a
Robert King of Dednam , and Robert Debnam of Elsbergholt, haged for felonie , Foxes Martyrs.	181.a.	The Sacrifice of the Aulter succede al the Sacrifices of the olde Lavv.	51.b.
<i>S</i>		The properties attributed to this Sacrifice by Malachie.	63.a
SAbbatum olde, and nevv.	8.b. 9.a	Sacrifice auouched by S. Chrysostome .	72.b.78.b.105.b.114.b.
Real Sacrifice in the Churche.	11.b.105.b	119.b.189.a.192.a.214.b.226.b.	
The substance of the Sacrifice in both Testamente diuers.	20.b	The Sacrifice of the Supper, and the Sacrifice of the Crosse , one , and diuers,in diuers respects.	74.a. 78.b.
The substance of bread and vvine hath no place in our Sacrifice.	21.a	This Sacrifice auouched by the Nicen Council.	217.a
The effectes of the Sacrifices of both Lavves diuers.Ibi.b.&c seq.		Hovv Christe sacrificeth.	221.b
Real and true Sacrifice, and Sacrifice in dede.	35.b	Ten kindes of Sacrifices.	226.b
The Sacrifice of the Aulter a true and real Sacrifice.	36.b.80.a.98.b	Three Sacrifices noted by S. Augustines.	237.b
Difference betvvene a true , and the true Sacrifice.	40.b	Sacrifices of tvvo sortes , invvarde, and outvvard.	239.b
The Sacrifice that vve offer is the Passio of Christ, and why.	41.b.	This Sacrifice is external.	241.a
Christes body neuer ceasid, nor shal ceasse to be a Sacrifice .	42.a	Sacrifice taken tvvo vvaies.	74.a
		This Sacrifice called Spiritual , and vvhy.	79. a
		XXX iii	Three

THE TABLE.

Three kinds of Sacrifices of the new Testament by Eusebius.	93.a	his people, the new Law was left in worse case then the olde &c.
A memorie of the Sacrifice of the Crosse excludeth not the Sacri- fice of the Aulter.	98.a	104.b.& 105.a
Reasons for this Sacrifice.	108.a. 137. b. 190.b.	Our Sacrifice a much more marue- lous and honorable sacrifice, then al other.
This Sacrifice is a meane to derive the effect of Christes Death vnto vs.	121.a.	105.b
This Sacrifice called the tradition of God.	131.b.& sequent.	The substance of the Sacrifice on the Crosse, and Sacrifice on the Aul- ter al one.
VVhy the Fathers spake at the be- ginning secretly of this Sacrifice.	132.b. And in the Preface.	113.b
In what sense the Sacrifice is Sym- bolical, or Figuratiue.	135.a	The Sacrifice why of Malachie cal- led the pure Sacrifice.
S. Dionysie for the Sacrifice.	137.a	151.a
S. Gregorie Nazianzene for the ex- ternal Sacrifice.	138.a	The Sacrifice of Praye, how gene- ral it is.
The Sacrifice of the Aulter , the Sa- crifice of Praife.	145.a (237.a)	144.b
The Singular Sacrifice.	145.a. 236.b.	Sacrifice, Priesthood, Law go so toge- ther, that the bettering of either of them doth infer the bettering of the other.
Our Sacrifice is the pure Sacrifice, and why.	151.a	197.a
S. Cyprian evident for the Sacrifice.	156.a	The differēce of Christ being in the Sacrament , and in the reading of the storie of the Gospel.
The Sacrifice after Melchisedeks or- der both on the Crosse, and also at the Supper.	157.b	199.a
A plaine argument for the Sacrifice out of S. Chrysostō.	190.b. & seq.	The Sacrifice not to be consecrate, but only by the Special Priestes.
The ende of Christes Sacrifice , and of ours.	192.b	245.b.& seq. 248.a.
Yf Christ lefft no real Sacrifice to	13.b	In this Sacrifice what is Christe, what are we.
		247.a
		This Sacrifice both Commemora- tive, and real.
		253.a
		In this Sacrifice the Churche is of- fered.
		257.a
		Spiritual Sacrifice , as a contrite hart and such like, not the proper Sa- crifice of the new testamēt.
		140.b
		Sacerdotes , that is , Sacrificers be now properly in the Churche.
		13.b
		The

THE TABLE.

The terme Sacerdos, Priest vſed of the Fathers, and how. 7.a,& seq. 11.b.	Signes of two sortes , significatiue onely, and exhibitiue . 83.b.
The olde terme Sacrificer vſed after the destruction of Ierusalem . 14.a.	A Syſter woman, vvhat it meaneth in S.Paule. 16&b.& seq.
The terme Sacrificer vſed by S.Dio- nyſe. 15.a.	Spiridion made bishop after he had ben married. 171.b
VVhy S. Paule calleth the publike perſones of the Churche Priſteſe, rather then ſacrificers. 14.a	Spiridion not proued by Sozome- nus to be a married Bishop. 172.2.
Sacrament and Mysterie do not im- porte a ſignification of absence of the thing reported to be ſa- crificed &c. but the ſecret maner of ſacrificing.&c. 77.b.	Spiritual Sacrifices , Spiritual Pri- ſt-hod. 250.a
VVhy the Sacrament is geuen vs in forme of bread and wine. 82.b.83a.	The reproche of Stragglng alone answered. 67.a.& ſequent.
The Sacrament called by the name of bread and vvine. 85.b	
The Sacramentaries Argument . It is a ſigne of the bodie , ergo, not Christes true bodie, stark naught. 83.b.	T
The true and real bloude of Christe in the Sacrament. 107.a	TAble. 225.b.230.a
Sacrament of Remembrance. 239.a	Temple. 9.b
If al be taken away that hath no proufe of Scripture , what incon- uenience vvil folovve. 4.b.	Thinges ſignifying, and thinges ſig- nified called by the ſame names, and hovv. 111.b.112.a.b
A Shifte of the newe Gospellers against the Fathers testimonies for the Sacrifice. 8.a,218.a	Thinges implied though not vtte- red in exprefſe Termes. 66.b.
Sicuti(as,) in the Canō reporteth not equaltie, but likenes, 124.b,258,b	Thraso his parte played by the Cha- lenger , rather then by the defen- der. 261.b
	The olde translation of the teſta- ment not controlled by Catholi- kes. 70.a
	Translatours of the Bible into En- glish falſe harlots. 167.b
	Tertullian no martyr. 172.b
	How the Churche ſpeaketh vvith al tongues. 200.b
	Transſubſtantiation, 29.a,b,33.a.84. b.92,b,112.a.136.a.

One

THE TABLE.

the Truth put away by an other
truth , M . Jewels common cu-
stome.16.b.17.b.26.b.27.b.32.b.
59.a.98.b.165.a.195.a.198.b.202
b.223.a.227.b.233 a.239.b.

Truth not excluded by Image.161.a

V.

VNbloudy Sacrifice. 37 . a.b.41.a.
52.a.77.a.b.78.a.102.a.214, a.
b.227.a.b.

Vnbloudy shedding of bloude.76.b
77.a.&c b.

Vnbloudy Death. 162. b.

Vnbloudy spoken of the Sacrifice of
the Aulter. 247.b

Christe offered his ovvne body vn-
blouddily. 215.b

Blouddy and vnblouddy referred to
one subiecte. 226.a.

Vntruthes vttered by M . Ievvel ,
three at once. 10.b.113.a.147.a.

An impudent vntruth and lye that

can not be excused. 30.a.34.b.

1-1.a.177.a.

VSe and obseruation of of Sabbath...
Pascha, Altare &c , double, olde,
and nevve. 8.b.9.a

W.

VVHy Christ gaue his body and
bloud vnder the formes of
bread and vvine. 30.a.

VViat beheaded. 183.b.

VViued Apostates, and their vvyse-
dom. 168.a.

VViclef. 242.b.

VVordes vsed of the Fathiers to ex-
presse the manner of this bloud-
dy Sacrifice. 77.a.

VVilliam Cowbridge , Foxes Mar-
tyr. 181.a

VVilliam Flövver Foxes Martyr.
Ibid.a.

T.

Yoke fellowye man. 168.a.

Liber iste lectus est & approbatus à viris sacre Theologie, & Angli-
ci Idiomatis peritissimis, quibus, sicut & ipsi Authori M.N. Thoma
Hardingo, tuto credendum indicio. Quare sine scrupulo edendum esse
existimo, & magnam ex hoc argumento utilitatem spero.

Cunerius Petri, Pastor S. Petri.
Louvain. 23. Augusti. An. 1567.

